



IYENGAR YOGA
CENTRE of VICTORIA

N E W S L E T T E R
F A L L 2 0 0 9



Family Yoga at the Iyengar Yoga Centre of Victoria

The Yoga Sutras of Patanjali

with Shirley Daventry French

**6:30 - 8:30 pm Friday,
September 18, 2009**

Yoga in the tradition of B.K.S. Iyengar is firmly rooted in the ageless wisdom and practical philosophy contained in Patanjali's yoga sutras.

The sutras are a series of aphorisms, each containing a seed of truth. They provide a framework for living wisely and are as relevant in 21st century Canada as they were in ancient India.

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

Fee: \$40 + GST for IYCV members,
\$45 + GST for non-members

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

(250) 386-YOGA (9642)

www.iyengaryogacentre.ca

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

Going Deeper



**An Iyengar Yoga Workshop
with Shirley Daventry French
September 19-20, 2009**

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

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.

Saturday, September 19:

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

Sunday, September 20:

10:30 am - 1:00 pm
1:00 - 1:30 pm refreshments
1:30 - 2:30 pm debriefing
for observers

Fees:

\$130.00 + GST
for IYCV members
\$140.00 + GST
for non-members
\$100.00 + GST
for observers

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drop in to or phone

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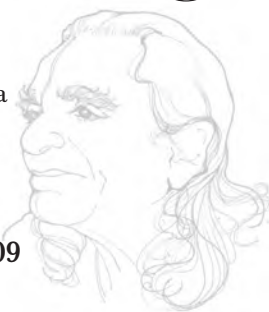
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In the Light of Yoga

Join in the celebration of
the 91st birthday of Yogacharya
B.K.S. Iyengar at this special
benefit workshop.

**Sunday, December 13, 2009
2:00 pm - 5:00 pm**

See next issue for more information.



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DEADLINE FOR NEXT ISSUE OCT 20, 2009

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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, 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.iyengaryogacentre.ca.

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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,
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Please visit our website:

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

REFLECTIONS REFLECTIONS

F a l l 2 0 0 9



By Shirley Daventry French

Teaching is not merely teaching to earn your livelihood. Teaching is learning also - learning to refine your body, nerves, intelligence and self, so that you can refine those who come to you.

— B.K.S. Iyengar

One lunchtime at the Victoria YM-YWCA I taught my first yoga class in a public space where people were registering for programs and passing through on their way in and out of the changing rooms. The class lasted less than an hour to attract the business crowd. The Y was where I attended my first yoga class and where I had recently completed a ten-week teacher training course. Truly I did not feel qualified to teach and in fact my teacher had expressed this view a couple of weeks earlier. Obviously in those two weeks I made great progress because it was at her invitation that I was teaching this class, as it had been at her invitation that I entered teacher training. I was at something of a loose end at that time, with my three children finally in school full-time and a little more spare time on my hands. I was considering pursuing further education but had no idea at that time this was going to be in the field of yoga.

Teaching this class was a revelation in that very quickly it became clear to me how little I knew; but I reassured myself that I was at least one week ahead of the students. Then, the second or third week, a woman joined the class who had been a fellow student in one of the classes I attended. She had just started a job which meant she could not attend this other class, and decided to drop in to my noon class. As

she had started yoga before me, my fragile confidence was severely tested.

My first yoga teacher was an English-woman brought up in India under the Raj whose idea of feminism did not go far beyond finding a genteel pastime at which you could respectably volunteer. In Victoria in those days virtually all the volunteers were women. Like my teacher, I was not in pressing need of income from my work, but unlike my teacher I believed in equality of the sexes and freedom of choice. As the number of teachers at the Y grew to five or six, all women, all married, I lobbied for the option to be paid.

The views of my teacher were not out of step with the times in Victoria or the philosophy of the Y which relied on volunteer support. Neither were the views of my teacher out of step with the teachings of yoga where selfless service is a fundamental practice and one of the three main paths of yoga.¹

Wasn't it brash of me as a neophyte yoga teacher to raise the issue of money when I did not need it and it was a yoga tradition to offer services freely? Perhaps it was; but it was in tune with my socialistic beliefs, and I wanted to open up the possibility of becoming a teacher to women who could not afford to give their time for nothing. After all gasoline and parking cost money as did bus fares, and there were baby-sitting costs involved for some as there was no organised childcare at that time. I did not think for one minute that yoga teaching would provide a second income or even significantly support the income

I wanted to open up the possibility of becoming a teacher to women who could not afford to give their time for nothing.

¹ The three main paths of yoga are *Bhakti Yoga* (the path of devotion), *Jnana Yoga* (the path of knowledge) and *z* (the path of self-transcending action).

of the main wage earner. What I hoped for was that it would enable people to teach yoga without being out of pocket, and open up this emerging field to a broader spectrum of the population.

Yet another element was at work in my mind at that time, in that generally women's work, paid or unpaid, was undervalued—in the same way as, in my opinion, women generally were undervalued. This was nearly forty years ago and it makes me sad to reflect how much still needs to be done to right this imbalance, but that's material for another column.

At the Y in the early 1970's, after much debate and wringing of hands, they agreed to pay yoga teachers \$3 an hour; but those who opted to be paid lost their access to parking and use of the facilities—even free towels were withheld from those with the effrontery to want to be paid. It reminded me of the world of sport in England in my youth. Many of the elite athletes of my student days were amateurs and these amateurs were mostly wealthy. Oxford University student, Roger Bannister, the first man to run a mile in under four minutes, was one of them. The sport of cricket consisted mainly of amateurs even at the international level, but there were the beginnings of professionalism which opened the game up to people who were not 'gentlemen'. If you can believe it, they would have an annual match between the best amateur and the best professional players, many of whom played for England, and this match was called "Gentlemen vs. Players"!

In Victoria, when I began teaching yoga, this mentality which had been imported from England still lingered here. Since getting away from the class system was one of the driving forces behind Derek and I moving to Canada, I was determined to resist this form of prejudice whenever I came up against it. Clearly there were no gentlemen teaching yoga at the Y because no men were teaching, but my yoga teacher always greeted and referred to us as 'ladies'.

Despite my efforts to provide an option to be paid, I continued to volunteer some of my time at the Y, but in a different spirit because I had freedom of choice. In addition I had

There seems to be no end to the commercialisation and distortion of yoga.

begun to understand and respect the concept of *karma* yoga. Once, when asked whether yoga teachers should charge a fee for their service, Guruji replied; "Yes, you must charge because you have to live; but make sure you give more than you receive."

It was with this in mind, as well as the benefit I derived from communion with fellow yoga students, which led me to establish the Victoria Yoga Centre as a non-profit organisation and teach in a collegial manner rather than as the proprietor of a business.

Yoga teaching has evolved a great deal in the four decades since I began to teach. In the Iyengar system, not only does our training take a minimum of three years to acquire introductory level certification, but there are post-graduate requirements to maintain that certification in good standing. In much the same way, in my husband's profession of medicine, the degree of doctor of medicine provides a licence to practise and then the learning really begins. Guruji echoes this line of thought by saying that "Learning is as much an art as teaching", and further that "Learning can be acquired but wisdom has to be earned."

In the book *IYENGAR: His Life and Work*, there is a section of Guruji's Maxims called *Learning and Teaching*. In the work of B.K.S. Iyengar, these two cannot be separated!

I become perturbed when I see the outrageous claims made by some of today's yoga teachers. Even more disturbing is the unconscionable haste in which some teachers offer teacher training, coming to depend on attracting large numbers of trainees to supplement their income. I have had one studio owner tell me outright that teacher training is one of his best money makers which keeps his studio afloat!

There seems to be no end to the commercialisation and distortion of yoga. An advertisement for a teacher training course being offered close to my home begins with the sentence: "Ever wondered if it is possible to become healthier and happier while you earn

[Patanjali] discerned that the teachings of yoga were being watered down to make them more palatable rather than being offered in their entirety.

a living?” I once worked in advertising and understand the necessity of using words which will catch attention; I also know very well that most advertising is directed at persuading you to buy something. Right from the start this statement misleads and misdirects about the purpose of teaching yoga. Even without the phrase about earning a living, this statement would still be somewhat misleading. It is our practice of yoga not our teaching which contributes to our health, and *kaivalya* or freedom rather than happiness is the aim of yoga. To quote Guruji again: “From freedom of the body, comes freedom of the mind, and then ultimate freedom”.

I can understand that those who pursue lengthy, intense and demanding teacher training such as Iyengar certification will wish to make use of their teaching skills to provide a source of income and sustain their ongoing pursuit of learning. Such teachers are well trained and this training requires time and money which few can afford without some financial recompense. Running a yoga studio, non-profit or for profit, requires income for rent and upkeep before you can think about salaries. These are the realities of modern life.

Those whose training has been steeped in the ethics and morality of yoga will not abuse the trust of their teacher, and will maintain the integrity of their work. But one of the problems today is that many who are teaching yoga have no teacher of their own to monitor what they do, or have broken away from the teachers they had once upon a time. When did yoga teaching change from an aspect of personal *sadhana* to be viewed primarily as a career or a source of income? When and where did the transformation happen from teaching yoga as a service under the guidance of a master into being an entrepreneur?

Hopefully the pendulum will swing back before too long to a more equitable balance and some sanity will enter into the heads of those who through their own ignorance debase one of the world's great philosophies. The systematic practice of yoga offers a sane, sober, selfless and

sensible way of life aimed at removing the sources of your ignorance. This can never be done without a sustained effort, and is rarely easy or comfortable.

Traditionally yoga was transmitted one on one by a master to a pupil or very small group of students selected because of their sincerity and potential. Today, by necessity and through evolution, this is a rare luxury. Patanjali is believed to have lived in the second century A.D. and among his accomplishments wrote a treatise of yoga called the *Yoga Sutras*. *Sutra* means thread, and a thread of intelligence and common sense runs through the one hundred and ninety six *sutras* from beginning to end. It is said that Patanjali undertook this work because he discerned that the teachings of yoga were being watered down to make them more palatable rather than being offered in their entirety. He was concerned that if this continued, future generations would know neither the depth of yoga nor how to go about its practice. This is a concern I share with him about the rapid spread of yoga today.

Through their teaching, their travels, their writing, their brilliance in being able to reach and communicate with human beings at large, great humanitarian yogis like Swami Vivekananda and my own teacher, B.K.S. Iyengar, have made yoga available and accessible to all who are willing to put aside their egos, practise and learn. This is a great gift to be honoured and cherished, and it is only fitting that Guruji should have the last words: *It is better to train one pupil honestly, than to train many pupils casually. Over-enthusiasm in teaching is nothing but the expression of ego.* ॐ

We are all Karma Yogis

Dr. Geeta Iyengar offers her classical yoga wisdom

Reprinted from *Iyengar Yoga News* (U.K.) No. 14 - Spring 2009

In April 2008, Dr. Geeta Iyengar was the honoured guest teacher at the biannual Ascent Magazine intensive hosted at Yasodhara Ashram. The workshop was a rare opportunity for North American yogis to study with a living legend, and Ascent was grateful to be present.

Geeta's offerings inspired us to investigate the Iyengar legacy, and this special look at karma yoga, including a talk from Geeta, and a reflection from Ascent writer and intensive attendee Juniper Glass, is the first in a three-part series about Geetaji and the Iyengar lineage.

I have been asked to talk on *karma* yoga. Yoga is one. It is for our own convenience we divide it, give it names. After dividing it, we think that the yoga that has been explained by Patanjali is different from the yoga explained by Lord Krishna to Arjuna. Then we think that what has been said in *Hatha Yoga Pradipika* is something different again from Patanjali Yoga and what has been spoken by Lord Krishna in the *Gita*.

In a discussion that happened between Swami Sivananda Radha and myself, we agreed on this point: Yoga is one. Then why do people fight about my religion, your religion? Why do people differentiate between *Hatha Yoga*, *Raja Yoga* and *Karma Yoga*? They are not different.

If we study all those yogic and Vedic texts, we come to the conclusion that yoga is one. How is it one? We as human beings, though we may be from different areas geographically, we all have intelligence, we are emotional people, the anatomy of our bodies is the same. We may have different tastes in food,



yet food itself is essential for everyone. Water is essential for everyone. So as human beings we don't differ as such.

As human beings we are one, so our problems are also one. Almost all of us have the same type of problems. Sometimes we are happy, sometimes we are sad. Other times you have body pains and aches. No person is left without disease: we get fever, cold, cough, everything is common. Is there anyone in this world who has said that we don't suffer at all? No. Nobody says that.

With any work that we undertake, problems are there, obstacles are there. If we say, let us forget about all the problems and let us live, still they are there. We have to know what creates these kinds of problems. To some extent, this looks to be negative. But when we penetrate deeply we will understand the depth inside these problems. It is not a pessimistic view; it is the true view.

When a human being is born, we are born out of our *karma*. That is the basic thing we have to know. We don't take our birth out of the blue. There is a definite link between our earlier lives and our future lives, and all are linked to this present life. If we think that we were

*Yoga is one...
Why do people
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Hatha Yoga, Raja Yoga
and karma yoga?*

born on such and such a date, and then later our life is going to end, and that is the end of everything, this makes no sense. There is a continuity in it.

There is a reason behind our birth. Birth is not just a physiological action taking place. We come into this life with *karma*, our birth is with *klesha mulaha*. What are these *kleshas*? *Avidya*: ignorance; *Asmita*: ego; *Raga*: attachment; *Dvesha*: aversion; *Abhinivesa*: clinging to life, having fear of death.

Now, all the actions we do are based in these five afflictions. And the lake of *karma* is created by our actions. We are born out of afflictions. If those afflictions were not there, there would be no reason for us to take birth. That is emancipation.

You know that when a child is born it cries. And when it cries we know that the child is alive. We want that sound to come. But why, when the child is born, does it begin to cry? It is a question. All this time in mother's womb and now it comes out. And when it comes out to this world, it remembers at the threshold, at that moment when it comes, it remembers its past life, Oh! What a fate, again I am in this world. This is why the child cries. The laughing, smiling, comes later.

The wisdom is there in the child at that moment to say, I should not come

into this world with this fault. I should work toward emancipation. But then as we come to the world, we get involved so much that we just forget what we knew at our birth time.

So, our afflictions are the root. The *karmas* that we have done earlier yield fruit. If you have done good thing, good fruit, bad thing, bad fruit; virtuous thing, virtuous fruit; non-virtuous thing, non-virtuous fruit.

Lord Krishna said in the *Gita* that there are two ways to be emancipated. Those who have the very strong intelligence will follow *jnana* yoga, and the others will follow *karma* yoga.

The ones who have this kind of intelligence are very sure that there is a Lord. There is no doubt. So their concentration is only on reaching God, they have unwavering devotion. There are very few of us who have this. And since the *karma* is bothering us all, in that sense, we are all *karma* yogis.

We are born with desires. When we are born with desires, this is the thing that comes in the way of our emancipation. We do *karma* yoga and immediately our question will be: "What am I going to get out of it?"

Lord Krishna says, you do the work,

There is a reason behind our birth.

When we are born with desires, this is the thing that comes in the way of our emancipation.

but behind that work, the intentions are not pure. Out of jealousy you act. Out of pride you act. It is my honour to do it, you say. So you act, a good action perhaps, but the mental background behind the actions is full of these enemies. But outside action looks very well.

Do *karma* in such a way that it is an offering to the Lord. You have to think twice about doing any *karma*. For what reasons are you doing it? What is your idea behind it? Is it serving this purpose, the purpose that you think?

We have to see that our mind is on the *karma*, perfection in that *karma*, and not on the fruit. If you are asked to tend a garden or water the plants, see that each plant has been watered. That is *karma*. Not thinking: "Oh, this is somebody else's garden, why should I bother? What are they going to give me when I water these plants?"

To do *karma* yoga, your mind should be clean, your intention pure. You should not think of the results of it. You

should not have a hankering that "I have done this work, so let me get this." To act dispassionately, your mental background has to be different.

Lord Krishna says you do *karma* but there is ambition in that *karma*. You do action with ambition; sometimes wrong ambition. You will even pray with ambition. But there should not be that ambition.

If your actions are always tainted with all kinds of mental disturbances, then this is not *karma* yoga. It may only look like *karma* yoga from the outside. So the polishing has to occur, the cleansing has to happen.

I'll give you a simple example because we are doing *asana* and *pranayama* class: You do the *asana* and you don't know whether it is right or wrong action. The sensitivity has to come, the feeling has to come. Until that time, you wait. Don't think that because you avoid action, that this will make you free from *karma bandha*, the bondage of *karma*. On the contrary, you are creating more *karma*.

You have to cleanse yourself doing the *karma* yoga. Do virtuous acts without desire. Do *karma* for the sake of cleansing yourself. All those impurities have to go. With the *karma*, you have to clean it. The purification process has to continue.

So to conclude this, I will say that *karma* yoga has to be done by everyone, without desire. Because we should not demarcate what is the Patanjali yoga, what is the *karma* yoga, what is the *jnana* yoga, what is *bhakti* yoga.

Sri Krishna never divided it. He says: Know very well that I exist. I am the Lord. I exist in you. I am in everybody's heart. And I am moving this machine.

If your machine is moving with the

55 Plus Retreat

at the Salt Spring Centre

November 6-8, 2008

With Leslie Hogya and Wendy Boyer

\$340 for members, \$375 for non-members

Starts: 4:00 pm on Friday, Ends: 1:30 pm on Sunday

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karma, with the *jnana*, with the *bhakti*, with your body, your physiological functioning, anatomical functioning, he says, I am here.

So if you feel the Me existing within, He says, I will guide you. If you completely surrender, I am there within you, I will help you. But as long as you differentiate yourself from Myself, the Lord within, that will not be solving the problem.

And that is why I started my talk with the fact that we are born with this *karma*. The purification process has to go on. And if you do that, a time will come when you know you have no *vasanas*, no desires.

Only when desire is gone is there freedom from this cycle of birth and death, birth and death; doing the *karma*, getting caught in the *karma*; doing the *karma*, getting caught in the *karma*

The web of that *karma* has to be broken. To do that, you can have no attachments to anything. If that is the aim, at every level you have to begin to follow it.

And one cannot reach the end straight away. If you want to go to Mount Everest, every day you've got to practise some mountaineering. At every altitude, your body has to get accustomed. You should be able to breathe, you should be able to tolerate. We have to gradually progress, get acclimatised. That is the *sadhana* [the path to freedom]. And that is how purification happens.

Do not differentiate your actions. That's why at the end of the day we have to pray, "Lord, whatever *karmas* I have done, the wrong I have done unknowingly, the correct I have done, let me surrender all to the Lord."

Karma begins when we get up in the morning. So before getting up from the bed, think of the Lord. Hold up your hands and say: Let me have a *darshan* of my hands. Let nothing happen wrong with these hands. Let me realise my hands, because in these hands I am going to do the work. Let nothing go wrong, or God you save me.

So surrender to the Lord Sri Krishna. But if I've done unknowingly wrong, right, whatever happens, Sri Krishna Paramaste. He protects us.

God bless you. All the best. I hope you have understood.

I'm not a big lecture speaker. But whatever comes to my heart I have spoken. Thank you very much. ॐ

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Teacher Training & Junior Intermediate Workshop

For Levels 3 & 4 Students | With Chris Saudek | November 20-23, 2009



TEACHER TRAINING

Fri. 9:00 am - 12:00 pm, 3:00 - 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 be teaching an extended Level 4 class Monday, November 23, 2009, 4:30-7:30 pm. Open to Level 4 students only. There is a nominal surcharge for students registered in the Level 4 class.

JUNIOR INTERMEDIATE WORKSHOP

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

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

IYCV MEMBER FEES:

\$363.00 + GST Teacher Training and Workshop

\$231.00 + GST Workshop

NON-MEMBER FEES:

\$399.00 + GST Teacher Training and Workshop

\$254.00 + GST Workshop

REGISTRATION OPENS:

September 2, 2009 for IYCV members

September 9, 2009 for non-members

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(250) 386-YOGA (9642)

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Motherhood

By Ann Teresa Thomas

This article was reprinted with permission of the author. It first appeared in the 2008 fall issue of Yoga Samachar the newsletter of the Iyengar Yoga National Association of the United States.

In B. K. S. Iyengar's most recent book, *Light on Life*, he tells of his decision as a young man to walk the path of yoga "as an ordinary householder with all the trials and tribulations of life," rather than to renounce the world as a *sannyasin*. Like him, most of us have done the same. We are living and practicing our yoga in the modern world as students, teachers, workers, spouses, mothers, and fathers.

As a yoga practitioner, teacher, and mother of four-and-a-half-year-old twins, I am among you. It's my personal challenge each day to live a yogic way of life with integrity and equanimity while being a wife and a mother, running a household, and operating a small yoga business out of our home. I often fall far from the mark. The *klesas*, or afflictions, rear their ugly head at every turn. Or I transgress in practicing *yama* and *niyama*.

Even as I sat down at my computer to type my "important thoughts on yoga," the twins clamored for my attention. "Mommy, type Spiderman!" my son Christopher insisted. "Mommy, I'll be the mommy, and you be the baby sitter," directed my daughter Clare, as she handed me her baby doll.

I wanted to scold them, or worse, for yet again interrupting my plans,

and my "important" yogic work. I was humbled as I witnessed my own mental response violate *ahimsa*. My pride and attachment to the project at hand easily might have escalated into human chaos, foible, and shame.

Instead, I took a breath and surrendered to this precious moment with my children. I googled "Spiderman" and viewed all sorts of neat images of the superhero with my son on my lap. Simultaneously, I baby sat my daughter's baby doll while she went imaginary shopping. A sense of clarity and focus filled my mind, while warmth and love filled my heart. Yes, this is what more than 20 years of practice had prepared me for. This was a glimmer of "light on motherhood."

I began practicing yoga in the mid 1980s and gave birth to my twins in 2004. When I reflected on life before their arrival, it seemed easy to devote hours of uninterrupted practice on the mat, in classes or in workshops, or to the study of philosophy and theology in graduate school. Even those things that were the most difficult to accomplish now seemed much easier in comparison: to pass assessment, to hoist 6-foot-tall, 200-pound men up into *Adho Mukha Vrksasana*, or even to travel to India to study under the fiery gaze of the Iyengars. It seemed a cinch to adjust my practice during pregnancy, labour, and delivery.

After I gave birth, I was naturally overwhelmed with love and joy. I was also overwhelmed with exhaustion and the incessant demands of caring for newborn



It's my personal challenge each day to live a yogic way of life with integrity and equanimity while being a wife and a mother.



twins. With them came a commitment of time, energy, and responsibility beyond anything I had ever experienced before having children. Any illusion I had of feeling competent or in control was shattered. My addiction to myself and my way of doing things, including my practice, was no longer an option. Two tiny beings were now in my charge and they were the priority.

As a new mother, I found literally not being able to practice at times,

Even as I sat down at my computer to type my "important thoughts on yoga," the twins clamored for my attention.

let alone to participate in workshops or retreats, to be extremely difficult. However, like practicing a challenging forward bend where progress is made in the letting go, I surrendered. I stayed home and tended to the mothering tasks at hand.

I breastfed my children for years, even while doing *asanas*. I changed thousands of diapers, then potty trained. I read stories and made them up, too. I prayed and meditated with my children as they drifted off to sleep each night. I sang songs, played silly games, danced with delight, and tolerated far more noise, movement, disorder, and commotion than I ever thought possible, even more than in Pune.

In practicing *satya*, or truthfulness, I found much of mothering instinctive, but also faced the fact that there was much about parenting that I knew nothing about. I attended parenting classes instead of yoga workshops and went to therapy to address the unresolved issues that were surfacing in my daily interactions with my children. I also found

time again to practice *asana*, *pranayama*, and meditation, and they sustained me. Although I relish quiet, solitary practice, some of the most enlightening moments have been when the children interrupted me. Their improvisational dances continue to be priceless, as are their little directives when they each take turns being the yoga teacher. My life and practice are one.

It's now 2:00 am and my children are sleeping peacefully, curled into each other like they were in my womb. I savor the sweet sound of their breathing as much as I do the pause between my own inhalation and exhalation. I use this quiet time to practice *asana* (using my son's stuffed gecko as a prop under my ankle in *padmasana*). I meditate and try to collect my thoughts to complete this article.

I reflect on my personal inventory for the day (*svadhyaya*, or self-knowledge) using *yama*, *niyama*, and the *klesas* as my frame of reference. I assuredly had human moments when I lapsed into pride or attachment, had my own little

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. 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.

202-919 Fort Street, Victoria, B.C. V8V 3K3 (250) 386-YOGA (9642)

temper tantrum, or just needed a hug. Yet *tapas* (sustained practice) prevailed. I persevered and did the next right thing.

Ultimately, the precept I have found most sustaining as a mother has been *ishvara pranidhana*, devotion to the Lord. In the Christian faith tradition that I practice, I call on the grace of God and the Blessed Mother each day to give me strength when I am weak, to give me patience when I have none, and to love my children when my inner resources seem depleted. I surrender and I pray, "Thy will, not mine, be done." As Mr. Iyengar states in *Light on Life*, "And what will God tell you to do... He will tell you to carry on in the world, but never to forget Him."

Quoting Socrates, Mr. Iyengar tells each of us, "Know thyself," using the traditions of yoga as the source of our inquiry. Just as he used his body as the laboratory for *Asana* practice, on the eve

I was humbled as I witnessed my own mental response violate ahimsa.

of his 90th birthday, he is an inspiring model of how to traverse one's course in life with the philosophy, traditions, and practices of yoga as the navigational framework. His promise is authentic. The path is far from easy, but if we follow it with dedication and *shrada* (faith), we will come to know the Self and a freedom beyond human comprehension.

I am in awe and overcome with gratitude as I watch my children thrive and grow. As my *sadhana* continues, I am honored to be their mother with its joys, trials, and tribulations. I am also acutely aware of the suffering in the world they are growing up in. Mother Earth is in crisis. War and violence rage on. Millions of children are sick, hungry,

orphaned, or abused. Within almost every heart is a small or large ache, longing for peace and healing.

As we walk the path of yoga together, we also have a calling to serve our universal family. I am grateful for your companionship, help, and inspiration along the way. In turn, I offer you mine. Peace to us, one and all, and may the fruits of our efforts help to relieve suffering for all beings and help to spread peace and healing in the world. ॐ

ANN TERESA THOMAS IS A CERTIFIED INTRODUCTORY IYENGAR YOGA INSTRUCTOR WHO LIVES IN LEESBURG, VIRGINIA, WITH HER HUSBAND AND TWINS. SHE RUNS YOGA & HEALING SERVICES LLC, AND ALSO TEACHES AT UNITY WOODS IN THE WASHINGTON D.C. AREA.

Share the Learning 2009/10

Saturday afternoons from 2-5pm

INDIA SERIES

Join us for this four-part workshop series with teachers who have recently attended monthly public classes and practice sessions at the Ramamani Iyengar Memorial Institute in Pune, India.

The sequences and understandings which come directly from the source are tremendously valuable. For this reason, we've decided to share these with ongoing students at the IYCV. Each session will build from the previous one.

The series will take place on the following Saturdays:

Oct 24, 2009 – all levels with Leslie Hoga (in Pune in Jan/09)

Dec 5, 2009 – Level 2 & above with Ann Kilbertus (in Pune in Feb/09)

Feb 13, 2010 – Level 2 & above with Nancy Searing (in Pune in Dec/08)

April 10, 2010 – Level 2 & above with Marlene Miller (in Pune in Feb/10)

Fees - for members: \$45 per session or \$160 for the full series

- for non-members: \$50 per session or \$175



Yoga Babes

By Lauren Cox

Every Wednesday around 12:45 pm a group of 'new moms' wheel their babies in for an hour of practice and I have had the pleasure of greeting these moms and babes at the Iyengar Yoga Centre for the past four or five years.

Many of the moms are returning students from the pre-natal class and now that their babies are six to eight weeks old, they look forward to a mini-reunion of sorts as well as an opportunity to share baby news, tips, challenges, joys, toys, laughter, latest developments and organize play dates, movie dates, library dates, gym time and swim time! Whew...busy!

The moms get a well sequenced class to help get their bodies back in shape. Sometimes they need a restorative class because of lack of sleep. Other times we address the tension that creeps into the upper body from the new duties of nursing, consoling and carrying. Not just the babies' weight, but the buckets that are supposed to make life a bit easier weigh a ton!

The priority is to give mom a well deserved break and a time to recharge

The priority is to give mom a well deserved break and a time to recharge with the yoga asanas – so it is not uncommon to see me carrying a baby while teaching!

with the yoga *asanas* – so it is not uncommon to see me carrying a baby while teaching! Sometimes two babies – one in each arm! We have been fortunate

enough to have volunteers or a teacher trainee assist with baby carrying needs. It's also a blessing if one of the moms has already been a regular student and can be the demonstrator!

The hour long class may 'wrap up' with a special mom and baby *savasana*, always followed by nursing needs or changing diapers before the moms and babes head off for a coffee break or tea party.

I have had several groups graduate now – moms go back to work and babies start to be more mobile. What a gift it is to be part of this process. I get a great deal of pleasure when some of the moms, who have attended pre-natal classes during their first trimester, return to class after a two month break and pick up again, with their baby, for another six months!

As we say our good-byes, some are already planning on attending the 'family yoga' classes at the centre around their third or fourth birthday!

The yoga path begins very early! ॐ



How Breastfeeding Changed my Practice of Yoga

Indira Lopez-Bassols

As a three time breastfeeding mum and an Iyengar yoga practitioner, I feel very passionate about breastfeeding in a world where it is more and more on the verge of extinction.

We all know that breastfeeding is best for mom and baby. In fact, the World Health Organization, the Public Health Agency of Canada, Health Canada, the Canadian Pediatric Society and Dieticians of Canada all recommend exclusive breastfeeding for the first 6 months after birth for healthy term infants with the introduction of complementary foods and continued breastfeeding for up to two years of age or beyond. Despite these recommendations, in Canada in 2005, the rate of breastfeeding initiation was 87% with duration rates falling dramatically and quickly with time, as only 16.4% of mothers were still exclusively breastfeeding their infants at 6 months.

How can our yoga practice support us while we are breastfeeding? Over the years while breastfeeding and practising yoga, I have realized that my energy levels tend to fluctuate enormously. The other way round also held true: the way I practised yoga seemed to make an impact on breastfeeding. Breastfeeding a newborn during the early weeks or a baby who is not yet on solids is quite time and energy consuming, while nursing a one year old once or twice a day in established lactation can be less tiring. In that sense, how often and how much I was nursing seemed to affect my yoga practice differently.

Geetaji states the importance of breastfeeding by saying that: “The child must have pure breast feeding.” She recommends soon after delivery the practice of *ujjayi prānāyāma* I as it helps the establishment of lactation: “*prānāyāma* and *savāsana* ensure that milk is purified, and lactation increased.” Afterwards she recommends a series of *āsanas* that “stimulate the pituitary gland which secretes prolactin that controls lactation.” Similarly, Dr. Krishna Raman recommends: “For the first three months, no exercises are to be practised. This is to allow the body to recover. It is also to prevent interference with lactation of breast milk, as exercises change hormonal responses.”

In Mexico, my home country, the “cuarentena” refers to approximately 40 “golden days” where mums are pampered and taken care of by other family members. Geetaji underlined the importance of this post natal period: “The mother has to feel healthy and get her strength back, at this time, and build up energy to continue her responsibility of motherhood.” Interestingly enough, these 40 days (approximately 4 to 6 weeks) correspond to the time it takes for the proper and full establishment of our milk supply.

I must confess that during my “cuarentena” with my first child I did nothing other than variations of *savāsana* when I had a chance. Living in Mexico, my main teacher, Herta Rogg, suggested I follow the guidelines on postpartum yoga practice and beyond in Geetaji’s *Yoga: A Gem for Women*. With my second child, also born in Mexico a few years after, it took me even longer to re-establish my yoga practice. I had to juggle a baby and a toddler, and had little time to myself and very little energy left.

My third child Ilan was born in the comfort of our home in London, UK. I had religiously attended the pregnancy classes at the Iyengar Yoga Institute in Maida Vale. Several months down the road after giving birth, I was keen to resume my classes.

As I started attending the Institute once again, I spoke to several senior teachers and inquired about how my practice would be altered while breastfeeding. Silvia Prescott, one of the most senior teachers in the UK, told me kindly to follow what felt right and to avoid any strong *āsanas* including twists. Richard Agar Ward said to me: “You should practise plenty of chest opening poses and do not do jumpings or strenuous poses”. Johanna Heckmann-Mohan gave me several variations as well as an adapted *setubanda sarvāṅgāsana* instead of *sarvāṅgāsana* at the end of certain classes. Sheila Haswell in preparation for the backbends Professional Day told me: “Strong back-bends and vigorous practice are not recommended as they can dry up the breast milk.”

When Ilan was 6 months old, my menstrual cycle resumed. Coincidentally, it was the first day of the Iyengar Yoga Association UK Convention in June 2007. Rajalaxmi, who is an Obstetrician and Gynaecologist that has been trained by Gururji and Geetaji, was one of the guest teachers. She was extremely generous with her time. She came to me over and over again to show me how to adapt certain *āsanas*. She told me to do the standing poses with the support of the wall and tailored an *āsana* sequence designed for my combined breastfeeding and menstruation period (with lots of height in forward bends to avoid breast compression and supine *āsanas* to rest and recover).

Afterwards, during a four day residential retreat in Mexico, Jawahar Bangera also suggested variations to my practice. He understood my need to go and breastfeed my baby when my breasts were too full at the end of a long session. By then, I knew already of the importance of honouring my body’s needs by adapting my practice.

On July 2008, I made the pilgrimage to Pune to attend the RIMYI. I arranged to take along Ilan and my husband. I decided to do so mainly because I was still breastfeeding Ilan who was one year and a half. As a parenthesis, I must note that even though

my husband succumbed to a tummy bug like many foreigners, the amazing immune protection properties of my milk protected Ilan during the whole month of our stay in India.

Upon arrival at the Institute, I was advised by one of the teacher assistants to request in writing a meeting with Geetaji. Breastfeeding was obviously not a medical condition so the medical class was not an option, and yet I was aware I would benefit enormously from Geetaji's direct guidance.

During the interview, Geetaji recommended the following changes to my yoga practice while breastfeeding: standing poses with support, backbends with support, no strong twists, no strong standing poses such as *parvrita parsukonasana*, yes to inversions and particularly rope *sirsāsana*, and *viparita karani*. She also mentioned that *sarvāṅgāsana*, *ardha halāsana* and *setu bandha sarvāṅgāsana* helped the pituitary gland to maintain the hormonal balance. At the end of the interview, she added: "Do not do too much to build up your energy", which till today resonates with what I have learned through my journey of how energy levels fluctuate while breastfeeding.

Even though my yoga practice has been adjusted, I have enjoyed immensely my nurturing breastfeeding relationship with Ilan. But, in life every beginning has an end. Therefore, I didn't forget to ask Geetaji the last question: When the time of weaning came, what direction should my yoga practice take? Her main guidelines were: standing poses, unsupported backbends, *chatuspadasana*, *pinchamayurasana* and *adomukha vrksasana*.

Over the years, I have come to realize how as women we can become a constant source of strength to one another, by nurturing one another through our experiences. I hope this brings a bit of light to the path of all new and future breastfeeding mums and Iyengar yoga practitioners.

I am deeply grateful to Geetaji for her generous guidance and to all my teachers who have taken me from the darkness of ignorance closer to the light of the soul. ॐ

INDIRA IS A QUALIFIED MEXICAN IYENGAR YOGA TEACHER WHO LIVES IN LONDON. SHE HAS STUDIED WITH SHIRLEY FRENCH AND MARGOT KITCHEN. SHE SUPPORTS MUMS+BABIES ON A VOLUNTARY BASIS AS AN ACCREDITED LA LECHE LEAGUE LEADER; PLEASE VISIT WWW.LLLC.CA FOR MORE INFORMATION.

1 Nutrition for healthy term infants. Canadian Paediatric Society, Dieticians of Canada: Health Canada. Ottawa: Ministry of Public Works and Government Services. Canada, 1998.

2 Accessed on 20/06/2009 <http://www.phac-aspc.gc.ca/publicat/2008/cphr-rspc/pdf/cphr-rspc08-eng.pdf>

3 *Yoga A Gem for Women*, Geeta S. Iyengar, 1995: p 51.

4 *Yoga during pregnancy: a guide for Iyengar students and teachers*, Dr. Geeta S. Iyengar, 2008: p 59

5 *Yoga A Gem for Women*, Geeta S. Iyengar, 1995: p 51.

6 *A Matter of Health*, Dr. Krishna Raman, 1998: p. 183.

7 *Yoga during pregnancy: a guide for Iyengar students and teachers*, Dr. Geeta S. Iyengar, 2008: p 59

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

December 14-18, 2009

6:30 - 8:00 am daily

Fees:

\$98 + GST IYCV members

\$108 + GST non-members

Registration opens:

Oct. 19, 2009 for IYCV members

Oct. 26, 2009 for non-members

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

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

Short WORKSHOP

Winter Solstice Workshop

With Ty Chandler

Sunday & Monday
December 20-21, 2009

6:00 pm-8:00 pm

Fees:

\$60 + GST for IYCV members

\$66 + GST for non-members

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

Introductory Intensive

Comments on the Introductory Intensive

One of the many things that I have felt strongly over the past few days is humility, or the courage to admit personal weaknesses. Disregarding the impossibilities to hide them when there were always 2, 3 or even 4 experienced teachers watching (and there were only ~20 of us...), it sounded silly to me not to almost expose them so that I could learn ways to improve them. The good, the bad. Let them come out as they are.

– Lydia Tsang, Hong Kong



The Lotus Effect

“The lotus effect” describes the behavior of water on a lotus leaf. Water beads together and moves around the leaf in one contained sphere. The edges of the water come away from the leaf, making the droplet three-dimensional.

The water molecules adhere together and roll around the leaf, and if other moisture gets on the leaf the drop absorbs it. The enlarged drop then moves around the leaf-stable yet mobile. This is called “the lotus effect”.

The lotus leaf is Patanjali’s teachings and Clurgi’s words that guide us to understanding. The water droplet is made up of the *sadhakas*, we students

of yoga. Even though we are individual molecules and will soon disperse, the cohesion the leaf provides molds us into a droplet wherever we go. Our stability is the leaf, the teachings. Our mobility is the individual attributes that manifest the teachings in different ways. Together, the droplet has a strong cohesion, one to the next.

In sutra 11: 47, Guruji states “*asana* perfection must be attained through perseverance, alertness and insight.” During the week of this intensive, we have studied *asana*, we have experienced some insight and we were certainly alert at times. Perfection may have been glimpsed.

Each day of our lives we are presented with ways to understand and practice *yama*, *niyama*, *asana*, and *pranayama*. Eventually, perhaps, touching the inner *pratyahara*, *dharana*, *dhyana* and *samadhi*. As time passes, I hope you will remember “the lotus effect”.

– Patty Rivard, Victoria



Living Philosophy

Written as a verbal farewell to participants at the Yoga Intensive, July 2009.

After lunch each day, we chanted some of Patanjali's Yoga Sutras, copying the monks' example on the CD that Ann and Leslie played.

Monks: vitARKaBADhanE pratiPAKsaBHAvanAM vitARKaBADhanE

Us: vitARKaBADhanE

Monks: pratiPAKsaBHAvanAM

Us: pratiPAKsaBHAvanAM

Monks: vitARKaBADhanE

pratiPAKsaBHAvanAM

All together: vitARKaBADhanE

pratiPAKsaBHAvanAM

The chanting of Sutra II: 33 is in my ears, in my voice, in my mind, in my heart.

Ann said that chanting the sutras will change you; that your mouth will change by forming the ancient Sanskrit sounds and reciting them out loud.

How does this happen? There is some mystery involved. Through sound, energy, vibration, and breath, we make a connection with something beyond and



yet within ourselves.

We repeated this and a few of the other sutras each day until, by the end of the week, our mouths, our voices, and our ears had become familiar with the unfamiliar sounds of the chants. Now I think back to what Leslie said on the first day of the Intensive – about the Sutras becoming a living philosophy for each of us. The practice is the process.

Sutra II: 33 is about developing “right knowledge and awareness” by trying to live according to the *yamas* and *niyamas* and using discrimination to check on ourselves.

How helpful, how much more we can learn when our teachers share their knowledge with us and give us discerning feedback, suggestions, and guidance about how to improve our practice.

Thank you – for all of it, I am grateful.

– Jana Bodiley, Nanaimo



Wende L. Davis

October 23, 1946 - August 12, 2009

The Iyengar Yoga Centre of Victoria bids a heartfelt farewell to this much-loved teacher from the Vancouver Iyengar community.

Wende suffered a sudden illness, recently, and did not survive the surgery which followed.

We offer our condolences to her family, friends, colleagues, and students.

Wende will be deeply missed.

Please see the Vancouver Iyengar Yoga website for details on the memorial service which will be held in September.

Precious Teacher

Shirley is a gift
An inspiration to practise and learn
Encouraging a yogic path of no return
Sharing her life experiences
So wise yet humble
Demonstrating patience with those that fumble
Common sense at her core
Her speech flexible and flowing
Engaging conversation to facilitate growing
The Salt Spring Island Retreat
A spiritual place to receive Shirley's gift
Enhancing awareness, helping the mind not to drift
Shirley's knowledge of yoga
Through years of practise and study, she did earn
She is a blessing to all those willing to learn.

— Sherry Brown



SHERRY BROWN HAS BEEN PRACTISING IYENGAR YOGA FOR 12 YEARS. SHE STARTED AT DEEP COVE ELEMENTARY SCHOOL WITH MARLENE MILLER. SHE ATTENDED SOME CLASSES AT THE YMCA AND HAS BEEN ATTENDING CLASSES AT THE IYENGAR YOGA CENTRE OF VICTORIA SINCE IT OPENED. SHE FEELS THAT SHE LEARNS SOMETHING DIFFERENT FROM EVERY TEACHER AND HAS ENJOYED CLASSES WITH TY, LAUREN, LESLIE, ANN, LUCIE AND MELISSA. THIS WAS HER FIRST SALT SPRING ISLAND RETREAT AND SHE PLANS TO MAKE IT AN ANNUAL EVENT.

Self-Assessment

At the end of the first year of teacher training, people are supposed to reflect on the progress they have made for the year. This essay is from Ken Brewer who has been a member of the group in Nanaimo studying with Kelly, Lauren and Leslie.

I have made some changes in my yoga this year. Due to my injuries I learned a new way of working. I have always been quite aggressive in all that I do and now realize that this has caused and is causing troubles. I was aware before but not ready to make the change. I stepped back from pushing, bringing *ahimsa* into my practice. It also involved *satya*, being truthful to what I am doing and how I am doing it. My awareness has increased of being in the *asanas*, going to my edge and not going over. I have had to reinterpret what my edge is.

This is how I have taught my music classes over the years. My issue there would be, in the excitement of the moment, my students and I would cross that line. I discovered this in myself this year, pulling back the edge in my music. I had been told for many years to do so but I was not yet ready inside. Interestingly enough, as I made progress with *aparigraha*, self-restraint, in my yoga it spilled into my teaching. My groups have never sounded as good as they do this year. By pulling down some of my frenetic energy new results showed and they were spectacular. Yoga is making positive changes for me even off the mat.

In my yoga I have pulled back my line, being content with where I am. *santosa* is a big thing for me. I know I still need work in this area but I have made strides in being more content with where I am. Not overdoing. Working with my injuries and letting them take their time to heal.

Doing 45 days of restorative yoga this year was a big step for me. I stuck with the plan; this was probably when I

My awareness has increased of being in the asanas, going to my edge and not going over. I have had to reinterpret what my edge is.

acknowledged *santosa* the most. I pulled back my line completely and gave in to the wonderful benefits of the work, focusing on softness in my body and my breath. I still desired to get better, but was content with just doing the work.

There were days though that I wavered, when the first stages of depression came that go along with long term injuries and wondering if they will ever get better. I kept returning to the work and would always feel better. It was at these times that I was most content. I have tried to take this new awareness into my practice; at times it's there and

at times it's not. There seems to be more times when it's there than not. I will just keep reminding myself and positive change will come.

It has been a year of self-study. I have become more aware of my imbalances and how to work with them properly and safely. I have strengthened my body and mind with *svadyaya*. I know this process will continue as I become more and more aware of myself and my limits and the work needed to get there. ॐ




The Neck
Short
Asana
Workshop

with Linda Benn

November 14,
1:00-4:00 pm

45/450

Details in Flyer



Iyengar Yoga Association of Canada

Sri B.K.S. Iyengar, Honorary President

ASSESSMENT DATES

Oct 16-18, 2009
Intermediate Junior I
Montreal, PQ
(in English)

March 12-15, 2010
Intermediate Junior I/II
Toronto, ON

Board of Directors 2009

Iyengar Yoga Centre of Victoria

Kaiko Alkire has been practicing yoga since 1988. She worked on the Newsletter Committee prior to the Centre acquiring a computer and she remembers getting blisters from stapling the newsletters. She has also volunteered in the special needs classes. This is her first year on the Board.

Laine Canivet has been practicing yoga for nine years, five of them at the Iyengar Yoga Centre. This is the third year she has served on the Board of Directors. This year she is the Secretary.

James Currie-Johnson is a yoga teacher at the Centre and has been teaching Iyengar yoga in Victoria since 1993. He studied in India in 2005 and has pursued additional studies with the Iyengars when they have visited Canada. This is his second year on the Board, last year as Vice President and this year as Teacher Liaison.

Leslie Hogya is a long time board member and is the Past President and the Privacy Officer for the centre. She is a senior teacher who trains teachers and is involved in daily operations by organizing the class schedule. She has studied in India eight times – her last trip was December 2008. She is President of the Iyengar Yoga Association of Canada.

Ann Kilbertus has been a student in the Iyengar Tradition for over twenty years. She has been teaching since 1988. Ann began going to Pune, India in 1992 and returns every few years to study with the Iyengars. Ann is involved locally in the training of teachers and nationally on the Board of the Iyengar Yoga Association of Canada.

Ann Nolan has served on the executive of the Board for three years – as Secretary for one year and as Treasurer for two. She has been practicing yoga for five years.

Christine Peterson has been studying yoga for several years at the IYCV. This is her first year on the Board and she is the liaison on the Bursary and Scholarship Committee.

Emma Richards has been studying Iyengar yoga since 2006. This is her first term on the Board. In 2008, she had the privilege of studying with Geeta Iyengar in Penticton. Emma is also the Administrative Assistant for the Iyengar Yoga Association of Canada.

Krysia Strawczynski has been a member of the Iyengar Yoga Centre for nine years. This is the second year she is serving on the board as President.

Peggy Taylor has been practicing yoga for at least ten years. This is her second year on the board and she is serving as Vice President. ॐ



The Iyengar Yoga Association of Canada annual general meeting and conference was held in Halifax in May 2009. Many of our local members, including, from left to right, Marlene Miller, Nancy Searing, Linda Shevloff (currently living in Hong Kong – formerly from Victoria), Jayne Jonas, Leslie Hogya, Shirley Daventry French and Ann Kilbertus made the long journey across the country. Shirley, Leslie, Ann, and Marlene were invited to teach during the conference.

POSTPONED
until October 21-24, 2010
in Winnipeg



Stephanie Quirk

**Seeing, Understanding and Reflecting
from the Base**

**Come to
the Friday Night Gathering**

Friday, October 16, 2009,
6:30 pm

Everybody is welcome to join us.

Bring a friend, your partner,
or a family member.

Asana Practice 6:30 pm followed by the video

Leap of Faith.

Bring your own popcorn.

By donation, free to members.

Learning the Ropes with Lauren Cox

Discover how *yoga kurunta* can help your regular practice. The use of ropes gives traction, helps with balance, and allows one to hold the poses for a longer time for deeper openings. Explore standing poses, forward extensions, backbends, shoulder openers, twists, and inversions with the help of ropes.

Beginners welcome!

**Saturday, October 17, 2009
11:30 am to 1:30 pm**

\$30 + GST for members

\$35 + GST for non-members

**To register call 250-386-YOGA(9642)
or drop in to 202-919 Fort St.**

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



IN OUR MAILBOX

March 24, 2009

To: The Iyengar Yoga Centre of Victoria

Thank you for the bursary you awarded to me towards my trip to Pune this July.

I am looking forward to my studies there and in Victoria in the not too distant future.

Sincerely,
Rose Marie Rodden

To: The Iyengar Yoga Centre of Victoria

I am grateful that the centre provides scholarships for the many workshops and intensives offered throughout the year, as they help students participate and continue to learn more about yoga.

Thank you for the scholarship that I received to help me participate in the Birjoo Mehta workshop! I continue to reflect on the teachings from that weekend and greatly appreciate the opportunity I had to attend.

Thank you-thank you,
Asha Rao

Congratulations

The following candidates achieved certification at the June 12-14, 2009 assessments in Toronto and Winnipeg:

Introductory II

Alice Lee – Toronto, ON
Erin Field – Bermuda
Denise Whistance-Smith – Caledon, ON
Susan Brimner – London, ON
Brenda Ledsham – Toronto, ON
Cindy Campbell – Toronto, ON
Corinne Skrobot – Vancouver, BC
Elizabeth Adilman – Vancouver, BC
Sharoni Fixler – Calgary/Shanghai
Michele Gunderson – Calgary, AB
Nichole Karmali – Vancouver, BC
Saskia Gould – Bowen Island, BC
Athena George – Saturna Island, BC
Carole O'Brien – Winnipeg, MB

Introductory I

Deborah White – Toronto, ON



Cam Wallace registered for the 2009 Salt Spring Retreat but had to cancel due to an accident. The rock face gave way while he was rock climbing. He broke an ankle on one foot and some metatarsals and the heel of his other.

He has since attended the Sunday members' practice (as pictured) and Lauren's Ropes and Balance class – arriving by wheelchair, climbing up the stairs and crawling into the studio – very determined!

The newsletter is always happy to receive more submissions.

Do you have any new – or older – photographs that are on the theme of Yoga? Please send them in with as high a resolution as possible.

Suggested format: Prints or digital images. Digital files must be high resolution (minimum 300 dpi) for adequate reproduction. Acceptable formats are JPG (choose: no compression, high quality, large file), TIFF or EPS. Preferred: save as grayscale EPS files, with no sizing, adjustments or cropping.



A General Thank You from Leslie Hogya:

One year ends and a new one begins – our eighth fall in our current location on Fort Street!

Our first classes were taught here

in October, 2001. We had no finished floor; the room was cold with a poured concrete floor. We didn't know how to work the thermostat! (Why didn't we ask the heating company?!) We had a mere two or three students in some classes; Britta was the only paid person at the front desk working just weekday mornings. We used to jump up and down when a new person called to register for a class! There was no paid manager, bookkeeper, or cleaners. We didn't have a handle on certain sound business practices. But somehow we made it!

So Happy Anniversary to all, and a huge thank you to the hundreds of people who have supported us by becoming members and signing up for classes. Many, many thanks go to all of you who have helped us by volunteering for large and small tasks, everything from hours of work on the computer helping to keep our records, to removing chair backs so we could have "yoga friendly" chairs, to helping wash and maintain props, washing windows, and cleaning the kitchen, sweeping floors, making curtains and cushions, helping to build prop shelves, rope walls, to carrying the trestler which we bought from the YM-YWCA, taking flyers out to the community, attending countless meetings, for producing the high quality newsletter, sitting at the

conference table, preparing food for special events, carrying props to and from cars for retreats, and several times a year to the laundry for washing, and to those who sweep after class, and help by washing dishes at Friday night gatherings and putting books away in the library. There are those who helped us plan and move into a third studio downstairs and then back out again. A special thanks to all who come week after week as volunteers for the special needs class.

The list could go on. In the Light of B.K.S. Iyengar's work, and for his continued inspiration, we say thank you and Namaste!

Many thanks also to

- **Ronald Lecuyer** who folded blankets and mats during Bruce's absence
- **Tatiana Schneider** and **Paul Maurenbrecher** who donated non-toxic paint to spiff up the lobby/front desk area
- **Theron Morgan, Bruce Cox, Britta Poisson, Wendy Boyer, Amanda Mills, Christine Peterson, and Linda Poole** who cleaned, painted, and sewed during the program break

Thanks to the crew who arranged for pick-up, delivery, presentation, and clean-up of dinner and lunch for participants in the Intermediate/ Senior Intensive held at the Centre in August: **Marlene Miller, Jayne Jonas, Karyn Woodland** and **Jo Anna Hope**. Thanks to **Billy Essa** of the Spice Jammer for her wonderful cooking, and enormous thanks to **Shirley and Derek French** for hosting the evening which everyone enjoyed so greatly.



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 Hilary McPhail, 202-919 Fort Street,
Victoria BC V8V 3K3**

Membership/subscription fee is \$40.00 + 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.



2009-2010 CALENDAR

SEPTEMBER

- 1-4 Continuation of Student Intensive
- 9 Term 1 begins
- 18 Sutra Workshop
- 19-20 Going Deeper Workshop

OCTOBER

- 3 Teachers' Meeting
- 16-18 Intermediate Junior I Assessment – Montreal
- 16 Friday Night Gathering
- 17 Ropes Workshop
- 24 Share the Learning

NOVEMBER

- 6-8 55+ Salt Spring Retreat
- 7 Teachers' Meeting
- 14 Short Workshop on the neck
- 20-23 Chris Saudek Workshop

DECEMBER

- 5 Share the Learning
- 13 Gururji's 91st Birthday Celebration
- 14-18 Sadhana
- 20-21 Winter Solstice Workshop

JANUARY 2010

- 1 New Year's Day practice
- 9 Teachers' Meeting
- 15-17 Heart of Yoga
- 22 Friday Night Gathering

FEBRUARY

- 6 Teachers' Meeting
- 13 Share the Learning
- 20 IYCV AGM

MARCH

- 12 Friday Night Gathering
- 12-15 Intermediate Junior I/II Assessment – Toronto
- 25 Special Needs Tea Fundraiser
- 27 Teachers' Meeting

