



IYENGAR YOGA  
CENTRE of VICTORIA

N E W S L E T T E R  
J U L Y / A U G U S T 2 0 0 7



*"For children, who are the custodians of each nation  
in particular and the whole world at large, I feel that yoga  
is the essential product of the twenty-first century to lead  
them to perfect physical health and mental well-being."*

– B.K.S. Iyengar

# The Yoga Sutras of Patanjali

with Shirley Daventry French

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 the 21<sup>st</sup> 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.

**6:30 - 8:30 pm Friday, September 28, 2007**

Fee: \$35 + GST for IYCV members, \$40 + GST for non-members

To register, drop in or phone the Iyengar Yoga Centre of Victoria,  
202-919 Fort Street, Victoria, B.C. V8K 3K  
(250) 386-YOGA (9642)  
[www.iyengaryogacentre.ca](http://www.iyengaryogacentre.ca)

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

# Going Deeper

An Iyengar Yoga Workshop  
with Shirley Daventry French

September 29 - 30, 2007



**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 29:**  
11:00 am - 1:00 pm,  
3:00 - 5:00 pm

Registration opens:  
July 15 for IYCV members  
July 22 for non-members

**Sunday, September 30:**  
10:30 am - 1:00 pm  
1:00 - 1:30 pm refreshments  
1:30 - 2:30 pm debriefing  
for observers

To register, drop in or  
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**Iyengar Yoga Centre  
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Victoria, B.C. V8K 3K3  
(250) 386-YOGA (9642)

**Fees:**  
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for IYCV members  
\$125.00 + GST  
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## ASSESSMENT DATES

October 19-21, 2007	Toronto Introductory I/II
November 16-18, 2007	Vancouver Jr. Intermediate II
February 29, March 1-2, 2008	Iyengar Yoga School of Toronto Jr Intermediate I
April 18-21, 2008	Yoga Centre Toronto Jr Intermediate II/III
June 20-23, 2008	London Introductory I/II
October 17-20, 2008	Saskatoon Introductory I/II
October 17-20, 2008	Iyengar Yoga Centre Victoria Jr Intermediate I

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## 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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## IYENGAR YOGA CENTRE of VICTORIA NEWSLETTER

EDITOR Roger Champagne

NEWSLETTER COMMITTEE Lauren Cox,  
Shirley Daventry French, Adia Kapoor, Taimi  
Mulder, Jane Munro, Susan Robinson, Nancy  
Searing, Greg Sly, Melissa Worth

DESIGN / PRODUCTION Cady Graphics

COVER PHOTO Jeanette Merryfield

IYCV LOGO Charles Campbell, Lauren Cox

PHOTOGRAPHY Roger Champagne,  
Lauren Cox, Marlene Miller, Karen Major,  
Ann Kilbertus

PROOFING Susan Robinson

ADS & ANNOUNCEMENTS Nancy Searing

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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 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](http://www.iyengaryogacentre.ca).

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



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.

An unexpected meeting occurred on the road to the yoga centre the other day. As I was parking my car, two women approached. Recognising one of them whom I hadn't seen for a long time, I cried: *Teddy!* at the same moment as she exclaimed: *Shirley!* We paused and hugged, then walked together down the road which brings us first to the yoga centre and then to the crossroad where the Victoria YM-YWCA is situated.

Teddy was a warm and welcoming presence at the reception desk at the Y for many of the years I taught there, and apparently continues to fulfil that role. After catching up on how we were and how things were going, we spoke about the explosion of yoga classes. In my early days in yoga, when it was very much a fringe activity viewed with great suspicion or derision, we used to muse about the possibility of its gaining public acceptance. Now it has happened: yoga has become a part of mass culture. Sadly, this has brought into the field many entrepreneurs who see it as a business opportunity, and has led to a proliferation of unskilled and poorly trained teachers. As an article which appeared in the *Vancouver Sun* pointed out recently: "Anybody can be a yoga teacher now. And anybody is. Yoga is being taught by tens of thousands of people with wildly differing levels of training. Some possess philosophical and psychological wisdom. Some do not."<sup>1</sup>

Teddy knows that when we ran our Iyengar program at the Y, we went to great lengths to maintain the high standard an Iyengar Yoga teacher is held to by the Master of that tradition, B.K.S. Iyengar. All classes were taught by qualified teachers and if none were available that time-slot remained empty.

This is not a scenario that appeals to administrators and accountants trying to meet their bottom line, and we were often under pressure to compromise. Despite our efforts, few staff members at the Y ever understood that yoga was more than stretching or stress reduction; Teddy being an exception because she actually took classes. This was one of the factors that led us, after successfully building and sustaining our program at the Y for thirty years, to move out to an independent space dedicated to Iyengar Yoga.

It was a long overdue move, and in retrospect I can't understand why we waited so long. One of the reasons was that the Y, like our yoga centre, is non-profit and dedicated to community service. Another was that it had become a habit, we were comfortable there. But, as the demand for classes increased and we refused to compromise our three year teacher training program and churn out teachers more quickly, the Y became interested in bringing in teachers of other methods or no particular method at all—what is most often described as "eclectic."

Several times I considered opening a yoga centre as a commercial venture but rejected this idea for two reasons. The primary one was that I learned about the value of "karma" yoga, or selfless service, as a spiritual path in my very first yoga classes. It was a scarce commodity in the world then, as it is now, and for support I sought companions in yoga who were drawn to this approach. Two early participants in this group were Leslie Hogya, now one of our centre's and one of Canada's senior Iyengar teachers, and Carole Miller, a professor at the University of Victoria, who has established and teaches a credit course in yoga at that university.

We began practising yoga together in the early 1970s, with some of us starting to teach shortly thereafter, and all of us sharing a philosophy of yoga as a way of life along with the desire to dig deeply into its teachings. We

*Good yoga teaching focuses on getting rid of attachments and encouraging students to become fully independent.*

began to understand the benefit of *satsang* or gathering with those of like mind to help us stay with our practices when difficulties occurred, as inevitably they did. For most of us who began to practise and teach in those early 1970s, the challenge was keeping one's head above water and one's eyes turned towards the Light while giving birth to and raising a family. At the same time we were supporting husbands who were endeavouring to become established in their careers. There was also the added stress for most early yoga centre members of adapting to life in a new country or a new part of the country.

Somehow we persevered, managed to establish a foundation of yoga in our daily lives and, in 1976, we formally inaugurated the Victoria Yoga Centre as a non-profit organisation. Most readers will know that a couple of years ago we changed its name to the Iyengar Yoga Centre of Victoria to reflect our adherence to the tradition of Yogacharya B.K.S. Iyengar, our dedication to him as a Master Teacher and, for many of us, as our Guru. With this background of karma yoga, it was natural to teach as part of a team in a collegial way rather than as owner and employees.

The other reason I did not open my own centre was that Derek was tied down by heavy overheads in his medical practice which made it difficult for us to take much time off, and I did not want to add the overheads and demands of a second business to those we already faced to cover expenses twelve months a year. Few, if any, of us at that time had any money to spare. There were other ways to continue my journey on the yogic path which were more appealing to me, so I persevered with my work within the yoga centre which involved considerable adaptation, adjustment and accommodation—traits fundamental to the practice of yoga.

These days I am out of touch with what goes on at the Y but now, like almost every recreation and fitness centre in Victoria, they offer classes in a variety styles of yoga. Many studios claim confidently that they offer classes in “all styles,” while individual teachers frequently “draw from many traditions”

*A Guru will not treat all his disciples the same but will treat them fairly, although this may not be evident to an untrained eye.*

mixing them up with each other or with other totally unrelated techniques. Few are dedicated to one Master or method.

From the point of view of a teacher in an unstructured yoga environment, anything goes. Creativity knows no bounds, and you are free to pick and choose from a variety of techniques, mixing methods, and quite likely omitting vital steps which would have to be faced and conquered if you were immersed in yoga under the eagle eye of a teacher who had trod this path before you. On the surface there appears to be freedom, but perhaps it is better described as license. Another temptation is to be caught up in pleasing the students so that they love you and your classes and develop an attachment to them. Such an attachment will tend to deepen if you depend on these students for your livelihood.

Good yoga teaching focuses on getting rid of attachments and encouraging students to become fully independent. Paradoxically, this requires that students develop the ability to follow instruction closely, become independent of classes and learn to practise on their own, so that when they take their next class they have digested what they were taught previously. B.K.S. Iyengar is amazing in that he will remember, in the midst of a huge class, that three years ago in London he taught you whatever it is you are still not understanding at that moment. Clearly, something you did not learn!

Certain hazards also face those who teach yoga in a disciplined systematic fashion faithful to the ancient texts of yoga. As Swami Vivekananda put it in his wonderful book *Raja Yoga*: “If one proposes to teach a science to increase the power of sense enjoyment, one finds multitudes ready for it. If one undertakes to show the supreme goal, one finds few to listen to him. Very few have the power to grasp the higher, fewer still the patience to attain to it. But there are a few also who know that even if the body can be made to

live for a thousand years, the result in the end will be the same. When the forces that hold it together go away, the body must fall. No man was ever born who could stop his body one moment from changing. Body is the name of a series of changes.”

As Vivekananda says, few have the patience and determination to stay with yoga long enough to gain even basic skills. Therefore we must offer a lot of beginning classes to discover those who are ready for yoga, and encourage them to continue. There is often a lack of knowledge about the purpose of yoga, and an unrealistic expectation that it will cure all pains and remove all stress with a minimum of effort. As a result of this the drop out rate in yoga is high. Many students become disillusioned when the going becomes tough, and give up before their bodies and minds are sufficiently trained to withstand the seductive powers which will attempt to deter them, and before they have developed the strength to overcome the impediments which are confronting them. Even the most talented and able of students with a strong will and well established discipline, will be tempted and tested again and again.

Yoga is a journey of a lifetime (many lifetimes, so say the sages) and has nothing to do with instant gratification. The goal is *kaivalya* or emancipation, and a yoga teacher's duty is to take their students as far along this path as possible in

this lifetime. This can only be undertaken by teachers who are prepared to face these hazards for themselves.

Another problem on a more temporal level which faces a yoga teacher attempting to follow the precepts of yoga in a Western country such as Canada, is the widespread belief that everything should be fair and equal. Each yoga student is unique. Each enters a class with their own karma, their own nature, their own level of maturity, their unsatiated wants and desires, their pride and ego, their own ability and potential. They will not all learn at the same rate nor in the same way. Under the tutelage of a Yoga Master they will be taught individually at different paces, even in the midst of a large class. Some will be given a lot; others little or nothing. Some will be taught gently; others fiercely. Some will appear to be favoured; others ignored. A Master, seeing beyond the surface to that which obscures the light in that student, will offer what is needed to remove these obstacles—and frequently this will be that student's most cherished attachments. A Guru will not treat all his disciples the same but will treat them fairly, although this may not be evident to an untrained eye. Trust is required, and surrender.

If you don't trust the teachings of yoga as laid out in Patanjali's sutras, the *Bhagavad Gita*, the myriad texts of Yoga, then none of this makes sense and you

might as well do belly-dancing or pilates. However, if you have a sense, as I did at the very first talk I attended on yoga philosophy, that the teachings of yoga contain a healthy dose of common sense and a breath of freedom, then it is worth persevering on this path.

We do not have to rethink and rework yoga. Its teachings and techniques are tried and true. In the tradition of yoga all students will be treated justly in accordance to their needs, which rarely correspond to their desires or fulfil their sense of entitlement. When you endeavour to teach yoga unadulterated by your own desire to be liked, no matter how good a teacher you are, you will not always be popular. On the other hand, you may earn the respect of your students along with self-respect.

Before we parted, Teddy told me a story which made my day. A woman, wanting to register for classes at the Y, had asked a question about the difference between yoga and pilates. Teddy's reply was succinct and brilliant: *well, yoga has been around for five thousand years!* Such a wonderful answer. Yoga has staying power. Perhaps there is something to it! Still laughing, we parted company and went on our way. ॐ

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<sup>1</sup> *Lost in Translation: Yoga Culture, Mass Culture* by Douglas Todd, The Vancouver Sun, Saturday, April 14, 2007.

## **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 3K3  
(250) 386-YOGA (9642)

# Mr. Iyengar's Commentary on Patanjali

## Part III of III: Vibhuti Pada & Kaivalya Pada



The following is Part III of Mr. Iyengar's address on Patanjali's Yoga Sutras, given at the Iyengar Yoga Institute in London, England, July 15, 1990. The address first appeared in *Dipika*, Journal of the Iyengar Institute (No. 24, January 1993), London, England. It included an introduction, entitled "Pearls of Wisdom," and a commentary on each chapter of the Sutras, in which Patanjali describes the different paths that characterize yogic ascendance to Samadhi.

Gurujī's introduction, and that part dealing with Samadhi Pada, appeared in the May 1993 edition of the Victoria Yoga Centre Newsletter. The remaining portions of that address were subsequently published in the 1993 Canadian Iyengar Yoga Teachers Association Newsletter following the annual meeting.

### The Twin Brothers: *Prana* and *Citta*

As the cells are controlled by *Pranayama*, that is *prana vrtti nirodhah*. *Prana* is close to the self; according to the *Upanishads*, *prana* and *citta* together form the consciousness. Mind is the outer layer of consciousness. Consciousness is near the soul but mind is far away from the soul. Consider the tree, the soul is the seed. First you plant the seed. From the seed a single bud shoots out. You see the bud and you say, "Here is a plant." That is the sprout of *asmita*, the individual self. But before, the seed did not show any form. This bud forms a stem: the sense of individuality. Then this stem branches into two.

Similarly the consciousness divides into intelligence and mind. Then come the various subsidiary branches. These are the organs of action and perception. Then the leaves open, begin to breathe and send back this to the base where the seed has grown the roots. This process is the involuntary method, by which energy is gained from the periphery and sent back to the core; whereas the first process, where energy is drawn from the seed and the root and is then supplied out to the periphery, is the evolutionary method.

Similarly in our system we distribute energy in two ways. From *Pranayama* we

develop *prana vrtti nirodhah*. The energy finds the channels through which it must pass. And when people say, "I don't have enough energy," it is because the energy cannot find channels to flow along. The course of the river changes when the banks change. When we ask, "why is this part of me wearing out?" it is because the course of the channels has changed, one part is alive but another has died. So through *Pranayama* you bring the vital energy to touch these areas and supply the needed energy.

In the *Prasna Upanishad* they say breath and consciousness are twin brothers. But one was born a little earlier than the other. So Consciousness is the elder brother who was followed just after by Breath, and these twins are always together. It is often said that twins cannot live without each other and that if one twin dies the other will die soon after. Similarly if the consciousness goes wrong the breath goes wrong and if the breath goes wrong the consciousness goes wrong. So the theme of the whole of the *Prasna Upanishad* is that these twins must be brought together.

### Energy and the Five Elements

Now what is the energy which the breath brings? What is the energy of *Pranayama*? It is very simple. We all talk about *Kundalini*. Patanjali also talks of this but people miss it because he refers to it as *prakrti shakti* where others talk of

*Kundalini shakti*. Now, a river has life: running water has life. But can it produce electricity? It cannot. Similarly, our normal breathing has life but it cannot produce the energy which the human system requires. In the hydro-electric power station, water is made to flow down tubes from top and bottom, so that as it flows it is heated to high temperatures. It is this super-heated water that rolls the turbines and generates electrical power.

We are made of five elements—earth, water, fire, air and ether. As in human groups three members tend to form a close relationship, the same is true of the elements. The three cooperating elements are earth, ether and air, whereas water and fire are the antagonistic elements, the anti-elements. If a house is on fire what do you do? You call the fire brigade and they pour water on the fire, which extinguishes it. Now because water and fire are anti-elements they also have the capacity for a kind of fusion that produces a very powerful energy. So the process of *Pranayama* increases the potency of the energy within the human system through the interaction of these two elements in the practice of deep inhalation and exhalation. Then the energy is stored in the body and distributed by the element ether which works through the nervous system.

When this kind of energy is strong the mind does not wander and this is

why the approach of Hatha Yoga begins with *prana vrtti nirodha* – the control of fluctuations of the *prana*. Patanjali begins with *citta vrtti nirodha*, but as we have seen, *Citta* and *Prana*, Consciousness and Breath, are twin brothers. The two are inextricably linked so where one is controlled the other follows.

## VIBHUTI PADA

In the third chapter Patanjali goes on to describe the *vibhuti*. This does not mean supernatural powers as it is so often translated, but it refers to the fruits of action. *Sadhana* is the action, so *vibhuti* refers to the fruits of *sadhana*. Chapters I and II both describe practice, but chapter I describes *antaranga sadhana* (internal practice) while chapter II focuses on *bahiranga sadhana* (external practice). *Samadhi* describes practice at its most refined level, while *Sadhana Pada* gives a more basic and practical approach for lesser minds and for those who have fallen away in their practice.

### Points of Concentration

In *Vibhuti Pada* it is interesting to note that Patanjali describes the fruit of concentrating on several different points within the body. Many people now stress the use of external objects such as candlelight or flowers, but Patanjali also says, “Look at your own throat, look at your heart, look between your eyebrows. Can’t you see the light of the intelligence which is burning inside although you are unaware of it.”

Patanjali connects the external and the internal. For those who find it easy to do external concentration he gives external objects and for those who can concentrate internally he gives internal points for concentration. He gives both ways. So when someone suggests that you look at a beautiful rose, while I suggest you look at the beautiful way the muscles come into balanced action, are these not both acts of concentration? Is one physical and one mental? What is

*“Look at your own throat, look at your heart, look between your eyebrows. Can’t you see the light of the intelligence which is burning inside although you are unaware of it.”*

the difference? If you gaze at a candle you are working with one organ of perception; if you work with the skin in the controlling of an *asana* that is another organ of perception. Do you see how false this distinction of physical and mental is? So do not use such confused terms, but find out for yourselves.

If, for example, in *Setu Bandha Sarvangasana* you concentrate on the heart, where exactly should you concentrate? When you do *Viparita Dandasana*, where should you concentrate? The legs, arms and chest all meet at the centre and there you must concentrate, but you only concentrate for a short while, then you give up and say, “Oh, Mr. Iyengar, this is nothing but physical yoga!” You must stay longer so that the concentration comes.

When you do *Sirsasana*, if you do not keep the shoulders parallel you lose your balance, so are you not concentrating continuously to maintain that? Think about that and you will realize you are doing something more than physical. You are doing something where the mind and body are united as a single unit. Then they ignite the light of the soul. When we do not understand that, then we say, “Oh, I’m doing this for my health.” By saying that you close the door on the possibility of other fruits coming to you from your practice. But if you say, “Yes, I am doing this for my health, but let me also see what other things may come with the health,” then you may see more of the light. If you put a block up in your mind, your mind will never go beyond that block; that is not meditation.

## ***Dhyana*: Meditation An Uninterrupted Flow of Energy and Consciousness**

Patanjali does refer, however, to a different kind of block. These blocks are like the *bandhas* we use in *Sarvangasana* when the chest is brought to touch the chin. These *bandhas* or locks are used to consciously prevent the mind from going beyond certain points. Within those restraints we must try to release and extend the period of focused concentration a little longer. Then comes a oneness between the centripetal and centrifugal tendencies. What terminology does Patanjali use to describe this? He says *Dhyana* (meditation) is when concentration on an object, or on your own self, or on an *asana* does not fluctuate. If you can maintain a single flow of energy with a single flow of consciousness, then that is *Dhyana*. That is Patanjali’s definition; but what is today’s definition? “Close your eyes,” “Go to sleep,” “Have an empty mind.” That is not *Dhyana*. In *Pranayama* sometimes, as you are observing the breath, it begins to come well, and then your attention fades and suddenly the breathing becomes rough. That is broken meditation. It is not *Dhyana*. You must control those tendencies and see that there is no break in the in-flow or the out-flow. Similarly in *asanas*: you must overcome all the blocks and breaks in the joints and muscles of the body which interrupt the flow of movement and concentration. If you work in such a way that the flow is uninterrupted in the *asanas*, then that is meditation. Then, when you achieve this state, continue to work to prolong it.

## The Process of *Samadhi*

In chapter I Patanjali explains this struggle of *citta-vrtti norodha*, the restraint of the fluctuating mind. The Self says to the mind, "I want to restrain this, I want to stop this fluctuation, Stop!" This is the shock treatment. But in Chapter III, for the benefit of the *sadhaka* who has *persevered* and begun to experience the fruits, he goes on to say that the inner consciousness itself does not want to fluctuate. There is a spontaneous tendency to restrain the mind. Between the moment of uncontrolled fluctuation and the moment of restraint of that fluctuation there is a pause, a space (III.9). You have to discover this space, you have to learn this space, you have to learn to prolong this moment. Only then will you begin to draw near to *Samadhi*. In that

*"...the inner consciousness itself does not want to fluctuate. There is a spontaneous tendency to restrain the mind."*

pause *you have* a glimpse of tranquility. So, instead of concentrating on the restraining, you must concentrate on this space. Try to develop this, because your practice of *Pranayama* should have cultivated your brain to give it the sensitivity and stability to respond to this chance. Learning to become familiar with this pause is *nirodhah parinama* (the restraining transformation). When you begin to consciously lengthen this pause, then you have achieved *Samadhi parinama* (the transformation to *Samadhi*). In chapter I Patanjali defined *Samadhi*; here

he shows the process, how *Samadhi* can be touched, in that space beyond words.

See how beautifully he delineates the three transformations; *nirodhah parinama* is the phase in which the mind switches between a state of fluctuation and a state of restraint; *Samadhi parinama* is where the *sadhaka* begins to lengthen the pause between those two states; then Patanjali shows that there is still a higher state to be reached—*ekagrata parinama*. *Ekagrata* is usually translated as concentration; but if we break this word down further into *eka* and *grata* we can find subtler meaning:

# Teacher Training & Junior Intermediate Workshop

## FOR LEVELS 3 & 4 STUDENTS

WITH CHRIS SAUDEK | NOVEMBER 16 - 18, 2007

### Teacher Training

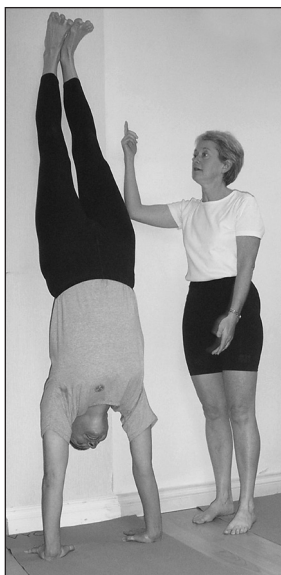
Fri. 9:00 am - 12:00 pm, 3:00 - 6:00 pm

Times subject to change

Open to all certified Iyengar yoga teachers, or those in Iyengar yoga teacher training programs.

A devoted student of the Iyengars for more than 20 years, Chris studied extensively at the Ramamani Iyengar Memorial Yoga Institute in Pune. Her training as a physical therapist gave her valuable background for her study of yoga. She is a precise and disciplined, caring and innovative teacher. Chris is the director of the Yoga Place in La Crosse, Wisconsin and is certified as a Senior Intermediate teacher of the Iyengar method.

Note: Chris will be teaching an extended Level 4 class Monday, November 19, 2007, 4:30-7:30 pm (times to be confirmed). 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

Times subject to change.

Open to Level 3 & 4 students able to hold headstand and shoulderstand for 5 minutes or more.

#### IYCV MEMBERS FEES:

\$340.00 + GST Teacher Training and Workshop  
\$220.00 + GST Workshop

#### NON-MEMBER FEES:

\$375.00 + GST Teacher Training and Workshop  
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Fees subject to change.

#### REGISTRATION OPENS:

August 29, 2007 for IYCV members  
September 5, 2007 for non-members

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

To register, drop in to or phone  
the Iyengar Yoga Centre of Victoria,  
202-919 Fort Street, Victoria, B.C. V8K 3K3  
(250) 386-YOGA (9642) [www.iyengaryogacentre.ca](http://www.iyengaryogacentre.ca)

literally, “one base,” or “one foundation.” In *Samadhi parinama* there is a feeling of tranquility in that prolonged “quiet space,” but there is no feeling of the Self. In *ekagrata parinama*, however, you penetrate deeper and the mind rests in the abode of the *Atman*, the Self. There is no division; you are one.

## The Fruits of Practice

In the following part of *Vibhuti Pada* Patanjali has given a list of 35 experiences which may come to you when, as a result of your practice, that state (*Samadhi*) is reached. From mind reading to the ability to distinguish between externally indistinguishable objects, these are all the fruits of practice. As human beings are all different so the fruits of their practice are also different. But whoever you are, if you persevere in your practice, one or other of these powers will surely come. The important thing, says Patanjali, is that such a power should be taken merely as a sign that your practice is succeeding; you must just carry on with your *Sadhana*. Some have attained such powers and have been caught up in them. “Oh! See what I have attained!” they say, and

*“So when someone suggests that you look at a beautiful rose, while I suggest you look at the beautiful way the muscles come into balanced action, are these not both acts of concentration?”*

instantly they are caught up again in the klesas, the pains of *Avidya*, *Asmita*, *Raga*, *Dvesa* and *Abhinivesa* which they fought so hard to conquer before. So beware! Throughout the four chapters of the *Yoga Sutras* the message is clear! Persevere in your practice!

## The Seer and the Seen

The final *sutra* of Chapter III describes the state of *Kaivalya* which will finally come if you persist in your practice. *III.56: Sattva purusayoh suddhi samye kaivalyam.*

When the exalted intelligence is as pure as the seer this is *Kaivalya*, perfect independence of the seer.

When is the seer freed from the seen? He is freed when the intelligence of *prakrti* (nature, the seen) is equal to the intelligence of the *purusa* (the Lord, the

seer). When there is no difference between the intelligence of the seer and the intelligence of the seen, then that is *Kaivalya*. That is the highest state in which there is perfect freedom and yet which is also the divine marriage of the Soul and Nature.

## KAIVALYA PADA

This definition of *Kaivalya* leads to *Kaivalya Pada*, the last chapter. How should the sadhaka who has achieved *Kaivalya* continue to live in the world? All desires for external things have gone: they are transformed into the desire towards the soul, to continue the inward journey. First Patanjali defines the five types of people who achieve divine powers; the difference between them lies in the way in which they reach it.

# 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.

### IYCV 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!

### IYCV Unlimited Summer Pass

**\$199** (+GST) Unlimited pass available  
for summer classes.

IV.1: *Janma ausadhi mantra tapah samadhiyah siddhayah.*

The divine powers come by birth, herbs, incantation and scrupulousness in practice or meditation.

Some are born gifted, and some gain power through *mantra*. Patanjali also talks of drugs and the word he uses, *ausadha*—medicine, herbs—in this context refers to the use of psychedelic drugs that we are so familiar with in this century. Some attain powers through earnest practice and some through meditation but, as I have said, only those who are capable of absolute surrender to God without the slightest holding back can succeed in this last case. Of these five types, Patanjali only admits these last two to be real yogis; the rest he discards.

### The Energy of Nature

So what of *Kundalini*? Later texts speak of *Kundalini* or *Shakti*; in *Hatha Yoga*, *purusa* is called *Shiva* and *prakrti* is called *Shakti*, but Patanjali always refers to *purusa* and *prakrti*. He uses the word *prakrti* to describe how, for these people, the energy of nature flows abundantly in the human system. It does not happen for you or me. It will only happen when we reach that state. You have all been misinformed on that point and I am trying to correct that misunderstanding.

In IV.2 he says, *Jatyantara parinamah prakrtyapurat.*

In evolved souls the potential energies of nature flow in abundance to dynamically transform their consciousnesses.

So what should we do when this tremendous energy begins to flow? You have heard how many saints have become sinners. Even though they attained *Kaivalya* they fell victim to the energy they released. Patanjali gives a wonderful simile to illustrate how the yogi should deal with his energy to avoid this.

IV.3: *Nimittam aprayojakam prakrtinam varana bhedas tu tatah ksetrikavat.*

As a farmer builds embankments to

regulate the flow of water to his fields, so the yogi channels this abundance of nature's energies for the development of spiritual illumination. So, like the farmer, you must build banks so that the energy you gain is conserved, controlled and directed.

### Freedom In Action

When you have gained such control then you are capable of understanding the true nature of *Karma*. You will have heard that in the *Bhagavad Gita* it is said, "Yoga is skill in action (*Yogah karmasu kausalam*)."

This is the common translation which is widely quoted out of context. By itself it makes no sense. Let us see what Patanjali says about *Karma*.

IV.7: *Karmasuklakrsnam yoginas tri-vidham itaresam.*

For others, actions are of three types: white, black or a mixture of these; the yogi's actions are neither white, black nor mixed: they are pure.

This means that for us, we have good actions, bad actions and mixed actions. A mixed action, for example, is when we offer to help someone or give something to somebody and then keep changing our minds about whether we will or we will not. We are full of such things, but the yogi is not: he is free from these kinds of action. When he gains that freedom, then his actions become skillful, and not before! He is free from all motivations and so his action is free. He can study his actions and their effects dispassionately. That is how he gains the foreknowledge of both the short-term and long-term effects of his actions (111.23).

### Freedom from Time

Patanjali goes on to show the connection between Action and Time. Unlike many of today's philosophers, he does not discard the reality of past, present and future and, as far as I have read, he is the only person to have demonstrated the relationship between Time and Timelessness. He says that action is

dependent on time, but he also shows how the yogi must use this relationship between the two. That is why I say he was a great practitioner.

A moment is timeless and the movement of moments is Time. If the movement of moments goes back, it is past; and if the movement of moments goes forward, it is future. Do not allow the moment to move, but observe the moment as a moment without allowing the thought of movement. It is like the spokes of a moving wheel; if you can see the spokes you see the movement; if you do not, then you cannot tell where the movement begins or where the movement ends. Do you see how beautifully these sutras connect? When your action is free, then you are also free from Time. A moment is eternally present; it is neither past nor future. Therefore, a moment is virtuous while movement is non-virtuous because it creates oscillation in the brain. So if you can learn to observe the moment and live in it, if you can avoid being caught in the movement of moments and instead be caught in the sequence of moments then you have conquered Time. Then you are beyond motives, you have conquered your actions and all your action is skillful!

Then when the seer is freed from time and action, when he understands the difference between Moment and movement, the consciousness itself loses its power. It says to itself, "Until now, because I was connected to my actions and connected to Time, I thought I was supreme; but now I realize that I was just reflecting the light of the soul." When you are stable in Moment, the *citta* is stilled; and because of that, the *citta* finds its true depth. This is the spiritual equivalent of the force of gravity. When the *citta* is still and quiet it is inexorably drawn towards the soul.

### Perseverance in Practice: The Ultimate Samadhi

However, breaks may still occur in this new state of consciousness as a result of

impressions from previous experience (IV.27). When these fissures appear and the *citta* again beings to fluctuate and move away from the soul, then the sadhaka must intensify his *sadhana*. As you see, Patanjali is consistent throughout all four chapters: even at these heights continued practice is essential. Only when the fissures stop appearing, when all the subliminal impressions have been exhausted, then does the search come to an end. There is no need for any further searching because the *Atman* is everywhere. The seeker discovers that he is the seer. The seer acts as seer, object and instrument of seeing. At the end of his quest for the soul, the seeker discovers that he is the seer. The seer acts as seer, object and instrument of seeing. At the end of his quest for the soul, the seeker discovers that he himself, as the seer, is the goal.

In the *Yoga Sutras* two terms are used to describe this ultimate state: in chapter I Patanjali calls it *nirbija Samadhi*, and in chapter IV he calls it *dharma megha*

*Samadhi* (IV.29), literally “*dharma-pouring Samadhi*.” These two titles are like the two sides of a coin; they are two ways of viewing the same phenomenon. How can we explain this “*dharma-pouring Samadhi*.” In England sometimes it is cloudy for 10 days at a time. You see neither sun nor rain and you begin to get gloomy. Is this not true? You ask, Why does it not rain? Why can we not see the sun? It is the divine duty, the *dharma* of cloud to pour down rain, but still they do not pour. Such English weather is like our brains. They form clouds and sometimes we allow those clouds to stay for day after day, obstructing the sun within us. So do not let those clouds settle! Keep the inner clarity, the light of the intelligence striking the entire frontier of your body! Your *citta* fluctuates, it has its rhythms, like the moon which waxes 15 days and wanes 15 days in every month. But the *Atman*, the Self, is a sun that never fades. So when this fluctuating part of you, the *citta*, rests in the sun of the Self then the clouds pour down their

rain, the clouds disappear and the light of the intelligence of the Self shines everywhere in a sky of perfect clarity. Then you have conquered the *gunas*—the qualities of nature—you have conquered *purusa* and that is the end of Yoga.

That is what everybody is seeking and everyone will experience that state, if not today, then tomorrow and if not tomorrow, then next week, next month, next year. Even if it takes several lives, everyone will find this. That is what Patanjali, the great master, the great practitioner, says. That process is what we are all involved in. And as I have said, casual practice brings casual results, temperamental practice brings temperamental results but total practice brings total results. So my friends, this is the way to develop the life of Consciousness. Begin with the body because the body is the covering of the Self. Just as you do with a house that has been shut up: you open all the doors and windows so that the stale air is blown out and the fresh air may come in.



## 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**

**September 3 - 7, 2007, 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 IYCV members  
\$260.00 + GST for non-members

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

In the very same way, maintain your practice so that your body, your mind, your consciousness and your true self do not become polluted, obscured and dark. Throw out the pollution, and cast off the five coverings of the self one by one, the skeletal body, the physiological body, the mental body, the intellectual body until Self shines through. "*Tada drastuh svarupe avsthana!*" You are all inside your Self! An indivisible state of existence!

### Preparing for the Light

I hope you have grasped the points I was trying to make, because the *Yoga Sutras* of Patanjali are an extremely difficult subject. But they are also extremely important! If you do not have the preparation they provide you, what will happen when the light of the Self comes? You will fall sick! Remember the story in

*"When the citta is still and quiet it is inexorably drawn towards the soul."*

the *Gita* when Arjuna asks Lord Krishna, "I want to see if you really are the Lord of the Universe. Show me your true form, not the pictures of the imagination you have used 'til now, but your pure original nature." But as soon as Krishna showed his true form to Arjuna. Arjuna's eyes were not strong enough to look upon the divinity. He saw the vision of his own cousins in Krishna's mouth and he called out, "Stop, go back to your usual form, I cannot stand it, I am dying! Only if you give me the eyes of God can I see this and survive!"

Remember also what Patanjali says, "*Heyam duhkham anagatam,*" you do not know what pain lies in wait for you. If

you are not strong enough, the joy of the divine light can also be unbearable. Then people say, "It happened to me in my meditation! It happened to me! I am so frightened. I don't know what to do!" They cannot cope and so they become mentally ill. How many meditators have become schizophrenic? Have you not heard of these cases? So even in spiritual practice be careful. Develop the strength to bear this and work to keep that strength. That is why *asanas* and *pranayama* must be practised regularly so that the nervous system and the willpower keep strong enough to bear this divine light. And so carry on. God bless you. ॐ

# SUMMER SADHANA

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

**July 9 – 14, 2007**

**This summer we offer a six day Sadhana with Robin Cantor.**

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

**Fees: \$90.00 + GST IYCV members  
\$99.00 + GST non-members**

**Registration NOW open.**



## CAN YOU HELP?

Are you able to provide a private bedroom and a breakfast for a yogi during either one or both of the Teacher Training Intensives?

**July 9 - 14, 2007  
August 6 - 10, 2007**

If so, please fill out a form at the front desk or contact Robin Cantor at [robincantor@telus.net](mailto:robincantor@telus.net) (382-4111).

Or, if you are out of town during this period consider having one of the out of town yogis housesit for you.

The billet and breakfast rate is \$35.00 per day.

## Response to Reflections

Dear Shirley,

At breakfast this morning, I read your March-April "Reflections," which I enjoyed, in part because it made me laugh. I'd gotten up to a freezing cold house. There was enough wind whistling through the wooden window frames in my study to blow out a candle. During *pranayama*, I'd tried to dump my anger and lighten up. That failed, so still feeling cross and rather sorry for myself, I thumped down to the basement and split kindling and split knotty blocks of wood and lit a fire in our cranky, wood-burning furnace.

My husband has been pretending it's now spring and that we don't have to use

the furnace. In true Canadian style, this has not been properly debated; I've added layers of fleece and thicker socks and tried to persuade myself it's interesting to find out what it must have been like for the First Nations who lived thousands of years on this coast in draughty houses.

Before *pranayama*, I'd gone out to cut some daffodils that had toppled over so I'd have fresh flowers. Even though it basically felt no colder outside than inside, the wind blew my robe open around my bare legs and I had to run hot water over my fingers when I came in.

It was quite satisfying to whack the axe down with enough umphff that the

split pieces jumped away from the block. I remembered my mother saying that her mother would split wood when she got angry.

Then I sat down and read your childhood memories about cold houses and chillblains. And, I did lighten up. It all seemed a coherent little lesson. At that point, my husband woke up and came down into the kitchen, rubbing his hands and saying, "I'm going to light the furnace this morning." After telling him I'd already done it, I read him a couple of sentences from your piece, and he laughed too.

love, jane



## Take a Walk in the Footsteps of *Patanjali*

**B.K.S Iyengar Yoga Retreat | August 22 - 26, 2007**  
**With Shirley Daventry French and Leslie Hogle**

***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 Pune 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 Yoga  
since 1972. She has travelled to India  
seven times. She most recently studied  
with B.K.S. Iyengar in Pune in December,  
2006. She holds a Senior Intermediate I  
level of certification and is part of the  
assessors team for Canada.

### **FEES:**

\$740.00 + GST IYCV members  
– shared accommodation  
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– camping (must supply own equipment)  
\$640.00 + GST IYCV members - commuter  
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### **Registration NOW open.**

A \$200.00 deposit required to hold  
your space and the full payment  
is due June 1, 2007. After June 1, 2007  
the \$200.00 deposit is non-refundable.

One scholarship is available. Please apply  
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# Why Should Children Practice Yoga?

By Adia Kapoor

Children need physical activity. It is important for their healthy development for them to move their bodies to maintain good health, proper joint functioning, good circulation and smooth digestion. But in today's busy world, we lead much more sedentary lives than ever before. Children, especially urban, western children, are much less active than they used to be, spending more time in front of the television or computer or being driven in a car or bus. It becomes more and more difficult for children to obtain the exercise they need.

In school, children are encouraged to take up physical activities that are often competitive and vigorous, such as team sports or dance, which, if done improperly, can have detrimental effects on children's minds and bodies. The soft, vulnerable bodies of growing children can be worked too hard or in the wrong way, resulting in hip and spine problems later, and the emotional strain of competitive activities and peer pressure in team environments may be difficult for some children to manage. Children are not always encouraged to pursue physical activity in a natural, fun, and healthy way.

It is for these reasons that yoga is an excellent exercise for children, suitable for any age and physical ability. Nowadays there has been some controversy about teaching yoga in schools. However, as any practitioner of yoga would agree, the physical and mental benefits for children of practicing yoga *asanas* far outweigh the concerns a parent may have. As Guruji writes in the introduction to *Yoga for Children* by Swati and Rajiv Chanchani, "nature has gifted children with the ability to quickly recover from injuries. Hence, teachers need not be afraid while teaching them *asanas*.... If children are made to perform these *asanas* with different combinations and permutations, they get inspired to do more and more.... Through yoga, it is possible to transform skillfully their vanity and competitive



spirit into useful forms of energy. Yoga channelises their thoughts and makes them responsible citizens of the world.... For children, who are custodians of each nation in particular and the whole world at large, I feel yoga is the essential product of the twenty-first century to lead them to perfect physical health and mental well-being."

Yoga works the whole body and mind; promotes strength, flexibility, good coordination and posture; and teaches children how to relax, concentrate, and be quiet and still. In our increasingly busy and stressful lives, yoga is a gentle, noncompetitive form of exercise. It can be practiced by children of varying ages and physical abilities without anyone feeling inadequate or inferior. Yoga is not about attaining perfect poses or "being the best"

—it is about learning to do what is right for your own body. Success is not measured against others, but against yourself. As well, yoga is one of the few forms of exercise that parents and children can enjoy together and profit equally from the experience.

Yoga helps children learn about the body and how it works so they can develop good sense of their own bodies—a good foundation for their well-being that will last throughout their lives. Geetaji states that by exposing children to *asanas* at a young age, parents are laying a good foundation for their future exploration and practice of this vast subject. Yoga *asanas* are well-suited to children, and can be adapted easily for children as they can be adapted for bodies of all ages and physical abilities. As *asanas* are also easily demonstrated and repeated, children can learn yoga by observation and imitation—their primary method of learning. Properly taught and practiced, yoga *asanas* provide children with sound physical and mental health and lead to balanced growth.

Guruji tells us that children aged eight years and above are fit to practice yoga, though children as young as five can be introduced to some *asanas* playfully and casually. Ty Chandler teaches two classes at the Iyengar Yoga Centre of Victoria for children—one for kids aged 10 to 14 and one for teenagers.

*...there has been some controversy about teaching yoga in schools.*

Wendy Boyer also teaches a family yoga class, for parents and children. As well, there are a number of excellent books on yoga for children if you are not able to attend a class. The Yoga Centre library has a few copies. ॐ

*Yoga For Children* by Mary Stewart and Kathy Phillips

*Yoga for Children: A Complete Illustrated Guide to Yoga* by Swati and Rajiv Chanchani

Family Yoga – Thursdays from 4:30 p.m. to 5:30 p.m.

Ty's Yoga Kids (ages 10-14) – Fridays from 4:00 p.m. to 5:00 p.m.

Teen Yoga (ages 14+) – Mondays from 4:00 p.m. to 5:00 p.m.

ADIA HAS BEEN A STUDENT AT THE IYCV SINCE 2001.

ADIA IS A NEWSLETTER EDITOR.

**IYVC will be closed  
July 1 - 8  
for holidays and maintenance.**

Evening classes resume July 9.  
Daytime classes resume July 15.

(Limited daytime classes during  
the Teacher Training Intensives.)

## Scheduled Practice SPACE for IYCV Members

Practice times can be variable in the summer.  
Please call the office,  
386-YOGA (9642)  
to confirm.

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

## Teacher Training Intensives

**July 9 - 14, 2007**

**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. Both have Senior Intermediate I certification and are qualified IYAC 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 IYAC and those planning to do their assessment in the near future.

**August 6 - 10, 2007**

**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. IYAC members will get priority.

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### Fees for each course:

\$560.00 CDN + GST IYCV members  
\$600.00 CDN + GST non-members

*A deposit of \$150.00 CDN will reserve a place. Full payment is due June 2, 2007. If you cancel by June 2, 2007, your deposit minus \$50.00 will be refunded. After June 2, 2007, refunds will be given only if your space can be filled.*

### Registration now open.

To register, drop in to or phone  
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202-919 Fort Street  
Victoria, B.C. V8K 3K3  
(250) 386-YOGA (9642)  
[www.iyengaryogacentre.ca](http://www.iyengaryogacentre.ca)

**Billeting available** during the Teacher Training Intensives.

\$35.00 per day includes private bedroom and breakfast.

Contact: Robin Cantor at [robincantor@telus.net](mailto:robincantor@telus.net) or 250-382-4111.

# Yoga in Asia

## *An Interview with Marlene Miller*

By Adia Kapoor

### **How did this trip come about?**

This trip came about through my interest and desire to practice and study at the Institute with Mr. B.K.S. Iyengar, Geeta and Prashant. I applied and was given a place to go to the Institute two years prior to going. Trips to Pune are self-organized, and each one of us make our own applications, flights, and accommodation arrangement.

### **What was the purpose of your trip?**

The purpose of my trip was to attend general classes at Ramamani Iyengar Yoga Memorial Institute (RIYMI) in Pune, India for the month of November 2006, traveling through Hong Kong.

### **When did you travel and for how long?**

I left Victoria in mid-October 2006 and returned to Victoria December 6th.

### **Where were you teaching/studying?**

Initially I had opportunity to teach for Linda Shevloff at her Centre, the Iyengar Yoga Centre of Hong Kong, on my way to and from India. Two weeks prior to the original departure Linda called from Hong Kong to ask if I would be able to come a few days earlier to teach on her behalf at the "Yoga In Asia Conference" being held in Guangzhou (formerly Canton), China. Fortunately, I was able to get the extra time from my day job, change flights, and get a visa for China. These arrangements went incredibly smoothly. It quickly became apparent this was meant to happen. So I taught classes at Linda's Centre in Hong Kong and the conference in Guangzhou, China the last weekend in October.

The study and practice I was pursuing was to attend classes, and to observe and assist in Medical classes at RIYMI.

### **Please tell us a little about your experience.**

This was my seventh trip to RIYMI and it was a very good experience. The trip started with teaching in Guangzhou and

*The Chinese students were very keen, open and receptive to the teaching of Iyengar Yoga.*



*Canadians in Pune in November 2007: Sharon Pickle, Ottawa/Gatineau ON; Barbara Young, Ottawa/Gatineau ON; Susanne McAdam, Montreal QC; Christiane Lajoie, Montreal QC; Marlene Miller, Victoria BC; Nancy Searing, Victoria BC; Patricia Fernandes, BC; Athena George, Saturna Island BC.*

Hong Kong, then on to Pune. I arrived from Victoria in Hong Kong early Thursday evening where Michael Shevloff met me. Fortunately, Michael works in Guangzhou, so on Friday morning we caught the 7:00 am train, and he guided me through the underground transportation network and trains. I was met in Guangzhou by the Yoga In Asia Conference organizers, garlanded, and taken to the hotel site!

It was a four day conference where I taught four two-hour classes of approximately eighty students each. The Chinese students were very keen, open and receptive to the teaching of Iyengar Yoga. Several had very flexible bodies. The teaching was on building a stable foundation. It was a very unique teaching opportunity and experience to introduce Iyengar Yoga to so many at one time. I had observed other instructors prior to my teaching and discovered the instructions were being translated into Chinese. I realized that it was very good to have been trained to be clear, succinct and to the point in giving instructions!

At the conference were teachers from other yoga traditions. During meal times there was opportunity to be engaged in stimulating discussions. The conference concluded on the Monday afternoon and I returned to Hong Kong.

The Centre in Hong Kong is a fully-equipped studio within a half hour walking distance from Linda's home. The walk is through parks, areas of commerce and wonderful fresh food markets amongst very tall sky scrapers that rise seemingly effortlessly out of the sides of the very steep mountainous island terrain of Hong Kong.

I had previously met Hong Kong students, Kathy, Jessica, and George, as they had come to teacher training intensives in Victoria and were at an assessment in Edmonton. They were very welcoming and receptive to my teaching. Also, they were

very generous with their time giving the opportunity of getting to know them better. Linda also arranged with another of her students, Angela, to be a resource and guide to the area. Angela is a proponent of maintaining the historic buildings, homes, and sites in a city that aspires to ultra-modernistic commercialism along with great engineering and architectural feats in building accomplishments. I accompanied her one day as she went about her errands. We went to an older part of Hong Kong where she showed and described what developers were proposing and building, and how this displaces and moves the elderly from their families and friends.

Nancy Searing met up with me a couple of days later. We had a day together to explore Hong Kong, then it was on to Pune for the month of November.

Following time in China and Hong Kong, it was on to Pune. In November the weather was a temperate twenty degrees Celsius most of the time, but we did have a few unseasonable rains that nicely cleared the air.

I shared accommodations with Nadine from Arizona and Nancy Searing from Victoria. We had the domestic help of Shantabai, who did our cleaning and clothes washing along with grocery shopping and preparing very delicious meals. We all wanted to take her home with us!

Classes at Ramanani Iyengar Memorial Yoga Institute started on November 1st. I attended daily classes taught by Geeta and Prashant. On Wednesday morning the Ladies' Class was led by Sunita, who was guided by her father, Guruji Iyengar. Also, I arranged to observe and assist in the medical classes that are instructed and guided by Geetaji. This time I had the good fortune to assist Patricia Fernandez of Ottawa, now of Vancouver, throughout the month. Geeta designed a practice for Patricia to follow, and instructed Barbara Young (of

*Angela is a proponent of maintaining the historic buildings, homes, and sites in a city that aspires to ultra modernistic commercialism along with great engineering and architectural feats in building accomplishments.*

Ottawa) and myself in how to assist and support her as she went through the practice. It was a wonderful learning opportunity and privilege to be able to help and observe Patricia.

As well, Geeta gave me a practice to deal with tinnitus. The *asana* focused on tightness and restricted movement in my left shoulder and also with neck tension. Throughout the month I followed the order and adaptations of the *asana* during the daily practice times. It was great to have the time to focus on the problem. As a result my shoulder and neck released and this relieved most of the tinnitus. At home now I incorporate these *asana* into my daily practice. Unfortunately, I am not able to devote as much time to my practice due to commitments of full time work, teaching yoga and other yoga administration duties, thus progress has slowed as a result. I am very grateful to have been taught and guided by Geetaji, and to now have a practice that continues to bring relief.

The travel to Pune, via Hong Kong and China, in October and November 2006 was a very interesting and rich learning experience. ॐ

## Corrections to Previous Newsletter Issue

The editors wish to apologize for the two copy edits made to last issue's "Reflections".

The first sentence of this paragraph as published reads: "The Americans were conducting nuclear bomb tests in Alaska and British Columbia." This statement is followed by a new sentence: "We were told that we would be recipients of radioactive fallout." Knowing full well that the Americans have never conducted atomic bomb tests in B.C., Shirley would never make such a statement. What she wrote was: "The Americans were conducting nuclear bomb tests in Alaska and in British Columbia we were being told that we would be recipients of the radio active fallout."

The second embarrassing correction comes towards the end in a paragraph beginning, "The other day while reading the chapter on "Theoretical Background" ...." As published it reads "I am sure this happened because of the prominent role the devil of speech has played and continues to play in my life." As written it reads: "I am sure this happened because of the prominent role the *devi* of speech has played and continues to play in my life." *Devi* is a sanskrit word.

Our deepest apologizes to Shirley for these errors!

# Studying the Sutras

Roger Champagne



A variety of texts that examine and comment on Patanjali's Sutras.

ROGER CHAMPAGNE IS A RETIRED TEACHER WHO HAS RECENTLY MOVED FROM TORONTO TO VICTORIA WITH HIS WIFE, GLENDA. AS WELL AS BEING MEMBERS OF THE IYENGAR YOGA CENTRE OF VICTORIA, GLENDA TEACHES YOGA AND VOICE AND ROGER IS A PRACTICING MEMBER OF THE SOUTH VANCOUVER ISLAND POTTERS' GUILD.

*The good thing about yoga is that it not only allows the pattern to present itself, but it also builds the ability to deal with it.*

Lately, just before the lights go out in our house, you might hear these words: “So are we reading the *Sutras* tonight?” Over the past month we have been attempting to establish a regular late evening practice of reading and discussing the *Sutras of Patanjali*. Although we had been practicing *asanas* for about 10 years, my connection with the *Sutras* had been limited to references made by a teacher during a class or a workshop. However, the Iyengar Yoga Centre of Victoria often preceded classes with a *Sutra* reading and discussion, and my interest was piqued. Here we were in a new city, with new friends, new teachers and new challenges—a study of the *Sutras* seemed like a timely fit.

Our first step towards this lofty goal was to sort through our library and look at the texts we had that might be part of this work. We found four texts, including Mr. Iyengar's, *Light on the Yoga Sutras of Patanjali*. Most evenings, (we did try for every evening) we read a single *Sutra*, both in English and in Sanskrit, and discussed the comments. The weeks went by and we were making progress through chapters.

As much as we enjoyed the reading together we began to notice a few other

things. Sometimes one or more of the texts differed in their translation or at other times in the interpretation, resulting in a different meaning. Discussion, rereading, and checking back to a previous aphorism were required, so reading several texts wasn't resulting in more clarity. On the contrary, using several texts seemed to add more layers and contributed to our confusion. For this reason we have decided to finish this tour of the *Sutras* with B.K.S. Iyengar's book, *Light on the Sutras of Patanjali*, referring to the other texts if we feel a need.

As we continue with this nightly ritual, I am beginning to notice the transformative power of this practice. A look at the official site of B.K.S. Iyengar Yoga says this about *Light on the Yoga Sutras of Patanjali*: “these *Sutras* are the most profound and enlightening study of the human psyche, and they show how through yoga practice we can transform ourselves, gain mastery over our mind and overcome obstacles to our spiritual evolution.”

I remember one moment of clarity when I managed to find the words that simplified the idea expressed in aphorism 11.19: The *gunas* generate their characteristic divisions and energies in the seer. Their stages are dis-

*"these Sutras are the most profound and enlightening study of the human psyche..."*

— B.K.S. Iyengar

tinguishable and nondistinguishable, differentiable and nondifferentiable.

I suddenly understood that the mind and the senses act as agents of what Patanjali calls the seer. However the mind and the senses often act on their own behalf. They get very attached to everything they see, smell, hear and taste. With so much clutter in the way, the seer says to the senses and to the mind, "When you look at things that way I can't see!" Sometimes the moments of clarity come like this and sometimes they don't.

We are more comfortable with the fact that clarity is not always forthcoming

and more easily say, "O.K., Let's leave it at that for now and go on." I am beginning to see that the different elements of our practice are not so different after all. They all require regular practice and a similar open-minded attitude. We need to let go of the outcome and just do the work, and let the practices do their work from within. What we don't understand or can't do today, after sincere effort, may come tomorrow or the next day. Change within is slow and subtle, and patience with ourselves is very important. So we continue. ॐ

#### References

*Light on the Yoga Sutras of Patanjali*; B.K.S. Iyengar; Thorsons

*The Essence of Yoga*; Bernard Bouanchard; Rudra Press

*Yoga Sutras of Patanjali*; interpreted by Mukunda Stiles

*The Heart of Yoga*; T.K.V. Desikachar; Inner Traditions International

## Yoga in the news

### Leslie Hoggia

Our centre was featured in an article in *En Route Magazine*, Air Canada's magazine that is put in every seat on every flight in their April issue. Thanks to Shelora Sheldon who takes classes here and who wrote the article.

We were featured in the local Arthritis society newsletter. An interview with Leslie Hoggia was quoted extensively in the article. *Vanity Fair* ran an extensive article with photos of the world's top yoga teachers. B.K.S. Iyengar was put at the top of the article. Check out their web site for more photos. All these articles are on our bulletin boards.

**Come and stabilize yourself for the autumn!**



## Refresh Yourself for the Fall

An all levels workshop with Ann Kilbertus  
September 7 - 8, 2007

This workshop will offer a series of *asanas* to prepare the body and mind for the change of season and upcoming fall term. Ann will be drawing inspiration from her recent journey to India in February 2007.

Friday, September 7, 2007, 5:00 – 7:00 pm  
Saturday, September 8, 2007, 10:00 am – 1:00 pm  
Fees: \$83.00 + GST IYCV members  
\$93.00 + GST non-members

Refunds will only be offered if your space can be filled and are subject to a \$30.00 cancellation fee.

Registration opens:  
May 28, 2007 for IYCV members,  
June 4, 2007 for non-members

To register, drop in to or phone the Iyengar Yoga Centre of Victoria.  
202-919 Fort Street, Victoria, B.C. V8K 3K3  
(250) 386-YOGA (9642)  
[www.iyengaryogacentre.ca](http://www.iyengaryogacentre.ca)



## A Thank-you

### *The Newsletter Committee*

After the July/August issue Nancy Searing is stepping down from the newsletter committee and her role as ads and announcement person. Her work helped make the newsletter accurate with ads, lists of upcoming events and so on. We thank her for her dedication and commitment to this task. Beginning September ads will be organized by Jo Anna Hope with Nancy assisting.

# Heart of Yoga Workshop

Glenda Hingley

What is the heart of yoga? Where does it reside? How could I begin to answer these questions from the sidelines, “on the injured reserve list,” as my athletic husband says?

Shirley Daventry French has posed the first two questions to us before, all the while asserting that workshop names are somewhat arbitrary. “We have to call them something.”

What I saw from my perch on the *setu-bandha* bench was not new to me. The clear, concise instruction, the methodical working through the poses, linking smoothly step-by-step, are all familiar to anyone who has been to a class or workshop with Shirley. What I could see from that vantage point was the dedication of teacher and students, a willingness to work “to capacity” and delve into areas of “newness”—that wonderful euphemism for sensations not always pleasant!

After a series of variations on standing poses, Shirley provided the students an opportunity to go to the full, classical poses and see what might be new in their pose, and also to note if some old things were perhaps gone. So many of us are willing to learn more things, to collect more “points” of the poses and mark out new territory in our bodies. Letting go of the old, the comfortable, the safe, can be a challenge, too.

This, perhaps, is a glimpse of the heart of yoga—a willingness and eagerness to search, to stretch more than just the body and welcome change, whether internal or external.

*The known is limited but the unknown is vast. Go to the unknown more and more.* — B.K.S. Iyengar ॐ

GLEND A IS A STUDENT AND TEACHER OF IYENGAR YOGA.TEN YEARS OF STUDY HAVE GIVEN HER THE ABILITY TO WORK THROUGH INJURY AS WELL AS THE PATIENCE AND PERSEVERANCE TO ENDURE IT.



Uttitha hasta Padangustasana on the trestle.



*What I could see from that vantage point was the dedication of teacher and students, a willingness to work “to capacity” and delve into areas of “newness”—that wonderful euphemism for sensations not always pleasant!*

# The Relevance of a Yama and Niyama to My Yoga Practice

Charles Campbell

January 27, 2007

The alarm rings at 6:05 am. I reach over and hit the snooze button. Just five more minutes and I'll get up for yoga practice. Those five minutes are spent in anticipation of another blast from the alarm and stories start to build in my head about why I shouldn't get up. Maybe I had a bad night's sleep. Maybe Isobel has a cough and I was up several times in the night to attend to her. Maybe this was my first good night's sleep in a week; do I want to cut it short? After the five minutes are up the alarm goes off again. Maybe this time I resolve to get up, or maybe I hit the snooze button again, initiating another round of deliberations.

What is the truth of my situation? I am tired, yes. Will I be less tired if I stay in bed and ignore the alarm? Unlikely. Will I feel better that day? The answer is usually no, yet in the early morning, after a poor night's sleep, I still tell myself that staying in bed is the best option. I don't always win the battle to get out of bed. But I'm not always lying to myself. There are those mornings when that extra sleep is what I need.

Finding the truth in my practice seems to be about finding the places where my mind starts to tell me stories that depart from the truth, or more frequently uses partial truths to build stories to avoid what is difficult. The hard part is stepping back to observe that, while still being sensitive to my real needs and limitations.

At times my practice goes back and forth between applying too much rigour and discipline, to not enough. I will hit the mat hard every day for a week, insisting that I push myself. I hold *sirsasanas* longer and do too many forward bends. But in the

end I have pushed too hard and the pendulum swings back the other way. *Rajasic, tamasic, rajasic.*

Not surprisingly this is a pattern that constantly appears in other aspects of my life. The good thing about yoga is that it not only allows the pattern to present itself, but it also builds the ability to deal with it. I can see the pattern more clearly, and when I'm telling myself a story based on a partial truth part of me is watching. I'm also developing a better sensitivity to my needs and a truer sense of my abilities. I know if I really need that extra half-hour of sleep. Most mornings I get up.

## Santosa

I'm not a person naturally prone to contentment and behind my easy going manner, it is often resignation, not contentment that gets me to accept how things are and get on with my day. In fact I probably confuse the two, seeing resignation as a way out of discontent. Of course it is a cop out. Resignation requires no action. I'm resigned to having tight hamstrings, therefore why make an effort with forward bends.

Contentment seems to be a bit of a paradox. True contentment seems only possible with our spiritual growth and our drive to deal with our discontents pushes this forward. Patanjali says as much in the *sutras*, saying that it is the cycle of happiness and unhappiness in the world that pushes us to rise above it. I'm not happy with my hamstrings; let me do some forward extensions to improve.

The key seems to be to recognise the things that are limiting us and to both accept them as our present reality and work to remove them. We have to be content with our actions. Sometimes I manage to achieve this. I'm content with my work and haven't judged myself over my limitation.

Yoga helps reveal the light inside us. When I'm working to reveal that light I'm content. ॐ

Satya – *Where is the truth in my yoga practice?*



IYENGAR YOGA  
CENTRE of VICTORIA

# 2007 calendar

## JULY

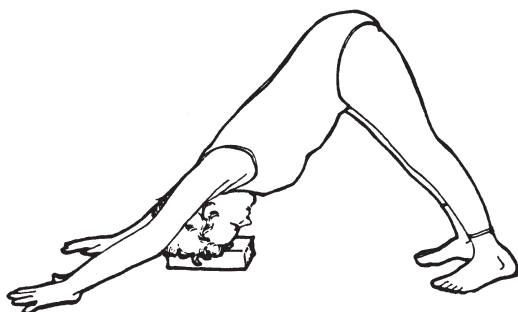
- 1-8 IYCV Closed
- 9-14 Teacher Training Intensive –  
Introductory Levels with Leslie Hogya  
and Ann Kilbertus
- 9-14 Sadhana with Robin Cantor

## AUGUST

- 6-10 Teacher Training Intensive –  
Junior Intermediate Levels  
with Shirley Daventry French
- 22-26 Footsteps of Patanjali Retreat  
at Saltspring Centre with Shirley  
Daventry French and Leslie Hogya

## SEPTEMBER

- 3-7 Student Intensive with Lauren Cox  
and Ty Chandler
- 4-9 IYCV Registration week
- 7-8 Refresh Yourself for the Fall  
workshop with Ann Kilbertus
- 28 Sutra Workshop with Shirley Daventry  
French
- 29-30 Going Deeper with Shirley  
Daventry French



## OCTOBER

- 19-21 Introductory I/II Assessment,  
Toronto, ON

## NOVEMBER

- 16-18 Chris Saudek Workshop
- 16-18 Junior Intermediate II Assessment,  
Vancouver, BC

## DECEMBER

- 17-21 Sadhana with Corrine Lowen

# Thank you

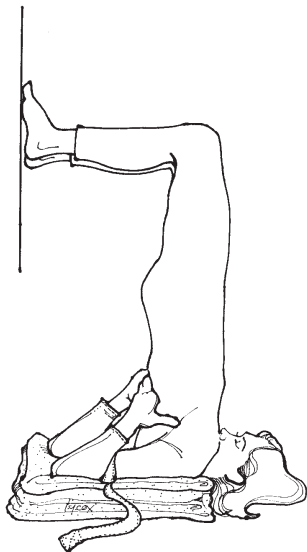
**Rosemary Barritt, aka The Easter Bunny,**  
washed all the straps over the Easter break.

**Stacey Frank and Darlene Kakoske**  
helped with taking props to Salt Spring Island  
for the retreat.

### *Newsletter submissions*

**Written:** Digital format is preferred—Word file or other files compatible with Microsoft Word, plain text files or emails. Hand written or printed submissions will be accepted; however, they require transposing (typing or scanning) to digital format by the newsletter committee before publication.

**Photos:** Prints or digital images. Digital files must be high resolution (minimum 600 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 adjustments, sizing or cropping.



Iyengar Yoga Centre of Victoria membership expires  
on December 31, each year.

The membership subscription fee is \$40.00 CDN  
(+ 6% GST for Canadians) 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.

*Time to  
Renew!*

*To renew your membership, please fill in the form below and send to the Iyengar Yoga Centre of Victoria.*



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

**(250) 386-YOGA (9642)**

Membership/subscription fee is \$40.00 + GST,  
renewable each January.

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

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\_\_\_\_\_

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

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

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

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

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