

September / October 2004



VICTORIA

yoga centre

NEWSLETTER

Learning requires humility.

Learning requires strength.

Learning requires patience
and tolerance.

Learning requires devotion.

Learning requires hard work
and above all.

Learning requires the grace
of a Guru and the Lord.

Lord Hanuman is the
embodiment of all these
qualities and as sadhakas
we always seek his grace
and blessing.



Going Deeper

An Iyengar Yoga Workshop
with Shirley Daventry French

October 2-3, 2004

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

Shirley is a long time student of B.K.S. Iyengar and has been to Pune to study many times, most recently in December 2003. She is looking forward to returning in December of this year.

The founder of the Victoria Yoga Centre, Shirley has been the driving force in making the Victoria 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, local students have the opportunity to learn from her in a workshop setting.



Saturday, October 2
11am - 1pm, 3 - 5pm

Sunday, October 3
10:30am - 1pm
1 - 1:30pm refreshments
1:30 - 2:30pm debriefing for observers

Fees:
\$105 + GST for members
\$120 + GST for non members
\$ 75 + GST for observers

Registration is open

Contact: Victoria Yoga Centre
at 386-YOGA (9642)

The Yoga Sutras of Patanjali

with Shirley Daventry French

Yoga in the tradition of B.K.S. Iyengar is soundly based on 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 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.

Friday, October 1, 2004
6:30 - 8:30pm

Fee:
\$35 + GST for members
\$40 + GST for non-members
Registration is open.



2 Reflections

by Shirley Daventry French



6 An interview with Faeq Biria: Part II

by Shirley Daventry French



11 Sadhana: The Aspiring Sadhaka

by Chris McCann



13 Delving into the Yoga Sutras

by Leslie Hogya

15 Yoga History

A Teacher Training Paper

by Christine Dimofski and Nancy Searing

18 Schedule of Classes

Newsletter Advertising Policy (Adopted February 20, 2004)

In keeping with the mandate of the Victoria Yoga Centre 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 VYCS.
2. Advertisements must be only for Iyengar Yoga
3. Priority given to advertisements regarding:
 - VYC events
 - VYC sponsored events
 - CIYTA events
 - Radha House/ Yasodhara Ashram



VICTORIA yoga centre NEWSLETTER

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DEADLINE FOR NEXT ISSUE

September 15, 2004

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

The Newsletter, published regularly by the VICTORIA YOGA CENTRE SOCIETY, provides current information on events concerning yoga in the Victoria area and the Yasodhara Ashram.

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

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

“Are you afraid of Mr. Iyengar?” I was asked this question by a yoga teacher from one of the Gulf Islands. Ten of us were sitting around the table in my dining room finishing lunch and talking about India. We had come together on Saturday morning to practise pranayama and yoga-asana, something which happens at my home once a month. When our practice is over, we assuage our hunger and engage in lively conversation about yoga and its ramifications in our lives.

This was the first such gathering since my return from India, so the conversation turned around that topic. In Iyengar Yoga circles, when you say “India” you invariably mean “Pune” and more specifically the Ramamani Iyengar Memorial Yoga Institute. Several people present had also studied in Pune, and others had recently learned that they would be going next year. Naturally, they had a lot of questions.

“Are you afraid of Mr. Iyengar?” The questioner, who had no personal knowledge of Mr. Iyengar, added that she had heard so many stories about his violence and abuse -



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

slapping, hitting, hurting students, etc.

“Oh, how I hate all that,” said another woman, who had worked with Mr. Iyengar in Toronto, who was very positive about the experience, and who is hoping to be included in the contingent going to India next year, - how people always focus on that, like an article I saw somewhere recently titled,

“Iyengar the Cruel.”

“We published that article in our newsletter,” I replied, “because I thought it was an outstanding article, one of the best descriptions I had ever read about what it is like to work with Mr. Iyengar - and extremely positive.” “Too bad it didn’t have another title,” was her response, “it put me off and I didn’t read it.” An omission she plans to remedy now.

“Iyengar the Cruel,” written by Mark Harelik, was first published in the newsletter of the B.K.S. Iyengar Yoga Association of Southern California which is where I saw it and it is so good it has been reprinted in many other newsletters. In one, I noticed the title had been changed to Iyengar, the Fire of Compassion. Obviously my student was not the only one put off by the original title. I must admit that when I first saw it, it jolted me and I began to read the article defensively, ready to refute more unjust allegations about Mr. Iyengar, only to be pleasantly surprised and delighted at the respectful tone and the many insights contained therein about the nature of the yogic path and in particular what it is like when that path leads you to a truly great teacher.

If the title of the article deterred you too or you simply did not get around to reading it, do so now (it appeared in our June 1995

As this issue is being prepared for print, there are no less than six VYC teachers either leaving for, presently there, or returning from their pilgrimage to the Iyengar Yoga Institute (RIMYI) in Pune, India. They are there, some again, and some for their first time, to study yoga with B.K.S. Iyengar, his daughter Geeta and son Prashant.

While we eagerly await the waves of light that will return bearing our teachers and colleagues, we have their archived experience to draw upon to tide us over. From the March/April 1996 issue of the Newsletter we now reprint Shirley’s Reflections upon what especially the first-time travelers to Pune might anticipate, as they have prepared their body and soul for the journey. — Ed.

newsletter, and is archived in our library at the VYC). –Ed.

Coming back to the question about fear of Mr. Iyengar: “No, I am not afraid of him,” I answered, “and I have never been afraid of being physically hurt by him.”

In my first class in Pune, I was placed in the front row because I am small; I stood there with very mixed feelings as Guruji taught us Tadasana. Tremendous excitement to be there at last in class with him, mingled with fear about whether I would be worthy and able to do the work. A few minutes into the class, I felt as if I were standing there naked, that he could see not only what was on the surface but what lay under the skin, I felt that he knew me, through and through, and this was at the same time a tremendous relief and very frightening. The relief came from the realisation that any artifice or subterfuge was a waste of time and the energy generally used for this purpose would be freed up for other, more fruitful purposes. The fear was about what his teaching might reveal to me (and others) about myself, and, as I watched the intensity of his interactions with other students, I also became nervous about being confronted by him in public.

The confrontation came the second day of class when I did not understand and therefore did not respond to one of his instructions. He stood in front of me loudly repeating this instruction and almost pulled off my shorts in exasperation to make sure I understood exactly in which direction to move my pelvic rim. I learned something important about Virabhadrasana II and at the same time struggled with my pride and ego as tears, which I was trying very hard not to shed, pricked my eyes. One of my friends, who was standing directly behind me, reached out to give me a consoling touch, but I pushed her away. I needed to be left alone to struggle, because a very clear question had arisen: did I want to cling to my pride, or did I want to learn?

What exactly had happened to me?

*A moment arose
in which he could
teach me to replace
a harmful action with
a beneficial one. Isn't
this something to
be grateful for?*

Mr. Iyengar had criticised my presentation of the asana and forcefully suggested some improvement, in a loud voice, in public, not by a discreet word into my ear, or taking me aside. He doesn't have time for this. He had never seen me before, might not see me again for years, if ever. A moment arose in which he could teach me to replace a harmful action with a beneficial one. Isn't this something to be grateful for? When I did not respond initially, the force of his energy and intelligence confronted the force of my ignorance and resistance - something had to give and in Mr. Iyengar's classes it is not going to be him. You have a choice to practise surrender and acceptance (basic yogic principles) or to leave and some people do just that.

Why did I have to struggle? Why was I not instantly grateful? Because I had been taken in by the very limiting idea so prevalent in North America, that no criticism should be offered unless it is positive. In his article, Mark Harelik says that we have developed a culture that revolves around our self-esteem. This leads us to depend upon our teachers to build our self-respect, which will necessarily be very fragile because it comes from without and not from within, dependent on others' support and approbation and when that external support is withdrawn, self-esteem crumbles. A Master of Yoga will encourage you to develop your inner strength and build your self-esteem from inside out by looking within and

discovering your true self, the Atman. Yoga asanas are one means of creating pathways to this Higher Self. Provided you practise and don't allow these pathways to become overgrown, they are always available wherever you are and whatever external pressures you face.

Difficulty in accepting criticism makes it awfully difficult to learn. This is not to suggest there should be a licence to go around saying anything which comes to mind, as happened in the sixties' encounter groups. Nor do I support the system in which I was educated in England, where constant criticism was offered with heavy doses of sarcasm by teachers wielding a great deal of power over their hapless pupils. But direct criticism offered in a manner uncoloured by emotions is a most precious gift which is a great boost to learning. If we are able to receive this criticism uncoloured by our own emotions, we do not have to learn everything the hard way - and learn we must, in this life or the next.

Once I was discussing this topic with a student of mine who is Japanese, who came to North America to take a graduate degree. At first, she was distressed because all she received from her tutors was positive feedback. This led her to believe that her work was below standard and unworthy of more time and effort on the part of her teachers. If she was really doing good work they would have offered strong criticism and challenged her constantly, which was what she had been accustomed to in Japan.

I doubt if Japanese students have as much difficulty in Pune as North Americans. Certainly, on my first visit to Pune, I felt that having been educated in England stood me in good stead. I had learned to accept criticism, just and unjust, and to discriminate between the two.

The inability to be criticised in any way makes it difficult to change.

For instance, in class a student has their knee bent in Uttihita Trikonasana.

The teacher says: "Straighten your knee" or indicates this with a touch. The student feels unfairly picked upon, doesn't like Iyengar Yoga, leaves and moves to a more "gentle, caring, traditional form of yoga." Iyengar Yoga is traditional and in the yogic tradition it is the responsibility of a teacher to correct sincere pupils and point them in the right direction - more than a responsibility, it is a duty which the teacher accepts when accepting individuals as students. In this case, the student also has a responsibility to listen to and follow the guidance of the teacher.

You would think that a student who has his knee bent in a posture where it is supposed to be straight, who might injure himself by keeping it bent, who is wasting his time doing the posture this way, might be grateful to have this pointed out - especially when, as is always the way in an Iyengar Yoga class, he will be shown how to remedy this lack of understanding and move in a more healthy direction. Alas, this is not always so.

Before I went to Pune this past winter, I had been having a problem in my upper back over one of my costovertebral joints. I could work through it in my practice and it would improve for a while and then return. I kept asking myself, "What am I doing to myself that creates this pain?" I looked at my posture and breathing, got some clues, but could not get rid of the problem. In Pune, two or three days into the course, Mr. Iyengar took me out of the crowd in Tadasana and stood me up on the platform with my back to the class. We had been working very strongly into the legs and one or two others had been up there before having their leg action closely scrutinised. I stood there working my legs to the very maximum; only to have Guruji put his fingers directly over the trigger point in my upper back and say: "She has a problem, longstanding. She has pain here" and then, looking

directly at me: "Isn't it?" "Yes Guruji, for several months." He pointed out the difference between the skin on that side and the other, said that if I didn't remedy this I would develop arthritis and then he showed me several ways of working to create a more healthy environment in that part of my body.

Thereafter, in class after class, as he passed by me I received a slap or kick (depending on whether I was standing on my feet or my head) in that area. I was not allowed to forget or ignore the challenge facing me and for that I am truly grateful.

Now I am home, has the pain gone? No, it still comes and goes. There has been no miracle. Sustained change rarely comes that easily. Guruji has shown me the work I have to do. It's up to me. Sometimes when Guruji has worked with someone in pain, they will say afterwards: "It still hurts" and he will respond: "Ah, but did I make your big pain a smaller pain?" Greed has to be put aside. In my case, the quality of my pain

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It's up to me.*



Shirley teaching Dwi Pada Viparita Dandasana

has changed; it is the pain of instability rather than the pain of complete blockage and in some ways more painful on many levels. An area, hitherto dead, has come to life and while positive, this is also very disturbing. I must develop strength to support the opening so that I can keep it open and there is no need to close up again.

If you are lucky, a visit to India will cause a great deal of disturbance. The memory of those slaps and kicks enlivens my daily practice, encourages me to learn more about myself, my life and its purpose. The strength I develop from facing my limitations and striving to overcome them in turn gives me courage to open the door a little wider and let in a little more light.

It is not a question of being abused by Guruji. He spoke to us one day on this topic, knowing full well the accusations which are directed at him. He talked about how we are abusing our bodies, molesting our cells - something which he had amply demonstrated day after day in class - and how his interventions are a means of attempting to put an end to that abuse.

No, I am not afraid of Mr. Iyengar - rather of my own ignorance! ॐ



Yoga

FOR HEALTH

NOVEMBER 5 - 7, 2004

Friday November 5

6:30pm- 8:30pm **Yoga for Vitality** Lauren Cox

Saturday, November 6

11am - 1pm

session a
session b
session c

Women and their Cycles
Yoga for Men
Menopause and Beyond

Ann Kilbertus
Greg Sly
Marlene Miller

Lunch (A light lunch is provided)

Key Note Speaker

TBA

3pm - 5pm

session d
session e
session f

Knees
Stress and Headaches
Necks and Shoulders

Marlene Miller
Linda Benn
Ann Kilbertus

Sunday, November 7

12 noon - 1pm

Spiritual Connections
Yoga for Equanimity

Leslie Hogya

1 - 3pm

Asana Practice
to boost the immune system

REGISTRATION

Opens September 7 for members,
September 20 for non members.

FEES:

\$185 + GST members
\$205 + GST non members

CHOOSE ONE WORKSHOP TOPIC
for Saturday am and one topic for Saturday pm

CONTACT:

Victoria Yoga Centre at 386-YOGA (9642)



Friday Night Gatherings

Everybody is welcome to join us.
Bring a friend, your partner
or a family member.

OCTOBER 15

6:30pm practice

7:30 pm teachers demonstrate
use of the ropes

Followed by potluck supper
and anniversary cake!

Meet the teachers – A Third
Anniversary Celebration

Bring food to share



NOVEMBER 19

Asana practice: 6:30 pm

Potluck dinner: 7:30 pm

Thank you to Volunteers

Bring food to share



An interview with Faeq Biria: Part II

Faeq Biria, director of the Centre de Yoga Iyengar de Paris, in conversation with Shirley Daventry French, Khairoon Quadir, Ann Kilbertus and Louie Ettling after a delicious Indian dinner at Khairoon's home in Vancouver, on May 9, 2003. It was Faeq's first visit to British Columbia where he gave workshops in Victoria and Vancouver.



...I went to the advanced class and I met B.K.S. Iyengar.

What year was that, Faeq?

Late seventies.

And how many people were in the classes? Were they full?

There were quite a lot of people, but they became less and less because it was becoming very hot. I stayed until the closing of the institute [each year the Institute closes in the hot season for a month - *Ed*]. Even in the hot month of April, Gurujī was teaching classes. They were all such strong classes he used to teach.

I remember the first time I saw Gurujī in person, I thought, "Oh, he is not tall". I couldn't believe that this great yogi could be small. Then within one second, that idea vanished. I had to walk in front of him to take a yoga mat, and I was unable to do it. I was thinking that it would be better if the earth opened and swallowed me up. I was wanting to become invisible in front of him – so much I was impressed.

My question was, "I have been with many great yogis all of whom demanded that I train as teacher. By politeness, I kept quiet, because that was not my aim. What will happen?"

Would you like to say something about how it developed for you from there, into teaching?

The first time, when I was traveling in India, I went to study with some great yogis. They were giving me teacher training, but that was really not on my mind because I was happy with what I was doing. I loved my subject of researching chemistry. It was quite disturbing. Once I had the famous Anandamayi Ma's darshan. I tried to get a private darshan and they were not giving, but finally they accepted, because I had a vital question and it would be a very short question. My question was, "I have been with many great yogis all of whom demanded that I train as teacher. By politeness, I kept quiet, because that was not my aim. What will happen?" And she didn't answer anything. She just made an amazing beautiful smile, and blessed me. I came out thinking, "I don't know what will happen, but whatever will happen will be for the best."

On the last day, when I was leaving Pune, I went to tell goodbye to Gurujī. He told me, "You are sincere and I love

you, but you must wait." I didn't put any meaning on those words "You must wait". I told myself, you must understand this is a long path and you are on it. Then, after that, I went home and I practised a lot. Really a lot!

Then it happened that some of my old friends, saw all the changes in my life, and said, "What type of yoga?" "I don't know. It is so different." And then they said, "Show us!" So I met this group of friends, and made one and later two classes for them. And, of course, very soon I went back to Pune. I told Gurujī that I had two small groups of my own personal friends; and he said, "Then you must come to medical class and learn how to handle the cases". So, I went to the medical class. For those first years, regularly I went to Pune and I studied with Gurujī six months, six months, six months. He told me to observe him from morning till evening without losing one second. Then slowly, slowly, I was happy. I began to understand that my love for scientific research was a type of egotistical love. I was doing this research finding new things, and it was creating a type of inner-elation in me. But, when I was teaching these people, they were walking out of the class and their faces were glowing. They were coming sad, tired, tense. They were going out happy, glowing, relaxed. I was having the experience of another type of pleasure, and that encouraged me to become a yoga teacher.

When was the first time you traveled with Guruji?

In October 1982, Guruji had a very short trip to London, just to bless the beginning of the London Institute. Since 1976 he had not come back; then in April 1984 he decided to return to the western countries. Before, I had insisted and requested many times, but each time he said, "No, I will not be coming."

Then – I will never forget – it was in September 1983 that I was in Pune. I always used to go early morning to open the windows. Guruji was always the first to arrive. One day, he entered, did just one rope and all of the sudden turned towards me and said, "I am coming!" It was so surprising, I said, "Where? Where?" "To your place." I couldn't even talk. At noon I talked with Pandu [the secretary at the Institute today - *Ed.*]. "Guruji wants to come. What I have to do? Do you know when he is coming?" From the moment that he decided to come back to the West, I had the very, very great privilege to travel with him 'till the last time that he came.

And that was a quite revelation because between the student and teacher there is a type of love which happens. We see first quickly the things in that person that we love and create that reaction of love. We see always the defects and different things later. One very amazing thing that would surprise me: the more I knew Guruji, the more I saw him closely, the more I was admiring him. Because I saw that here was a man that on the outside of his life acts as a simple, humble human being, as you know. But inside, he keeps always that majesty, that divinity, that greatness. And that was really something for me to see, and to discover, and to admire. That was really wonderful.

In 1986, I traveled a lot with Guruji, almost three months all over Europe. At that time I felt really that I am his disciple. That I would like to follow the vision and ways of this man hundred percent without any question.

In the workshop in Victoria, you talked about pratipaksa bhavana. For our readers, could you elaborate on this?

In Chapter II, Patanjali says that when deviant and unwholesome thoughts present themselves and misratiocination takes place, one should counter them by cultivating the opposite principles. The best elaboration of *pratipaksa bhavana* is Guruji's description in *Light on Yoga Sutras* (II.33) as he goes further than classical commentators, and advocates the use of discrimination, awareness and self-analysis to counter these unwholesome thoughts. The basic idea is that you cannot always counteract things directly, and sometimes we have to counteract them indirectly.

The example I gave was that if temptations or wrong thoughts come to you, and in that situation you are unable to get rid of them and at any moment you may succumb to them – then you must change the situation. And I gave a very simple example. If you are sitting, stand up. If you are inside, go out. If you are not doing anything, go and do the headstand. That is *pratipaksa bhavana* in a very simple way. In the yoga practice, of course I gave examples. For instance, in *bharadvajasana* I, I told when you see the structure of the pose, you see that the back buttock is going up. We have to press it down to the floor so that it doesn't go up; but if we only press that buttock down to the floor, we block the entire structure of the twisting. I have learned from Guruji that instead of pushing that back buttock down, lift the front buttock up. Make like you are lifting that front buttock up inside of the trunk, and you all experienced how you were getting that balance and how the body was turning freely. So, that, is an experience of *pratipaksa bhavana* in the practice of the asanas.

I sincerely advise everyone to go through the commentary of this sutra which is a masterpiece.



Personally I believe that most often there is only one way of doing the right thing, and thousands of ways of doing the wrong thing.

What are your thoughts about the current yogic scene? The commercialization that is happening in yoga - especially in North America.

No, everywhere in the world!

Also in France?

Yes, but it takes a different form. In America they are very strong in making websites, and publicity and computers, etcetera. So maybe we are seeing more of theirs. Other places have other presentations and forms to which we are more accustomed. But I was telling you that once I was talking with Prashant, and he was saying that this has been always existent. If we go back into the texts, in the first *kandha* (canto) of *Bhagavata-purana*, in one of the better known



Faeq Biria teaching Ustrasana.

puranas the *Shrimad-Bagavatam*, there is the beautiful story of the cow and the *dharma*.

There is a king called Pareekshit who is out walking, and there is a cow coming. And that cow has only one leg instead of four. The king is very surprised to see this cow walking with difficulty on one leg. He stops and says, "Who are you, and why you are walking like that?" And the cow says, "I am the *dharma* in the *kali-yuga*". The king asks, "Why do you have only one leg?" And the cow says, "The legs that I lost are those of austerity, purity and compassion, and I have to balance on this troubling leg which is *satya* – the truth". So, the *dharma* in the *kali-yuga* lacks *tapas*, purity and compassion, and even the *satyam* is trembling and difficult to stabilise. The king finds this cow very interesting and begins to talk with him putting lots of questions. They talk about the characteristics of the *kali-yuga*. One of these characteristics is that the really spiritual people, *brahmanas*, priests, God people, yogis, all of them, will leave

their practice and go to business to get better money. And some un-yogic and un-spiritual people will come to spirituality for the same reason – to make money. Even in the old centuries when these texts were written, these ideas were there, that any moment, the yogis may succumb to the idea of getting money and commercialization of the subject. This has been always existent.

Personally I believe that most often there is only one way of doing the right thing, and thousands of way of doing the wrong thing. And I don't think that with the practice of yoga, we have the time, and even any mission of standing and going to fight the wrong. I don't believe really that yoga says that you have to go to fight the wrong. Yoga says, do the right and do it in the best way. Spread that right way of doing things. By doing the right thing, then the wrong will escape away and vanish by itself. This is my understanding.

So how does that practically translate in France, say? You have a teacher training

program, where you thoroughly train students, and it takes a long time for them to become a teacher. And probably in France, as there are here, there are courses that turn out teachers in four-weeks or a weekend...

Yes, absolutely...

Some of the young teachers here, who have years of training find it frustrating, somebody wants a yoga teacher and they employ this hastily "certified" yoga teacher, whereas, these uncertified Iyengar yoga teachers have much more training.

Well, that is the choice of the people. I remember once – it was the same tour of Gururji's in 1986, in the city of the Toulouse, in the south of France – he was giving question and answers to a very big public. There were hundreds of people, and somebody stood up and said, "Sir what do you think about all these factories that produce yoga teachers everywhere?" And Gururji answered, "Well, Sir, when there is a

demand, then the factories, they produce.” And he was telling in the way that if there are people without any discrimination who go to any teacher without checking whether this teacher is seriously trained, whether he has really something to share or not, then those teachers will have a market to teach.

If somebody wants to become yoga teacher with four weeks of the training and somebody else wants to become yoga teacher with five years of the training, that is completely different. Just recently, they have published a yoga magazine in Iran, and Guruji gave me a copy. In it I read about a discussion between teachers explaining all the different styles, and when they reached the Iyengar method they wrote that this is the most difficult method to get a certificate to become a teacher, because thousands of hours of practice, study and learning are required. And I thought that that was very good. At least they acknowledge that to become an Iyengar yoga teacher one must be seriously involved in the practice, learning, and teaching.

That is good. Here in one of the newspapers, not too long ago, they did a survey of all the different kinds of yoga. And they had three columns: ‘Easy’, ‘Moderate’ and ‘Difficult’, and Iyengar yoga was in the ‘Easy’ column.

Easy to do? Or easy to get the certificate?

No. No, not about teacher training. Easy to do!

Easy to practice?

Yes. Isn't it interesting?

It depends on which teacher that journalist went to. Just recently I was talking with a teacher who told me he was teaching a restorative class for beginners and he wanted to ask me how I taught restorative classes to fresh beginners. First of all, what we teach to beginners is already restorative, by itself. Secondly, beginners are not taught all the techniques to use in a real restorative class. But, it depends on the teacher. If a student comes in without any discrimi-

nation and we consider him as an invalid, and give everything with supports and furniture; of course that will be an ‘Easy’ yoga class. And it will not be good. Guruji was telling about two years ago that he invented all these supports and materials to help us; so that, when we are tired we are still able to practice, or when there is a problem, we can practice with support to come out of the problem. But now he feels sad that we have become so lazy that for our entire practice, we are using all the time the material, material, material to get the pose, which – you have been in his classes – was not his way of doing.

Not at all.

One day he told us, I will throw all this material out. ॐ

END OF PART II

Many thanks to Byron Smith of Victoria, BC, who transcribed the tape, and Shirley Daventry French, who edited the interview.

In the Light of Yoga

**a special benefit workshop in celebration of
the 86th birthday of Yogacharya B. K. S. Iyengar**

Sunday, December 12, 2004, 1 pm - 4 pm

Fees: \$45 + GST members
\$55 + GST non members

To register, drop in or phone Victoria Yoga Centre
202 - 919 Fort Street, Victoria, BC
(250) 386-YOGA (9642) www.victoriayogacentre.bc.ca

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

All proceeds from this workshop go to the B.K.S. Iyengar Scholarship Fund which assists teachers, training teachers and committed students to attend classes at the institute in Pune.



Sadhana: an Overview

Leslie HOGYA

LESLIE HOGYA IS CERTIFIED IN THE IYENGAR METHOD AND LIVES IN VICTORIA. SHE HAS BEEN TEACHING SINCE 1974.

In Sanskrit *Sadhana* means Practice. This summer we offered three early morning practice sessions for six to nine days in a row. The purpose of a *sadhana* is to get one into the habit of doing a daily practice, or deepening of practice already begun. It takes time for some to develop the habit of practicing yoga at home. Repeating a pattern over time helps create a new habit.

Coming to the yoga centre every morning from 6:30 to 8:00 is a daunting thought for some. But once begun, participants say they really enjoyed it and found they had more energy throughout the day. Others said they were tired in the evening and began going to bed earlier as the week progressed.

In a *Sadhana* there is traditionally not a lot of detailed instruction, but a building of understanding through practice over the week (or more) of classes.

This past spring, I offered a workshop on *What and How to Practice*. This was a short session, and was meant to give students some tools to develop a practice. These tools are the understanding of sequencing, and building a balanced practice on one's own. In preparation for my workshop, I delved into some of B.K.S. Iyengar's writings for words of inspiration. In *70 Glorious Years*, I found this:

The tenacity to stick to regular practice is very important.

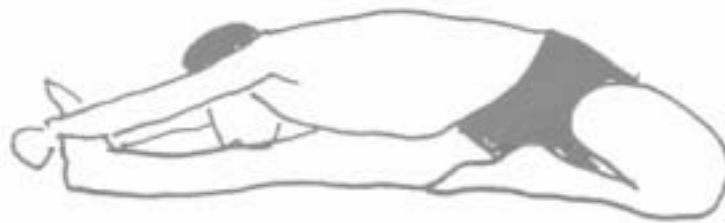
Practice with faith
Practice with courage
Practice with zest
Practice with understanding
Practice uninterruptedly
and reverentially.

– B.K.S. IYENGAR

In the last issue of this newsletter Gwynneth Powell interviewed several regular users of our practice space. One spoke of the most challenging of poses, the *get out the mat asana*. At practice times, there is a room with mats, and people doing their practice. This time is for you, our members, to encourage you to do your practice in a supportive atmosphere. Join us. Practice times are currently on Wed. and Sunday afternoons. ॐ

(Note: Dates and times of practice subject to change, check out the schedule through the front desk.)

Short WORKSHOPS



Inspirations from India

TBA

Saturday, November 20, 11am - 2pm

Fees: \$45 + GST members
\$50 + GST non members

Fifty Plus

With Leslie HOGYA and Wendy BOYER

Saturday, November 27, 3 - 5:30pm

Fees: \$30 + GST members
\$35 + GST non members

Fifty Plus

With Leslie HOGYA and Wendy BOYER

Saturday, February 27, 1 - 3:30pm

Fees: \$30 + GST members
\$35 + GST non members

To register, drop in or phone Victoria Yoga Centre,
202 - 919 Fort Street, Victoria, BC
(250) 386-YOGA (9642) www.victoriayogacentre.bc.ca

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

Sadhana: the Aspiring Sadhaka

Chris McCann

How was I going to do an hour and a half of standing poses after a half an hour bike ride, then go to work, and ride home to two young children?

I have not been as dedicated to Yoga as I want to be so I figured a six-day Sadhana would help me grow a home practice.

Due to other obligations early mornings are best for me. Previously I had enjoyed early morning practices but they had started at 7:00am and the only way for me to make it to the Yoga centre by 6:30am was to bike. That added about half an hour each way; the hour and a half practice turned into a two and a half hour adventure each day. Survival mode might be necessary.

Monday arrived and I was excited to get started. I made it in time and got to my mat. Melissa said we were going to focus on standing poses today. Knowing standing poses are some of the more physically challenging poses for me, my heart dropped. How was I going to do an hour and a half of standing poses after a half an hour bike ride, then go to work, and ride home to two young children? It turned out 'survival mode' was definitely needed. Nevertheless, I made it home that night and slept like a baby that night.

Tuesday morning I woke up sore, and found it was raining. Excuses on why I shouldn't make it began flowing through my mind. It was like those cartoons with a devil on one shoulder and an angel on the other. After what seemed to me a great act of will, I decided to go.

By Wednesday I was still a bit sore, but generally I felt great. I was adjusting to the early mornings and enjoying the practice. However, the ride home that night put an interesting perspective on things. I was just over half way home when a bee flew down my throat and stung me. After an ambulance ride and a visit to the hospital, I decided it was God's way of saying rest. So Thursday I took it easy to let the swelling subside.

Friday I was back at it and was humbled by a morning of relaxing forward bends. Saturday was the last day of the course and



Setu Bandha Sarvangasana



Salamba Sarvangasana from Setu Bandha

we focused on Pranayama and some quieter poses as preparation. This was a welcome conclusion to a very busy week.

I would like to thank all the teachers that help plant and nurture the seed of Yoga within me. During the Sadhana I learned many things, not least of which was determination and a willingness to accept things for what they are. My home practice still needs some work but I now have a better understanding of what I should practice. I still have a long way to go and I am happy I can travel that path with the support of the VYCS. ॐ



In our mailbox

SPECIAL NEEDS AT YVC

Dear Ann,

Just a little note to say thank-you for all you, Leslie and the many assistants have done for me during the Special Needs sessions. The care and attention given to each person is remarkable and speaks of a dedication to service in love "second to none".

Anyone who attends knows there is no competition except with oneself, that the basis of each movement has a spiritual dimension. May your creative endeavor bring you continued joy and your students, a way of life that makes this world a better place.

*Blessings on everyone!
Gratefully, Sister Mary, SSA*

My experience with yoga has been quite a journey. I had taken yoga for nine years when I had a heart attack, followed by a stroke a month later. I was 40 at the time. Everything stopped. I couldn't walk, couldn't talk, my brain was damaged so that I was unable to read. But, with my mind I could start the journey again. More important, I could remember my life with yoga.

The place where I now do yoga is the Victoria Yoga Centre. When I was told by my occupational therapist that she was a yoga instructor, she suggested I go to the VYC. Now she is my yoga instructor, and her name is Ann Kilbertus. This was my first experience with a Special Needs class, 2 1/2 years ago. Ann is a wonderful person who touches my heart. Other instructors who have sincerely helped me have been Leslie Hoga,



Ann Kilbertus and a volunteer applying therapeutic yoga in Special Needs Class

Linda Benn, and Britta Poisson. Volunteers have also been extremely helpful with their time and knowledge. Taking yoga at the Centre has been a positive part of this journey.

Debra Page, May 2004

To all at the Victoria Yoga Centre,

Thank you very much for granting me a generous bursary for this term's classes. I am very appreciative and I respect the fact that accessibility is a priority at the VYC.

*Namaste.
from a Level 2 student*

Illumination - Aphorisms of B.K.S. Iyengar

(Victoria Yoga Centre, 2003)

Available from
the Victoria Yoga Centre



Prices:

VYC members: \$7.48 + GST

Non-members: \$9.35 + GST

Bulk orders of 10 or more:
\$8.00 + GST plus shipping
and handling.

Delving into the Yoga Sutras

Leslie Hogya

The afternoon of the first day of the VYC's 2004 Summer Intensive for Introductory

Teachers began with a session on the Yoga Sutras. Ann led us in chanting sutra II 29, which lists the eight constituents of Astanga Yoga and we began to discuss and explore the first two: the *yamas* and *niyamas*.

Yoga is a spiritual practice that begins with the *yamas* and the *niyamas*. The understanding of these philosophical principles is absolutely fundamental to the practice of yoga. It is like having water for swimming lessons, a tennis court for playing tennis, it is the golf green to a golfer. The *yamas* and *niyamas* form the ground from which we proceed into the world of yoga. It is impossible to entertain thoughts about wanting to be a teacher without this understanding. Not that we ever know



all there is to know. Yoga has subtle nuances; the meaning of Sanskrit terms are not always easy to understand. There is always more to learn, to unravel and uncover in the many layers of meaning within each

aphorism. Sanskrit contains words for mind, for consciousness, not found in the English language.

We divided into groups and each group was given one of the *yamas* to define and present in skits, which had us in turns laughing and being touched. These explorations helped us all deepen our understanding of the *yamas*.

Friday's assignment was for everyone to link one *yama* with a *niyama* and prepare to present it to the group.

Athena began on Friday with a cooperative group poetry writing session. Everyone participated and

produced collective poems on *aparigraha* (non-greed) and *santosa* (contentment). Here are some examples of the poems that emerged.

Poem 1

Mine yours ours
Peace one aum
Freedom to move
Blissful
Friends family
Ocean

Poem 2

Hermit
Cave
Forest
Happy peaceful icecream
Yes and no
Fun! Yippee!
Shaving
Truth
Kindness
Sigh
Smile

Poem 3

Non attachment
Freedom
Peace

Ahh -breathe

Freedom
Blue
Haaaaa.
Lightness
Freedom
Warmth
Joy
Embrace



Learning the Chant and... Chanting the Yoga Sutras



Yvonne Kipp explored these concepts and more in an inspired and vibrant dance. As a teacher in this process, I am always awed by the variety

of presentations that come to us. There is such creativity amongst us all. Here are the thoughts reflected in Yvonne's dance:

The Dance of the Yamas and the Niyamas

Everything is in everybody. The one stitch that I drop will affect the entire tapestry. I carry all the negative yamas myself. Those Rishis, thousands of years ago, knew the universal truths that are alive today.

Ahimsa Satya Asteya Bramacharya Aparigraha. To chant these deepens the resonance of absorption.

How am I violent? I can widen my eyes in terror at the horrors in Londonderry and Sarajevo yet how am I carrying the seed of anger and hate racism and judgement, in me? Kindergarten children are taught to be polite and say "excuse me" when passing by someone, yet when in a crowded dressing room "Excuse me" might mean

"out of my way, I'm coming through ready or not." Anyone know 'road rage'? Unloving, negative thoughts about fellow travellers lead me to a path of pain and despair.

What of truth? Do I question myself for the truth of who I am? I deny my Self, hide behind a mask, covering my radiance, assuming that my presence has no effect on the group, withdrawing, lurking in my dark corners, wallowing in illusion and false fronts.

How do I steal from my world? Walk away with that pen from the store, use someone else's milk in the 'fridge, "they won't mind," photo-copying poetry from the book in the library, one that Munro's Bookstore has on sale. It is in the details that the strands of threads bind us with strength, love and forgiveness.

"Oh just one more piece of that delicious watermelon at the party." I have already had five; stuff it in you never know when you will see the likes

of such ripeness again. Hoarding seeds and socks and buy, buy, buy. After all Value Village is cheap, more stuff, more and more, the price is right, can't let it go, can't be without. Precious, oh precious, where is my precious?

In the inspired wisdom of Patanjali there is the antidote. The wisdom does not abandon us at the gate of ourselves there is a path directed to enlightenment. There is a way out of hell. Clean up my act. Be content. Be passionate about the Practice. Study myself and Surrender to God.

We have been blessed with these Teachings at this time of the evolution of the human spirit. We owe such a debt of gratitude to Gururji our beloved, inspired Teacher who has devoted his life to opening these ancient Teachings for us all to experience and know. ॐ

— Namaste. Yvonne.

Coming in April 2005!!

Ingelise Nherlan

Ingelise Nherlan is a dynamic and inspiring teacher. She has studied yoga for 30 years and was awarded a Senior Intermediate Teaching Certificate by her teacher B.K.S. Iyengar. She has studied directly with the Iyengars in the Institute in Pune, India several times.

Look for details in the
November December 2004 issue

Scheduled Practice Space for VYC Members

Wednesdays 1-3 pm

Sundays 12:30-3 pm

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

Please note:

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



A History of Yoga

Kriya, Tantric, Kundalini and Hatha Yoga...
in 2000 words or less

by Christine Dimofski and Nancy Searing

*Assignment:
Present an overall
history of Kriya,
Tantric, Kundalini
and Hatha Yoga
clarifying the
pre-classical,
classical, and
post-classical eras.*

Vedas and Upanishads

The roots of yoga can be found in the Pre-Vedic era, approximately 4000BC. Evidence was found to indicate that spiritual seekers were taking part in purifying, healing, meditative and other ascetic practices. Yogic thought continued to grow through the time of the Indus civilization, around 4000-2000BC. Artifacts from that time show yogic symbols and postures. The nucleus of future yoga was formed, approximately 2000-1000BC. At this time the *Vedas*, which were the sacred canons of Hinduism, the oldest of the major world religions, explored various yogic themes and practices. The *Vedas* are books of knowledge. They contain all types of knowledge from offering prayers, to astronomy, math and medical knowledge. Many elements of Tantric Yoga are found during the Pre-Vedic and Vedic periods. One of the volumes of the *Vedas*, the *Rig Veda* describes the 'serpent queen' of Kundalini Yoga.

In approximately 800BC, the *Upanishads* were written. They are the teachings of spiritual seekers who were exploring the possibility of yoking or having union with the divine source. The *Upanishads*, which form the end portion of the *Vedas*, were esoteric teachings open only to the few who passed the many and severe qualifications to participate in the practice. The method of the *Upanishads* is one of dialogue between the teacher and the pupil. *Kundalini* and the *chakras* are described in great detail in the *Upanishads*. Yoga is spoken about in the *Katha Upanishad*.

Philosophical Hinduism looked at ways in which the *atman* (soul) could escape the birth-death-rebirth cycle and achieve liberation. It was understood that until a state of union with God is achieved, one would continue to be reborn. Some of the yogic philosophy that was being developed at that time is reflected in the following ideas: "Thou art that", "I am the Absolute", "all that is the Absolute", "what we are seeking is at the core of our nature" and "there is one reality beyond the mind and senses, that is the true self".

All the orthodox schools of Indian philosophy claim the *Vedas* and the *Upanishads* as their source.

Bhagavad Gita

Near the end of the pre-classical era, approximately 300BC, the most famous yoga scripture, *The Bhagavad Gita* was written. It focuses on the three-fold path of Karma Yoga (selfless action), Bhakti Yoga (devotion) and Jnana Yoga (wisdom).

The Yoga Sutras of Patanjali

The Yoga Sutras of Patanjali give yoga its classical form. The *Sutras*, written about 200AD, described how through the practice of Astanga Yoga (the eight limbs) the practitioner could gain spiritual enlightenment. The *Yoga Sutras* are divided into four *padas*. "Pada is a footstep and it is also the ground which is covered by the footstep. Patanjali intends us to understand that his word does not merely indicate the steps to be followed but also the ground to be covered in [one's] journey to understand [one's] innermost self, the *atman*". (Asian Philosophy)

Kriya Yoga

The second *pada* of the *Yoga Sutras*, Kriya Yoga, the yoga of action, gives us the practical disciplines needed for spiritual success. It seeks to remove the psychological afflictions of the mind. The means to achieve this removal are through the eight limbs: *yama*, *niyama*, *asana*, *pranayama*, *pratyahara*, *dharana*, *dhyana*, and finally *samadhi*. The *Yoga Sutras* give yoga its position as one of the six philosophical viewpoints of Hinduism.

The Sanskrit term tantra signifies continuity which includes continuity between: body and mind; internal and external realities; and man and the divine.

Tantric Yoga

The post-classical era saw the method develop for awakening Kundalini power. It began with the blossoming of Tantrism (500-1000AD) and the promotion of the thought that through the body one can gain spiritual awakening. Tantric practitioners developed Hatha Yoga practices (900-1000AD) to prepare the body for the awakening of Kundalini energy. The *Hatha Yoga Pradipika*, written in 1350AD by Svatmarama, indicates that Kundalini Yoga is the main stay of Tantrism and Hatha Yoga.

Tantrism or Tantric Yoga describes a specific type of teaching that grew out of Hinduism and Buddhism around 500 AD. The Tantric tradition is one of the most misunderstood branches of Indian spirituality. This is especially true in the West, where *tantra* has mistakenly been identified as the yoga of eroticism and sex. The Sanskrit term *tantra* signifies continuity which includes continuity between: body and mind; internal and external realities; and man and the divine. *Tantra* also means to weave, to expand, to spread. Tantric Yoga is seen as a comprehensive system of knowledge and wisdom that includes ritual, *mantra*, visualization and Hatha Yoga, and recognizes the whole world as a completely interwoven unity. It is not easily

defined because it comprises a very wide spectrum of sometimes contradictory beliefs and practices. However, it is one of the fundamental dimensions of Hinduism, which emphasizes the cultivation of divine energy and creative power. *Tantra* believes that the spiritual divinity is not distinct from the realm of human existence but inherent in it.

Tantra gives respect to women and the divine female Shakti, believing that the whole world is created by the divine intimate dance between Shakti, the energy, and the divine male Shiva, the seed. *Tantra* sees the body as a microcosm of the whole universe and that the body is the vehicle by which enlightenment can be gained. By purifying the body through tantric practices, it becomes ready to awaken the female energy in a person (kundalini) and thereby gain enlightenment. Tantra is therefore associated with Kundalini Yoga.

Tantric Yoga states that we are born many times and that this cycle is interrupted only at the moment of enlightenment, and that the chain of rebirth is determined by the moral quality of our lives through the action of *karma*. While spiritual illumination brings a wide array of powers, tantric thought believes that there is a tendency to exploit these powers both for spiritual and material purposes. The philosophy of Tantric Yoga includes the belief that sexual energy is an important reservoir of energy that should be used wisely to boost the spiritual process rather than block it through orgasmic release.

While scriptural knowledge is thought to be required to understand the complex science of Tantric Yoga's practices, it places an emphasis on firsthand experience and bold experimentation. Because of the powerful and complex nature of tantric practices and its ability to unbalance you physically and mentally, its practice should be undertaken only under the guidance of a competent master or guru.

Hatha Yoga grew out of tantrism as the realization developed that the body needed to be prepared, through the physical practice of *asana* and *pranayama*, to handle the powerful awakened *kundalini* energy. Hatha Yoga origins are traditionally connected with the 10th

century master, Gorakshanatha. Mr. Iyengar says in *Astadala Yogamala* (vol.12) that God is one but his names are many. The same applies to yoga, it is one but labeled by different names (Raja Yoga, Karma Yoga, Kundalini Yoga, etc). He goes on to say that “there are innumerable paths to take to reach the mountain peak, but all paths lead to the zenith of spirituality.”

Hatha Yoga

Georg Feruerstein says in his *Yoga Dictionary* “Hatha Yoga was originally a liberation teaching and served a spiritual purpose of self-realization. Self-realization, or enlightenment, is the goal of all traditional forms and branches of yoga. It consists of awakening to one’s essential identity, which is the eternal, omnipresent self.”

Hatha means to be devoted, to hold closely or firmly. It means willpower, resoluteness and perseverance. *Ha* stands for *purusa* (the seer or self) the sun, the breath (*prana*). *Tha* stands for *prakrti* (nature), the moon, the out-breath (*apana*), consciousness. Therefore, yoga means the uniting of *purusa* with *prakrti*, consciousness with soul, the sun and the moon, *prana* with *apana*.

Ha and *tha* also stand for the right and left sides of the body. The balance and union of these two sides is Hatha Yoga. It also means the union of the body with the mind and the mind with the body. Hatha Yoga, as presented in the text *Hatha Yoga Pradipika* is a science that deals with moral, physical, philological, mental, intellectual and spiritual aspects for humans.

Mr. Iyengar says that Hatha Yoga relieves the felt and hidden pains which free the mind from the clutches of the body. The mind, thus freed, is able to follow the channel to its source and to be in communion with that same source. Hatha Yoga is considered by some to be physical. Mr. Iyengar responds to this by saying that this physical yoga, which is ridiculed by some as “gymnastics” is his *dharma*, his religion. He quotes the *Bhagavad Gita* (III.35) “Better is one’s own *dharma* though imperfectly carried out than the *dharma* of another carried out perfectly. Better is death in the fulfillment of one’s own *dharma*, for to follow another’s *dharma* is perilous.”

Kundalini Yoga

The word *kundalini* is derived from a Sanskrit word *kundal* meaning coiled up. *Kundalini* is considered to be the primordial dormant divine female energy present in three-and-a-half coils at the base of the spine in the sacrum, like a serpent, and therefore it has been called, ‘The Serpent Power’. *Kundalini* is awakened through various yogic practices and the practitioner seeks to move the *kundalini* energy up through the chakras to the center at the crown of the head. There the *kundalini* energy merges with the omnipresent divine energy.

The 7 *chakras* are energy centers of the subtle body. They are located as follows: base of spine, genitals, solar plexus, heart, throat, forehead (third eye), and top of head. The awakened *kundalini* transforms the physical body into a divine body in which every single cell becomes conscious. Enlightenment brings cellular illumination to the physical body.

The union of *kundalini* with the supreme divine can be seen as the union between God (i.e. supreme consciousness) and Goddess (i.e. the serpent power, which is a manifestation of the supreme energy). The result of this union is ecstasy or *samadhi* and self-realization. The awareness of the presence of this primordial energy *kundalini* within the human body was considered by the sages and saints to be the highest knowledge. *Kundalini* energy is there to nourish, to heal and look after and to give an individual a higher and deeper personality. *Kundalini* power is absolute purity, auspiciousness, chastity, self respect, pure love, detachment, concern for others and enlightened attention, to give infinite joy and peace to an individual. ॐ

NOTE: The information in this article has been gathered and borrows heavily from a variety of sources including *Yoga Journal* articles, particularly *The Hatha Yoga Family Tree*, by Todd Jones (Winter 2000); numerous internet sources including *The Yoga Dictionary* by Georg Furersteiin, and the many works of B.K.S. Iyengar.



CHRISTINE DIMOFSKI HAS COMPLETED HER TEACHER TRAINING AT THE VYCS AND LIVES IN RICHMOND. NANCY SEARING HAS ACHIEVED HER INTRODUCTORY LEVEL II CERTIFICATION AND LIVES IN SIDNEY.



SCHEDULE OF CLASSES

for TERM 1 Fall 2004

Term 1 September 13 – October 31

Term 2 November 1 – December 19

Some classes will be adjusted due to special workshops or holidays. (Note: Leslie Hogya, Ann Kilbertus and Melissa Worth will be in India for part of Term 1. There will be qualified substitute teachers for their classes)

INTRODUCTION TO IYENGAR YOGA – 4 Weeks

Tues 7:00 – 8:30pm Karin Holtkamp

LEVEL 1

Mon 12:00 – 1:30pm Lauren Cox

Mon 7:30 – 9:00pm Ann Kilbertus

Tues 10:00 – 11:30am Leslie Hogya

Tues 5:00 – 6:30pm Melissa Worth

Tues 7:00 – 8:30pm Wies Pukesh

Wed 6:15 – 7:45pm Gwynneth Powell

Wed 6:30 – 8:00pm Britta Poisson

Thur 8:30 – 10:00am Linda Benn

Thur 5:30 – 7:00pm Wendy Boyer

Thur 6:30 – 8:00pm Jeannette Merryfield

Fri 10:30 – 12:00pm Linda Benn

Fri 5:00 – 6:30pm Gwynneth Powell

Sat 9:30 – 11:00am Corrine Lowen

Sun 10:30 – 12:00pm Ty Chandler

LEVEL 1 / 2

Wed 9:00 – 10:30am Ty Chandler

Wed 7:30 – 9:00pm Melissa Worth

Thur 7:00 – 8:30pm Greg Sly

Sun 4:00 – 5:30pm Wies Pukesh

Mon 6:30 – 8:00am Chris Lea

LEVEL 2

Mon 4:00 – 5:30pm Jo Anna Hope

Mon 7:30 – 9:00pm Greg Sly

Tues 10:00 – 11:30am Robin Cantor

Tues 5:15 – 7:00pm Leslie Hogya

Tues 6:30 – 8:00pm Melissa Worth

Wed 7:45 – 9:15pm Gwynneth Powell

Thur 4:30 – 6:00pm Ann Kilbertus

Fri 9:00 – 10:30am Linda Benn

Fri 5:00 – 6:30pm Wendy Boyer

Sat 8:00 – 9:30am Corrine Lowen

Sun 9:00 – 10:30am Ty Chandler

LEVEL 2/3

Mon 10:00 – 12:00pm Lauren Cox

Wed 6:00 – 7:30pm Ty Chandler

Wed 6:30 – 8:00 am Chris Lea

LEVEL 3

Thur 10:00 – 12:00pm

Term 1 Shirley Daventry
French, Linda Benn

Term 2 Linda Benn

Thur 6:00 – 8:00pm Ann Kilbertus,
Leslie Hogya

Sat 9:00 – 11:00am Marlene Miller

LEVEL 4

Mon 5:30 – 7:30pm Shirley D. French
& Senior teachers

ALL LEVELS

Sat 11:00am - 1:00pm Chris Lea

NOON

Tues 12:00 – 1:00pm Jeannette Merryfield

Wed 12:00 – 1:00pm Wendy Boyer

Thur 12:00 – 1:00pm Lauren Cox

Fri 12:00 – 1:00pm Ty Chandler

TIMED PRACTICE

Tues 5:30 – 7:00pm Ty Chandler

Wed 5:00 – 6:00pm Corrine Lowen -
Term I only - Drop-in

LEARN THE ROPES

November 4, 18, 25, December 2

Thur 5:30 – 6:30pm Greg Sly

INTRODUCTION TO PRANAYAMA

Level 2 required.
October 20, 27, November 3, 10

Wed 7:00 – 8:00am Ann Kilbertus

INTRODUCTION TO PRANAYAMA

Level 2 required
October 7, 14, 21, 28

Thur 5:00 – 6:00pm Leslie Hogya

PRANAYAMA

Level 3 or 4 + teacher's permission required.
September 16, 23, 30, October 7

Thur 7:00 – 8:00am Shirley D. French

INTRODUCTION TO YOGA PHILOSOPHY

Term 2 November 4, 18, 25, Dec. 2

Thur 5:00 – 6pm Leslie Hogya

WOMEN'S CLASS

Tues 11:30 – 1:00pm Robin Cantor

PRE NATAL YOGA

Mon 7:30 – 9:00pm Robin Cantor

PRE & POST NATAL YOGA

Sat 3:00 – 4:00pm Lauren Cox

55 & BETTER

Wed 10:30 – 12:00pm
Continuing Leslie Hogya

Fri 10:30 – 12:00pm
Level 1 Wendy Boyer

Fri 4:30 – 6pm
Level 1 Wies Pukesh

SPECIAL NEEDS

Wed 4:30 – 6:00pm
Term 1 Shirley D. French,
Lauren Cox

Term 2 Ann Kilbertus,
Leslie Hogya

A & C Lauren Cox

Thur 1:15 – 2:45pm Linda Benn,
Ann Kilbertus

BACK CARE

Mon 4:00 – 5:15pm Linda Benn

Wed 5:15 – 6:30pm James Currie
Johnson

TY'S YOGA KIDS (Ages 10 – 14)

Fri 4:00 – 5:00pm Ty Chandler

HIGHSCHOOL YOGA (Age 14 +)

Tues 4:15 – 5:15pm Gwynneth Powell

Thank you!
Thank you!
Thank you!

Linda Poole and **Janine Beckner** for helping serve and clean up at the Introductory Teacher Training Intensive dinner in July.

Monica Difmofski for volunteering to help with timed practice at the July Intensive.

Britta Poisson who is often doing "one more thing" either before or after her official work time!

All those who volunteered to promote the Victoria Yoga Centre at the Moss Street Market:

Rosemary Barritt, Jennifer Blais, Jason Bowers, Coral Grant, Heather Hobbs, Alisa Kage-McCaig, Britta Poisson, Claire Wallace, Sandy Wallace. ॐ

Shirley Daventry French is a longtime student of B. K. S. Iyengar and has travelled to India many times to study with the Iyengars, most recently January 2003. Shirley's significant understanding of the teaching comes through in her direct approach.

Giving workshops at both the national and international levels, her dedication to the art and science of yoga is apparent. With a unique personal perspective, Shirley brings traditional yoga philosophy and psychology to the forefront of her teaching.

VICTORIA YOGA CENTRE PRESENTS

The Heart of Yoga

An Intermediate Workshop
with Shirley Daventry French

January 28-30, 2005

For Levels 3 and 4 students or Level 2 students
who have completed at least 2 terms

Friday, January 28, 6:30 - 8:30 pm
Saturday, January 29, 11 am - 2 pm, 3:30 - 5:30 pm
Sunday, January 30, noon - 3 pm

Fees: \$185 + GST members
\$205 + GST non members

Registration opens
December 8, 2004
for members,
December 13 for
non members

To register, drop in
or phone
Victoria Yoga Centre
202, 919 Fort Street
Victoria, BC

(250) 386-YOGA (9642)
www.victoriayogacentre.bc.ca

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

Scholarships & Bursaries



Member's 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 on back page for dates.

Student Bursaries are available to all students presently enrolled in classes.

To subsidize your term fees please apply 3 weeks prior to term.

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

Victoria Yoga Centre
202-919 Fort Street
Victoria, BC V8V 3K3

VYC Employees Honoured



Employees of the VYC were treated to a luncheon in celebration of their contribution to our community

Upcoming

IYAC

Assessment Dates

- 2004 Oct 15-17, 2004
Junior Intermediate I
Toronto ON
- Nov 19-21, 2004
Junior Intermediate I
Vancouver BC
- 2005 June 17-19, 2005
Introductory I/II
Courtenay-Comox BC
- Oct 21-23, 2005
Introductory I/II
London ON
- Dec 9-11, 2005
Junior Intermediate I
Montreal QC
- 2006 Jan 20-22, 2006
Senior Intermediate I
Toronto ON

Congratulations

The following candidates achieved certification during the Introductory I/II assessments in Kelowna and Edmonton, June 2004

Introductory II

Lynne Bowsher, Winfield, BC
Wendy Boyer, Victoria, BC
Shannon Cameron, Toronto, ON
Wies Pukesh, Victoria, BC
Val Speidel, Vancouver, BC
Magee Spicer, Prince George, BC
Melissa Worth, Victoria, BC
Kathy Cook, Hong Kong
Leslie Corcos, Hong Kong
Bridget Donald, Vancouver, BC
Samantha Lopeter-Lloyd, Medicine Hat, AB
Beena Parekh, Toronto, ON
Greg Sly, Victoria, BC
Nancy Searing, Sidney, BC
Jesse Tong Chow Tip, Hong Kong

Introductory I

Corrie Vorlauffer, Richmond, BC

Sadhana

with Corrine Lowen

December 20 - 24, 2004
6:30 - 8 am daily

Fees: \$75 + GST members,
\$85 + GST non members

Registration: October 18 for members,
October 25 for non members

To register: Drop in or phone Victoria Yoga
Centre, 202 - 919 Fort Street,
Victoria, BC

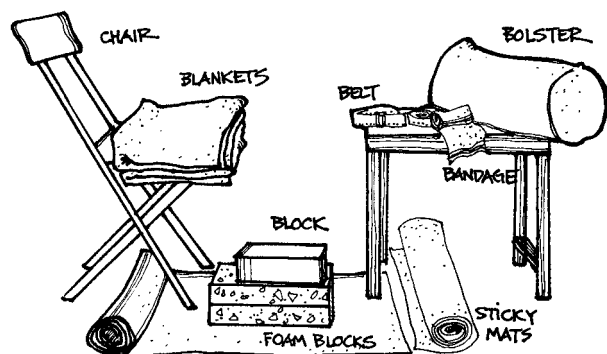
(250) 386-YOGA (9642)
www.victoriayogacentre.bc.ca

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

Yoga props for sale

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

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



Blankets (White Cotton)	\$25.00
Foam Block	\$ 6.50
Wood Block - handmade in Victoria	\$25.00
Bolster - handmade in Victoria	\$55.00
Eye bags (Flax) - handmade in Victoria	\$10.00
Head Bandages	\$ 6.50
Sandbag - handmade in Victoria	\$20.00
Sticky Mat (Blue, Green, and Purple)	\$40.00
Sticky Mat (Half Moon)	\$32.00
Sticky Mat Second Hand (please check for availability)	\$10.48
Sticky Mats (Economy)	\$22.00
Straps (Regular)	\$ 6.00
Straps (Long)	\$10.00
T-Shirts Unisex price for non-members	\$27.00
T-Shirts Unisex price for members	\$22.00
T-Shirts Women's Cap Sleeve price for non-members	\$27.00
T-Shirts Women's Cap Sleeve price for members	\$22.00



Swami Radha in Rishikesh, India, 1955



Radha Yoga Centre

Sacred Dance Workshop

Let the sacred movements of prayer dance open your heart to the Light within. Experience devotion as a natural expression of the physical body.

Saturday Oct. 9 & Sunday Oct. 10, 1-4pm

\$30 for one day, \$50 for both, sliding scale available

You are welcome to attend one or both sessions.

Dreaming Mind, Reflective Body

Our dreams are an invitation to listen to our own inner wisdom and to act on what we know. This workshop provides the tools to understand your dreams and to apply what you have learned in a practical and gentle way.

Saturday & Sunday November 6 & 7, 1-4pm

\$50, sliding scale available

The Heart of the Matter

The *ascent intensive* workshop with Swami Lalitananda at Yasodhara Ashram is coming up soon, October 23-28. Discover the language of your heart through the hatha yoga practice of Hidden Language.

Phone 1-800-661-8711 for more information.

VICTORIA *yoga centre* Calendar 04-05

SEPTEMBER 2004

- 6-12** Registration Week
- 13** Term 1 begins
- 25** Teacher's Meeting

OCTOBER 2004

- 1** Sutra Workshop with Shirley Daventry French
- 2-3** Going Deeper with Shirley Daventry French
- 15** Friday Night Gathering 6:30 pm
- 15-17** Junior Intermediate I Assessment Toronto
- 23** Teacher's Meeting

NOVEMBER 2004

- 5-7** Yoga for Health
- 19** Friday Night Gathering 6:30 pm
- 19-21** Junior Intermediate I Assessment Vancouver
- 27** Teacher's Meeting
- 27** Short Workshop: Fifty Plus with Leslie Hogya and Wendy Boyer

DECEMBER 2004

- 12** In the Light of Yoga Workshop
- 20-24** Sadhana with Corrine Lowen

JANUARY 2005

- 28-30** Heart of Yoga with Shirley Daventry French

FEBRUARY 2005

- 11** Friday Night Gathering 6:30 pm
- 27** Short Workshop: Fifty Plus with Leslie Hogya and Wendy Boyer



VICTORIA
yoga centre
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:

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

Membership/subscription fee is \$32 (incl. 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

Membership benefits include 5% discount on classes, free practice times at the VYC, timed practices, early registration and discount on workshops, borrowing privileges in our library, eligibility to become a board member and eligibility for scholarships for workshops.