



IYENGAR YOGA  
CENTRE of VICTORIA

N E W S L E T T E R  
W I N T E R 2 0 1 1



*Tackling Depression with Yoga*

# In the Light of Yoga

*Join in the celebration of the 93rd birthday of Yogacharya B.K.S. Iyengar at this special benefit workshop.*

**Sunday, December 11, 2011, 2:00 - 5:00 pm**

2:00-3:30 pm Asana with Robin Cantor

3:30-4:00 pm Tea, birthday cake and readings

4:00-5:00 pm Chanting with Bhavantu Sound

Admission to the celebration is \$25

All proceeds go to the B.K.S. Iyengar Scholarship fund to assist teachers and committed students to attend classes at the Ramamani Institute in Pune, India.

Tax receipts will be issued for donations above the \$25 cost of admission. We appreciate your support.



To register, drop in to or phone

Iyengar Yoga Centre of Victoria  
202-919 Fort Street, Victoria, B.C. V8V 3K3

(250) 386-YOGA (9642)  
[www.iyengaryogacentre.ca](http://www.iyengaryogacentre.ca)

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IYENGAR YOGA CENTRE OF VICTORIA  
PRESENTS

## The Heart of Yoga

**January 21-22, 2012**

**An Intermediate Workshop  
with Shirley Daventry French  
and Ann Kilbertus**

Saturday 11:00 am – 2:00 pm

Saturday 4:00 pm – 6:00 pm

Sunday 12:00 – 3:00 pm

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.

Ann has been a student in the Iyengar tradition for over twenty years. She continues to study with Shirley Daventry French and has been teaching since 1988 locally and nationally. Ann began going to Pune, India in 1992 and returns every few years to study with the Iyengars. Her practice and training as an occupational therapist offer a valuable contribution to further understanding of this work.

Fees: \$176 + HST members  
\$160 + HST non-members

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

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### DEADLINE FOR NEXT ISSUE FEB. 15, 2012

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### IYENGAR YOGA CENTRE OF VICTORIA

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

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

Send contributions, articles, photographs (high resolution), drawings, information or suggestions to: the Iyengar Yoga Centre of Victoria Newsletter, 202-919 Fort Street, Victoria BC V8V 3K3.

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

### Newsletter Advertising Policy

(Adopted February 20, 2004)

In keeping with the mandate of the Iyengar Yoga Centre of Victoria Society Directors, 2004, to update, review and document policies and procedures, the newsletter committee submitted a policy which is a revision of the 1996 policy and has been adopted by the Board of Directors as follows:

1. Advertisements must not conflict with the aims of the newsletter of the IYCV.
2. Advertisements must be only for Iyengar yoga.
3. Priority will be given to advertisements regarding IYCV events, IYCV sponsored events, and IYAC events.

### REGISTRATION:

**Drop in:** 202-919 Fort Street,  
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**Phone:** (250) 386-YOGA (9642)

### Please visit our website:

[www.iyengaryogacentre.ca](http://www.iyengaryogacentre.ca) for full information on classes and workshops.



Winter 2011

“The Body is a Spiritual Tool!” These words were spoken by Swami Radha more than once during a talk about Yoga at the Victoria YM-YWCA in 1970. I had recently started yoga classes at the Y and attended this lecture on the recommendation of my teacher.

It was she who had sent this invitation to Swami Radha. This lecture was open to the general public and when I think back I am amazed that the directors of the Y allowed it to take place on their premises.

In Canada at this point in time there was a growing fascination with yoga and eastern philosophy. This co-existed with suspicion that it was part of a Hindu ruse to woo us away from Christian values. Ignorance and prejudice co-exist very well, in fact, depend on each other, and those denouncing yoga made no attempt to find out exactly what yoga philosophy and practice did espouse. For instance, Hinduism does not seek to convert those of other faiths to its beliefs, and the tenets of yoga have much in common with Christian principles.

At this juncture I was also ignorant about yoga, but curious enough to join one of the few classes available and lucky to find a good teacher who offered clear teaching along with small doses of philosophy. A recent convert to Roman Catholicism, she trod warily around the ideas of God within us and reincarnation. However she did two things which were later to prove of great significance in the unfolding of my life. First, she suggested we purchase *Light on Yoga* stating her opinion that it was “the best book on yoga on the market.” Secondly, she invited Swami Radha to give this talk and encouraged her students to attend.

*Body as a spiritual tool?* This was an alien idea! Spirituality was far from the forefront of my mind. I was absorbed in trying to maintain sanity as the mother of three young children and wife of a busy doctor.

Other than my husband, there was no family support available this side of the Atlantic and he was consumed by the demands of single-handed medical practice. There were few nights when he was not on call. The telephone interrupted our home lives day and night and, in addition to regular office hours, doctors were still making house calls. General practitioners had hospital privileges, saw their patients in emergency and visited those who were admitted to hospital. In addition to general medicine, in England Derek had trained as an anaesthetist and worked in that capacity several mornings a week. Free time was a rarity for both of us.

We had come to Canada from our native London. Derek was warmly welcomed because Canada was chronically short of doctors just as it is now! Not surprisingly this welcome was not always extended to me because I carried with me the arrogance that London was the centre of the universe rivalled only by Paris! My only friend was a Russian, a Romanov who turned out to be the great-granddaughter of a Czar. Married to an English doctor, she had been brought up in Paris and London and reinforced my negative views. Fortunately, my façade began to show cracks. One night, at a dinner party amidst lively conversation, I actually heard the words coming out of my own mouth and decided I did not like the attitude of the woman I had become. Something had to change!

The timing of Swami Radha’s talk couldn’t have been better. I went and was sufficiently impressed with the large dose of common sense she expounded to travel to her ashram to learn more. Once there I heard a lot more about using the body as a spiritual tool plus the idea of making all of your life spiritual life; and as if that were not enough, she also recommended taking time to be holy. Sceptical

*Body as a spiritual tool? This was an alien idea! Spirituality was far from the forefront of my mind. I was absorbed in trying to maintain sanity as the mother of three young children and wife of a busy doctor.*

about spirituality, I abhorred the idea of becoming holy which had a very negative connotation for me!

Swami Radha had become a renunciate, living a celibate life according to the tradition of her guru, Swami Sivananda Saraswati. From the start I felt certain that such a life was not my destiny. However, I was beginning to see that practising yoga as a householder might help me channel my energy with more grace into duties and roles already assumed. Swami Radha had posed an interesting question: "What makes your life worth living?" prompting us to go beyond standard responses and look more deeply within ourselves at the same time as broadening our vision. Gradually, yoga became an integral part of all aspects of my life.

I was doing practices which focused on body, mind and breath. What I was finding valuable was the idea that a change of mind along with a change of attitude supported by the regular practice of yoga might relieve much of the discontent I was experiencing in my daily life. Moreover, this could be achieved without making drastic external changes. The changes I needed to make were internal ones involving fresh attitudes, a different state of mind. Could it be my mind which was the problem here and not Canada?

Yoga was not exactly popular and certainly nothing like it is now. It was known more as a cult, one of many counter culture movements of the sixties

and seventies frequented by hippies, drop-outs and draft dodgers from the U.S. When I wrote to my mother in England to tell her about my interest in yoga she enquired if I was having a nervous breakdown or about to divorce Derek.

This was over forty years ago and in the public eye yoga has changed its image many times over those decades. During all of this time I continued my personal practices and was rewarded with glimpses of how these might very well be termed "spiritual". I also learned that it matters little what you call them and even less what others have to say, but rather that you practise regularly.

Ironically, in the tidal wave of popularity that has washed over yoga recently, its purpose has been drowned by a plethora of trivia and superficiality. Yoga as a spiritual or devotional practice is as obscure as ever. People attend yoga classes for a workout. Yoga teacher training has become a money making proposition; courses graduate hundreds of new teachers who before long begin to train others. Certificates allowing you to call yourself a certified yoga teacher are so easy to come by this term has lost all credibility, and it behoves students to research what training it entailed to become accredited and who awarded these credentials. Yoga props and clothing have become big business. People speak loosely of being associated with a lineage ignorant of the fact that this would require adherence to the limitations which a true master would

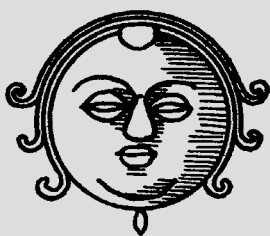
*Self-study is a true pillar of yoga, not self-glorification.*

impose—to make sure you do not teach that which you have not been trained to teach. Self-study is a true pillar of yoga, not self-glorification.

Having had the fortune to study with one living master of yoga, my studies with Swami Radha led me to another: B.K.S. Iyengar. Although I had read and worked with Mr. Iyengar's book *Light on Yoga*, I did not feel the urge to seek him out directly until I had the opportunity to work with an Iyengar trained teacher. In 1976 I happened to be at Yasodhara Ashram for Christmas to find an Iyengar trained teacher teaching the early morning classes. She had just returned from studying with Mr. Iyengar in Pune and was by far the best teacher of asana I had ever experienced. Discovering that she lived just outside Vancouver, I arranged for her to come to Victoria and teach us this method. Three years later Derek and I were given the opportunity to study with Mr. Iyengar in Pune.

I thought I had prepared well, but one can never be prepared for the force of B.K.S. Iyengar's teaching. Experiencing this I had two reactions. First, I had no doubt that here was a potent spiritual tool in the hands of someone skilled in its use. Secondly, I was experiencing discomfort, not on the physical level although the practice was certainly demanding my utmost effort,

## Short WORKSHOP



**Winter  
Solstice  
Workshop**  
With  
**Ty Chandler**

**December 20-21, 2011**  
**Tuesday 7:00 pm – 9:00 pm**  
**Wednesday 6:00 pm – 8:00 pm**

**FIRST NIGHT:**  
forward bend practice with inversions.

**SECOND NIGHT:**  
backbend practice with inversions.

*Not recommended for beginners.*

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

To register, drop in or call

Iyengar Yoga Centre of Victoria  
250-386-YOGA (9642)

**Fees:**

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

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



but because I felt as if I was standing there naked with everything revealed and nowhere to hide. This was incredibly uncomfortable yet at the same time a relief.

At both Yasodhara Ashram and the Ramamani Iyengar Yoga Institute in Pune I was introduced to many spiritual tools and guided in their use. Without doubt yoga is a spiritual practice; the body has the potential to become your primary spiritual tool. In the words of a well known prayer from the *Upanishads*, the purpose of yoga is no less than to lead you from the unreal to the real, from darkness to light, from death to immortality. Light can be illuminating, it can also be blinding. The seer has to develop in such a way that the instrument of seeing can tolerate such intensity. This is the practice of yoga. It is the task of a lifetime and possibly many lifetimes.

Coming home from that first visit to Pune I brought a t-shirt purchased at the institute which quoted Mr. Iyengar saying: *The body is my Temple. Asanas*

*are my prayers.* Sadly, this is not the prevailing message circulating about yoga today—and this is society's loss. Those of us who have had the privilege of learning in the tradition of a Master must keep that light alive, in our practice, in our personal lives and in our work wherever it may lie. No less an effort is required of sincere students of yoga who respect their teacher and the teachings of yoga.

There have been many major changes in my life; among the most influential were a world war, marriage, immigration, children and yoga. Clearly it was a major change to move countries and start a family, but the most radical change in my life was the advent of yoga. It has influenced and enriched every other aspect. Yoga is a revolutionary practice awakening conscience and consciousness on an unparalleled journey of exploration and discovery. While it has not made life easy it continues to be an ongoing venture and adventure. In yogic terms: this is the path of the householder! ॐ

*Om asato ma sadgamaya  
tamaso ma jyotirgamaya,  
mrityorma amritamgamaya  
Om shantih shantih shantih*

Lead us from the unreal  
(falsity) to the real (truth)  
From darkness to light!  
From death to immortality!  
May there be Peace! Peace!  
Peace!

Brihadaranyaka Upanisada 1:3:27 – India



## New Year's Day All Levels Timed Practice

**With Ty Chandler**

**January 1, 2012  
12:00 pm - 2:00 pm**

Free for 2012 IYCV members  
– renew NOW

**\$40 + HST for non-members**

Pre-registration is required by  
Wednesday, December 21, 2011

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### IYAC/ACYI ASSESSMENT DATES

**January 13-15, 2012  
Introductory II  
Ottawa, ON**

**January 27-29  
Intermediate Junior II  
Calgary, AB**

**March 2-4  
Intermediate Junior II  
Kelowna, BC**

**March 9-11  
Introductory II  
Robert's Creek, BC**

Check results and upcoming  
assessments [www.iyengaryoga.com](http://www.iyengaryoga.com)

## Easter Sunday Timed Practice

**With Robin Cantor**

**Sunday, April 8, 2012  
10:30 am – 12:30 PM**

**\$20 + HST members  
\$30 + HST non-members**

Registration opens  
January 4, 2012 for IYCV members  
January 11, 2012 for non-members

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# Tackling Depression with Yoga

By Rajvi H Mehta following discussions with Sri Prashant Iyengar



A study by the World Health Organization showed that 12 per cent of Americans have experienced signs of depression at least once in their lives and the prevalence of depression is about six per cent in the US. These figures are not very different in other parts of the world. What is of concern is that its incidence seems to be on the rise and affects people of all ages from teens and young adults to aged individuals; it affects people from all economic backgrounds from individuals striving for a decent meal to those leading a very lavish and glamorous lifestyle.

What is of still greater concern is that depressed individuals are taking an extreme step of even ending their lives in this emotionally fragile state. The rise in suicides amongst teens and young adults in India has highlighted how seriously this disorder needs to be taken. The reason for an individual being depressed can range from something as trivial as not standing first in class or not getting the desired marks in an examination to an individual trying to cope with a paraplegic life. Depression also occurs in individuals suffering from any terminal or chronic disease such as cancer or Parkinson's and this is termed as secondary depression. Depression in such individuals would diminish as they learn to cope with the disease or get treated or are given relief from the symptoms of the disease.

Sri Prashant Iyengar explained to us about the need to understand the different types of depression; the causes for the same and the appropriate approaches that need to be taken to tackle it. As will be seen in the subsequent paragraphs, the approach will drastically differ depending upon the cause.

**Types of Depression:** Depression can be classified on the basis of its root cause.

**Pathological and Physiological Depression:** This occurs due to an imbalance of certain chemicals in the brain. This could

either be due to a disease or could be a result of some medications. Depression which occurs secondary to any other major disease can also be considered as physiological depression. For example, if a person is diagnosed with cancer or any other terminal illness then they do suffer from depression which is not an emotional disorder but secondary to a physiological disorder. Even chronic *diseases* like diabetes and hypertension can lead to depression as the individual realizes that their life style has to be altered and they may have to curtail their eating and recreational habits. There is a feeling of deprivation accompanied by frustration. Such depression is also seen among infertile couples wherein the couple, especially the woman tends to go into isolation not wanting to mix with friend and family.

**Expectation and failure based depression:** This occurs when one is unable to meet his/her own expectations in various tasks or activities or life itself. For example, a sportsperson may get depressed if his/her performance does not meet the expected standards. An athlete could have set his/her eyes on an Olympic Gold Medal and trained hard for the same. He/she performs well in all the competition leading to the Olympics but for some reason fails to perform to his/her potential and is unable to win the gold medal. Depression would be likely in such a case.

A student who expected to top the high school examination may get depressed if he/she does not even land up in the meritorious list of students. A person who expects a promotion and upward mobility can get depressed if this does not happen in the desired time. This kind of depression occurs when one has certain expectations from oneself and one is not able to meet them. The failure to meet ambitious expectations can lead to depression.

Such depression also occurs when there is a pressure or high expectations on the individual from parents, family, friends and society. A person who is unable to meet the expectations set upon

## *Ego-centric depression can occur in older people, on retirement and people of authority/status.*

him/her often feel that they have 'let down' their near and dear ones. Such depression is seen in young adults and teens when they appear for public examinations. Young students who move from the 'limited, protective' environment of being assessed by their school, to a larger public examination may find that they are 'not as good' as they were thought to be by their parents.

**Ego-centric depression:** This occurs in individuals of authority and status when they find that they no longer hold the position that they once had. This occurs when the egos are not satisfied.

This depression can occur in leaders or sport/film stars. These are people who have enthralled masses and have large following among people. Once their peak days are over, they no longer command the same following from fans. The recognition and the 'power' they held no longer exists or even if it does — it is not the same as in the peak phases of their career. The loss of recognition is often not accepted easily and such 'stars' can get into depression. There are many stories where stars of yesteryears spend the latter part of their lives in isolation and depression seeking solace in excessive consumption of alcohol or mood altering substances.

Such depression can also occur in the common man especially on approaching retirement. A person having certain amount of authority in a large corporate organization; a principal of an educational institution or a commanding officer in military service, a bureaucrat — each of these individuals command a certain amount of respect and following because of the position they are in. This 'command' that they assert diminishes when they lose their position of authority when they retire or need to take up another assignment. Depression due to such conditions is often termed as post-retirement blues.

## *Emotional depression results due to breaking up of emotional attachments or bereavement.*

In such a phase, the individual becomes very sensitive and gets emotionally upset expressed as bouts of anger and frustration. All these come under egocentric depression.

**Emotional depression:** Emotional depression results mainly due to breaking up of emotional attachments. These attachments could be between two individuals who can be extremely close to each. It could be the emotional attachments of friends, emotional attachment of a couple, emotional attachments of marriage. Break-up of such attachments can lead to the feeling of betrayal and loss of faith. When a marriage breaks up, the partner who has not initiated this decision can land up in depression. The partner may tend to delve into reasons with a sense of guilt as to why his/her partner decided to move away.

Death or bereavement of a loved one, which can be a parent, partner, sibling, friend or a child can lead to depression. Although the emotional ties do remain in such cases, the thought of the physical absence of the beloved one leads to a great sense of loss.

Any emotional relationship that breaks due to natural or emotional causes can cause such depression.

**Expression of depression:** Irrespective of the root cause of depression, the manner in which the depressed individual expresses him/herself is quite similar. Depression has a typical emotional/mental and physical expression.

**Physical expression:** The individual will have drooped shoulders, a sunken chest and a sunk thoracic or sternum region. It is as if the emotional centre itself is depressed.

**Mental/emotional expression:** Such individuals exhibit a feeling of pessimism and negativity. They have no zeal for life. They tend to isolate themselves from society. Their interaction with even people they were close to starts decreasing even if these people had no role in the cause of their depression. Often, these feeling of haplessness, helplessness and hopelessness can be accompanied by feelings of frustration and anger.

**Attitudes and approaches towards tackling the different types of depression:** The yogic approach to tackling depression is two-fold. Firstly, the depressed individual has to be given symptomatic relief.







Depressed individuals will have drooped shoulders, a sunken chest and a sunk thoracic region. It is as if the emotional centre itself is depressed.

This means that the individual is made to feel good. This is best brought about by the practice of certain *asanas* — primarily those *asanas* which ‘open’ the emotional centre, which is the region of the heart. Once transient relief has been attained, the depression has to be reversed by tackling the root cause of the depression.

To give symptomatic relief, the sunken, depressed chest has to be ‘opened out’. The emotional *centre which* has sunk in has to be exposed. This can be achieved by doing the various *asanas* which can result in the opening up the chest.

#### ***Asanas to get relief from the symptoms of depression:***

- *Purvottānasana* with the back supported
- *Viparita dandasana* (on a bench or a chair)
- *Supta virasana* (with the spine supported on a bolster)
- *Setu bandha sarvāṅgasana* (on a bench)
- *Sarvāṅgasana* with chair support.
- *Vipārita karani*

It is initially advisable to do all the *asanas* with the help of support. Then, one can do the backward bending *asanas* independently especially teens or young adults. The *asanas* that can be added to the practice include:

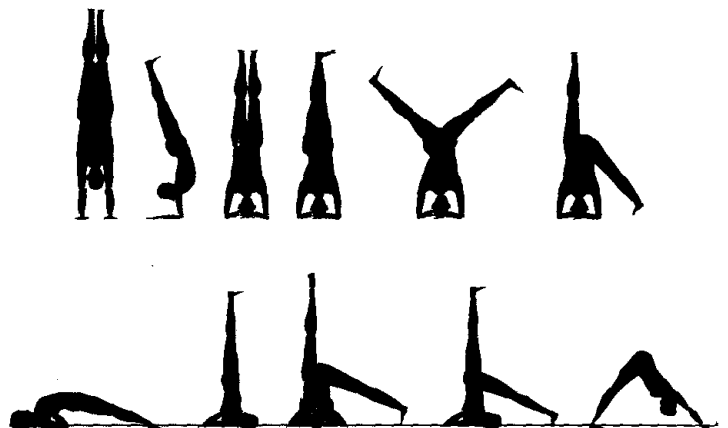
- *Adho mukha vrksasana*
- *Pinca mayurasana*
- Independent *sirsasana* (if possible with variations)
- *Urdhva dhanurasana*
- *Vipārita dandasana*
- If possible, drop to the floor from *sirsasana* into *vipārita dandāsana*
- *Sarvangasana*.

Except for *sirsasana* and *sarvāṅgasana*, the others can be done in quick succession for several attempts especially by youngsters

*Depressed individuals will have drooped shoulders, a sunken chest and a sunk thoracic region. It is as if the emotional centre itself is depressed.*

with emotional depression. These *asanas* also break the intrinsic fear that has engulfed the depressed individual — the fear of loss, the fear of failure, the fear of loss of power.

The approach has to be changed once the individual gets some basic stability in the *asanas* and also learns to stay comfortably in them. Once they get the required stability, they should learn to be aware of the breath. Each *asana* has its own breathing pattern which one has to learn to observe and develop awareness of. Then, the mind can be moved to desired areas to heighten the breath awareness in these areas. The area of focus depends upon the root cause of depression. When the *asanas* are done with breath awareness then the practitioner gets integrated with the *asana*. However, to evolve breath awareness, one has to be able to stay in the *asana* with comfort. If one is not comfortable or stable then one cannot experience or even attempt to feel the breath. In such cases, one should do the *asana* for shorter periods of time (like a touch and go) till one is comfortable in the ‘treatment’.





*Depression has to be tackled in different ways depending upon the root cause.*

**Physiological depression:** When this is a secondary depression due to another medical ailment, one needs to work on the primary cause. If that is curable or treatable or if one can even attain relief then as the primary cause is taken care then the depression also will take a back seat.

Yoga helps to endure what cannot be cured. Therefore, when the *asanas* described earlier are regularly done with heightened breath awareness then one learns to endure diabetes or hypertension or any chronic disorder and subsequently the depression is also controlled.

**Expectation and failure based depression:** All expectation based depression is due to the mind and games of the mind. The inverted *asanas* play a role in turning around expectation based depression.

These inverted *asanas* reverse the nerve and vascular tensions.

Practice of *sirsasana* along with the variations, *sarvangasana* with variations, *setu bandha sarvangasana*, *adho mukha vrksana*, *pinca mayurasana*, *adho mukha svanasana* should become an integral part of practice. One needs to stay in these *asanas* for longer duration but without the use of force.

**Ego-centric depression:** In such individuals the ego, the I-ness has to be quieted. They should be made to do supported backward bending *asanas* like *viparita dandasana*. Intense backward bending *asanas* are not recommended for these people.

To quieten the ego, they should be made to do the forward bending *asanas*.

However, one has to be very sharp in adjusting the duration of stay in these forward bending *asanas* like *adho mukha swastikasana*, *adho mukha virasana*, *jānu sirasana*, *paschimōttanasana* and the position and sequencing of these. If the person is emotionally very low then firstly symptomatic relief has to be given with the group of *asanas* described earlier. However, when the symptoms have decreased then they can be made to do the forward bending *asanas* for a very short time. It is 'touch and go'. This quietens the ego. After the completion of the

forward bending *asanas*, they should once again be made to do supported *purvottanasana* before ending their practice.

In all the *asanas* performed, the area of breath awareness has to be the brain. There has to be increased awareness in the region of the brain during exhalations as if you are 'exhaling' from the brain! This will gradually help reduce depression from its source.

**Emotional depression:** In addition to practice of *asana*, such individuals need to develop a philosophical approach to life. They should be made to understand that you cannot depend upon a mortal and to have faith in God or Divinity. There is a need to recourse to spiritual texts and satsang — being in the company of 'sat-truth'. That is the reason that in our culture, we have recitations from the spiritual texts, recitation of bhajans and discourses by spiritual masters or pundits whenever there is bereavement in the family. Such activities which are often (mis) understood as rituals help the family/friends of the departed individual to deal with the emotional depression which would otherwise set in.

For emotional depression following a relationship failure or a sense of betrayal by an individual, the approach to the *asanas* has to be modified. The chest region has to be charged. The sternum has to be lifted. If the individual is unable to sustain this lift of the chest then appropriate supports have to be given. They can do all the supine *asanas* including *savasana* with the spine supported lengthwise either by a *prāṇayama* pillow or folded blankets or by a bolster. Then, one has to develop breath awareness. When that happens, the practitioner gets integrated with the *asana*. Then, the dynamics of the breath can be altered. So, the same *asana* can be done with different breath dynamics which will bring about the desired change in the mood of the person which ultimately transforms the individual.

Thus, depression cannot be treated or tackled in the same way for different causes. Irrespective of the cause, the sternum, the chest, the emotional centre has to be lifted and charged. Once that has been done one has to work in such a manner so as to tackle the root cause. ॐ

THIS ARTICLE IS REPRINTED, WITH THANKS, FROM YOGA RAHASYA, VOL.18, NO.1; 2011.

# Eighty Glorious Years!

By Leslie Hogya

Shirley Daventry French celebrated her eightieth birthday this year in a series of special occasions with her husband Derek, who also turned eighty this year.

The first major gathering was held at their home on July 31. Over one hundred friends and family gathered from as far away as New York and Ottawa. Two eagles appeared during the event and sat in a tree overlooking our festivities. (Maybe they were waiting to see if we ate all the barbequed salmon.)

Then in August, at the Footsteps of Patanjali retreat on Salt Spring Island, where the Victoria yoga group has held retreats for over 25 years, the Salt Spring community surprised her one night with a cake and singing.

And on September 10, dozens of members of the local Iyengar yoga community held a celebration in a

magnificent private home perched on the edge of the Juan de Fuca Strait. It was a magical evening with great food and fellowship while the moon rose outside the windows reflecting its light from the strait. Greg Sly played the welcoming trumpet, Jane Munro read one of her poems, Glenda Balkan Champagne entertained us with her glorious operatic voice and Gary Wong acted as host. We baked eight cakes, one per decade to mark this special occasion.

Shortly after the party, Shirley and Derek left for three weeks of relaxation in Europe. On their return, it was nearly

Thanksgiving weekend, and the date of Shirley's actual birthday. Soon a letter from Guruji arrived in her honour.

In an enclosed note to me he said: "It is heartening to note that Shirley and Derek are celebrating their 80th birthday this year. Both of them are such good people that it is very hard to find words in expressing gratitude to them. Yet here is a small greeting from me to them. Affectionately, B.K.S. Iyengar."

In the letter to Shirley he pointed out that for Indians, to celebrate an 80th birthday is very auspicious, as you have witnessed 1,000 full moons.

Shirley continues to inspire and guide us here in Victoria with her skilled yoga teaching, her clear vision, philosophy discussions and sharp wit and wisdom. Shirley, all of us wish you many more birthday cakes, and full moons. ॐ



## Members' Practice



If you're a member and wish to expand your practice, come join us on Sunday afternoons 12:30-3:30 pm. Practice is free for members at IYCV.

Yoga is a **light**,  
which once lit,  
will never dim.  
The better  
your practice,  
the **brighter**  
the flame.

— B.K.S. Iyengar

*Poses, clockwise, from top left:*

- *lolasana*
- *pincha mayurasana*
- *rope sirsasana*
- *adho mukha vrksasana*



Yoga is **99%** practice  
and **1%** theory.

— Sri Krishna Pattabhi Jois





*Poses, clockwise from top left:*

- *supta baddha konasana*
- *urdhva dhanurasana*
- *savasana*
- *supta virasana*
- *rope adho mukha svanasana*
- *parsva virasana*



# A Brief History of the Arrival of Iyengar Yoga in Kingston

*When the student is ready the teacher will appear.*

— Buddhist Proverb

**By Jane Fawcett,  
Kingston, Ontario**

I was exposed to Iyengar yoga through my friend Ann Kilbertus whom I met in 1978 at Queen's University in Kingston, Ontario where we were studying Occupational Therapy. After university Ann moved to Victoria to begin her OT career where she discovered Iyengar yoga.

I had heard of Iyengar yoga but the connection I had with this style of yoga was minimal: I had purchased *Stretch and Relax*, (Stewart and Tobias) and maintained a desultory practice, unaware of Ann's growing interest in Iyengar on the opposite side of the country. (In fact, that same book was the first purchase for her yoga library as well...). Conversations with Ann revealed her growing interest and enthusiasm for this practice and I remember her pleasure at being approached to become a student teacher.

The Iyengar community continued to grow and make its way to Ontario. There were, and still are, centres in Toronto, London, and Ottawa, there were even regular classes being held in Waterloo. I thought "surely it would not be long before a certified Iyengar teacher arrived in Kingston". I waited and waited and occasionally would check with Ann; "Is there an Iyengar teacher closer to Kingston?" Ann recommended Donna Fornelli in Ottawa several times, but family responsibilities, jobs, fear and a chronic illness made travel challenging.

I waited...

Such a long distance practice is feeble at best. I had a mat, two (!) bolsters and a belt. I had a copy of *Yoga the Iyengar Way* (Silva Mehta), an encouragement gift from Ann, as well as *Stretch and Relax*. I laugh to recall moving in and out of *āsanas*, relocating the relevant page, trying to recall instructions and reminders, reading again the information and then collapsing in frustration and confusion. When I found a remaindered copy of *YOGA – The Path to Holistic Health* (B.K.S. Iyengar) and



was introduced to props, I experienced a surge of hope. Maybe props and more photos would do?

I waited and continued with my small practice...

It was clear that this yoga practice was outstanding. I had joined three or four different yoga classes in Kingston and had always been disappointed and on several occasions suffered injury. The periodic sessions with Ann, as well as the perusal of books,

had served to draw me more and more strongly to the Iyengar approach. While my practice remained minimal, I continued to feel benefits. I was also reading and beginning to practise and remember Sanskrit names.

The student was ready...

In 2009, I visited Ann in Victoria for two weeks. This marked a turning point as Ann lead me through a restorative practice every single day. Sometimes we would practice for almost three hours, and I never felt drained or strained, just restored and replenished. Some long-standing injuries and imbalances were addressed and corrected, while my posture improved. Ann was positive and patient as I would insist, while we were walking, that I was "tipped backwards". This was simply an adjustment to standing straight and tall.

Back in Kingston, I began a daily yoga practice working with a notebook I had filled with diagrams and, combined with the cellular memories, the practice continued from September through January. I felt stronger and healthier and increasingly curious.

Ann was invited to give a workshop in Ottawa in February 2010. That workshop sticks in my mind as another turning point as that is when I finally met Donna. As the workshop drew to its end, I bemoaned the lack of an Iyengar teacher in Kingston. Donna looked at me and said, "If you can find eight students, I will come once a month to give a three-hour class."

The teacher was available...

Plans for the first class began that March. I had spread the news of the upcoming class to friends: Ruth, Marilyn, Dore, Marie and spouse Irving. Irving advertised through his work website and phone calls began. It was not long before we had 9 people signed up. Ruth and Bill kindly donated the use of their cool, dry basement. On July 21, 2010, began the first of many Iyengar Yoga classes for our group.

Everyone at that class was impressed and excited by the breadth of Donna's knowledge and her confident presentation. After one class we all felt we had learned a great deal and were eager to learn more. Donna continues to come and lead classes once a month at a nearby community centre. We boast an official Iyengar logo advertisement for each class as well as a core group of eight students.

We organize an Open Practice once a month in addition to the class with Donna. Although she is absent, her teaching and example are evident. We remind each other about knees and thighs, shoulder blades and shoulders, elbows and hands and chests as we practice *āsanas* together. We are thrilled when Donna gives us praise because it is no accident that we are growing... she provides excellent guidance and we work.

The links to Iyengar Yoga, through Ann and Donna, sustain us all and we are grateful for this practice and these practitioners... well worth the wait! ॐ

## Sadhana

*Take time to explore the beauty of the asanas and your own journey inward at this sacred time of the year.*



**with**  
**Corrine Lowen**  
**December 27-31, 2011**  
**7:00 am - 8:30 am daily**

*All students welcome!*

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

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

Now open for registration

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

## Drinking Water

Yogis believe that drinking water during *asana* practice is not a good idea because it interferes with the subtle energies of the body. You see, in yoga we don't just work the muscles and bones but all the more subtle body systems like our hormonal, digestive and elimination systems so it is best to leave those alone while we do yoga.

Another reason is when we do yoga we increase our deep internal fire energies to help cleanse deeper layers of the body so it is better if we keep those 'fires' activated during class and drinking water cools them down. What we recommend is to make sure you drink very well throughout the day, especially when you do yoga at night and of course same in the morning if you come to a morning class. And make sure you drink water after class too. If you do that you should not need to drink during class.

The only time you should drink water during class is if you feel really dehydrated and feeling nauseous or dizzy, or if you are pregnant.

After all, yoga *āsanas* have been practiced for centuries in India, including South India where the climate is very hot, and the yoga masters have never drank water during practice and advise us against this. ॐ

THIS ARTICLE APPEARS WITH PERMISSION FROM THE APRIL 2010 NEWSLETTER OF THE DARWIN YOGA SPACE. WRITTEN BY CAROLE BAILLARGEON ([WWW.DARWINYOGASPACE.COM](http://WWW.DARWINYOGASPACE.COM)), SUBMITTED BY LUCIE GUINDON, A TEACHER FROM THE IYENGAR YOGA CENTRE OF VICTORIA.

*Yogis believe that drinking water during asana practice is not a good idea because it interferes with the subtle energies of the body.*

# Chris Saudek Workshop

By Jane McFarlane

CHRIS SAUDEK IS A SENIOR TEACHER FROM LA CROSSE, WISCONSIN, WHO HAS STUDIED EXTENSIVELY WITH THE IYENGAR FAMILY IN PUNE SINCE 1978. SHE IS A PRECISE, DISCIPLINED, AND INNOVATIVE TEACHER WHOSE TRAINING IN PHYSICAL THERAPY ENHANCES HER STUDY AND TEACHING OF YOGA. CHRIS IS THE DIRECTOR OF THE YOGA PLACE, AND SHE SERVES AS AN ASSESSOR FOR THE NATIONAL IYENGAR ASSOCIATION OF THE UNITED STATES.

The prerequisite for attending this year's Chris Saudek workshop was familiarity with shoulder stand.

This is also the prerequisite for moving from beginner classes to general classes at our Centre. As it turns out, crossing this threshold is more significant than I realized. In her introductory remarks, Chris clarified what we were signing up for as continuing students. She began with the question

"What do you want to learn at this workshop?" Although this question is perfectly appropriate in a world that is constantly marketed to consumers, Chris informed us that deciding to continue with Iyengar yoga did not mean that we would be provided with whatever we have been conditioned to

want. As continuing students, we would be initiated into "the subject," as outlined in the *Yoga Sutras* by Patanjali.

Chris told us that rather than teach us how to do poses, she would teach us how to learn conceptually so that we could carry concepts from pose to pose. We would learn how to apply *viveka* (discriminative knowledge) to a pose, continuously, thereby avoiding obstacles such as overreaching, backsliding, and injury. *Sutra* II.26, as translated by Mr. Iyengar, states, "The ceaseless flow of discriminative knowledge in thought, word and deed destroys ignorance, the source of pain."

"So now let us begin," said Chris, as we prepared for the invocation to Patanjali. This was a well-placed allusion to the first sutra, *atha yoganusasanam*: "With prayers for divine



PHOTOS BY LESLIE HOGYA

blessings, now begins an exposition of the sacred art of yoga."

Friday evening and Saturday morning were devoted to deepening our groins by learning to differentiate our legs from our abdomen; in forward bends, twisting, and leg lifting. One might ask, "What does that have to do with the sacred art of yoga as revealed in the *yoga sutras*?" If all the *asana* was preparing our bodies to sit comfortably for *pranayama* on Saturday afternoon, our practice seemed too lengthy, detailed, and intense for this purpose alone. Chris repeatedly asked us to reflect on what our minds were doing. Never mind distinguishing our legs from our abdomen, why were we trying to move our bodies with our faces? Could we differentiate between our foot and our tongue when we were straining? Could we distribute our effort discriminatively? Mr. Iyengar says that activity and passivity must go together in the *asanas*. Chris used the terms activity-passivity, activity-sensitivity and activity-pensivity, coined by Mr. Iyengar's son, Prashant. Perhaps being able to sit comfortably for *pranayama* requires a deeper discipline than I had imagined.

Chris introduced *pranayama* by saying that, according to Prashant Iyengar, it cannot be taught. Prashant says that we have to stop being ourselves in *pranayama*. This reminded me of the words of the Christian mystic, 16th century Spanish monk, John of the Cross, regarding meditation:

*To come to the knowledge you have not  
You must go by a way in which you know not  
To come to be what you are not  
You must go by a way in which you are not*



In the interview, *Our True Nature*, Prashant asks the following question: "... you have heard Gururji several times talking about that "moment to moment awareness" – that you can form a chain of awareness if you are constantly aware of moments... What is the way to be in the present and what is the way to avoid being in the past or future?" And answers: "The present is that you are breath... The more you are unified with the breath, the more you will be able to be in the present... That is why you have to try to compose your action with the breath itself."

I suppose that we are gradually inclined towards *pranayama* by *asana*, as well as by practice of the introductory supported *ujjayi* and *viloma* exercises that Chris took us through on Saturday afternoon.

On Sunday, the day of back bends, Chris asked us, "Why does Iyengar yoga have an obsession with lifting and opening the chest?" This goes to the heart of the subject. Chris said that according to ancient wisdom, the spiritual heart resides in the chest. Mr. Iyengar says that the *asanas* are not postures to be assumed mechanically. He says, "The body is my temple; *asanas* are my prayers." *Sutra* I.39 says that one-pointed attention can be achieved by meditating upon any desired object conducive to steadiness of consciousness. In Mr. Iyengar's commentary for this *sutra*, he says that the most spiritually pleasing object of meditation is in fact one's very existence, the core of the being. The ingenuity of Mr. Iyengar's *asana* and *pranayama* is that they focus the practitioner directly upon his or her existence.



Patanjali's entire eightfold path is thus folded into two of its folds. Patanjali's entire eightfold path is folded into two of the folds.

A perfunctory action is an action that is carried out as a routine duty, with minimal attention, care or enthusiasm. Compare this with the characteristics of *abhyasa* (practice): I.14 *Sa tu dirgakala nairantarya satkara asevitah drdhabhumi* "When the effort is continued in accordance with yogic principles consistently and for a long time, with earnestness, attention, application and devotion, the yogic foundation is firmly established."

The inclusion of devotion, implies the renunciation of the fruits of this effort. *Vairagya* (renunciation) alongside *abhyasa*, is the twin pillar of *sadhana*, or efficacious action. Efficacious action is an action that possesses a special quality or virtue that makes it possible to produce an effect. What is the effect of *asana* and *pranayama*? What is the purpose of disciplining our mind-body-consciousness and emptying ourselves of ourselves? To what are we becoming receptive? This is a question that Chris says cannot be answered in words, but, as the spiritual teacher, Krishnamurti, said, "You are the door you must walk through," and Mr. Iyengar's literally inspired sequencing of *asana* can align our efforts to do so efficaciously. ॐ

## Congratulations!

The following candidates achieved **Junior Intermediate III** certification at the September 2011 Toronto assessment:

**Barbara Young**, Ottawa ON  
**Deborah Lomond**, Kelowna BC  
**Donna Fornelli**, Gatineau QC  
**Karen Major**, London ON

The following candidates achieved **Introductory II** certification at the October 2011 Winnipeg assessment:

**Cheryl Marian Joseph**, Vancouver BC  
**Emma Cassidy**, Vancouver BC  
**Morgan Rea**, North Vancouver BC  
**Michelle Hagenson**, Masset BC  
**Susan Marshall**, Winnipeg MB  
**Nicole Ratchinsky-Dyck**, Richmond Hill ON  
**Lily May Ying Dos Remedios**, Vancouver BC

Iyengar Yoga Association of Canada/  
 Association Canadienne de Yoga Iyengar

# Centre of Gravity In Asana

by B.K.S. Iyengar

THIS ARTICLE IS REPRINTED WITH PERMISSION FROM  
ASTADALA YOGAMALA VOL 7, P121.

I am not a scientist to speak on gravity. We are on this planet because of gravitational force. The earth is moving around the sun due to the solar gravity. The gravity changes according to the power of attraction.

As far as the *āsana* is concerned, the centre of gravity is not the same for each *āsana*, as each has a different position and hence the centre of gravity changes. If one stands on his legs and does *tadasana*, and if the weight on the legs is unequal, it means the centre of gravity has changed. In slanting the body, the gravity changes. One may not fall from the *āsana*, but one has to recycle the slant that is created by shifting to the other side so that one brings back the centre of gravity to the base.

As far as the presentation of *āsana* goes, if one adjusts the body with the right presentation, he experiences the feel of lightness. In this state know that the centre of gravity has changed in that *āsana*.

The Hathayoga Pradipika (I.17) says that the practice of *āsana* has to be such that it should bring levity in the body and mind (*angalaghvam*). The body has to feel the *lifefulness* and lightness in a perfect presentation. In order to bring this lightness, one needs to work in a particular way to ensure that the body does not become heavy or sway or sink. In each *āsana*, one has to feel the sense of ascendance and upliftment in the body and intelligence. This firm presentation brings lightness and one feels the elevation in mind.

In *utthita trikoasana*, if one overextends and brings hyper-extension in the leg muscles, the heavy weight is felt on the legs but if one stretches the thigh muscles in par with the calf muscles they move up and one feels the lessening of weight on the legs. If the distance between the two legs is adjusted properly one does not feel the body sagging. From this measured

*In each asana, one has to feel the sense of ascendance and upliftment in the body and intelligence.*



adjustment one experiences where the centre of gravity should be.

In *salamba sirsāsana* often one pushes the shoulders downwards. On account of this downward stretch, pain in the neck and shoulders appears. As one drops the shoulders downwards in *tadasana*, he has to ascend the sagging shoulders and legs in *sirsāsana* to remove congestion in the neck which causes pain.

If the body in each *āsana* is properly adjusted the centre of gravity shifts and this causes emotions and intelligence to change for the better in the *āsana*.

While doing the *āsana*, if the chest sinks one feels emotional disturbance. This is particularly felt when one is depressed or in a state of loneliness. Sometimes even fear complexes sink the body's position changing the centre of gravity. The moment the chest opens in back-bends, the emotional centre opens, the body changes its shape and one feels elated. But if the chest gets collapsed, then the mind sinks and the emotional weather becomes heavy, which means that the gravitational force has changed.

If the position of the body is corrected in *āsana* emotional stability occurs, which makes one to understand the trueness of the *āsana*. If the position of the body is wrong, then the practitioner suffers body pain, which in turn disturbs his mind.

When one does *āsana* while drowsy or in a doped state, the state of body and mind changes and he injures the brain. He remains morose and blank, which means that he has disturbed his intellectual gravitational force.

The centre of gravity of the body and the mind as well as the emotional and the intellectual centres should remain aligned. Then one finds the correct centre of gravity in an *āsana*. This way one has to find the centre in each *āsana*.

When Patanjali mentions *ananta samapatti* in *āsana*, it means that in each *āsana*, the body and mind have to gravitate towards the centre of the soul. To touch that infinite within, the finite body has to work through *āsana* to develop sharpness of intelligence. This is the way one has to rectify and perfect each *āsana* in order to gravitate towards that right centre. It depends not only upon one's intellectual calibre, but also on the devotional approach in his endeavour.

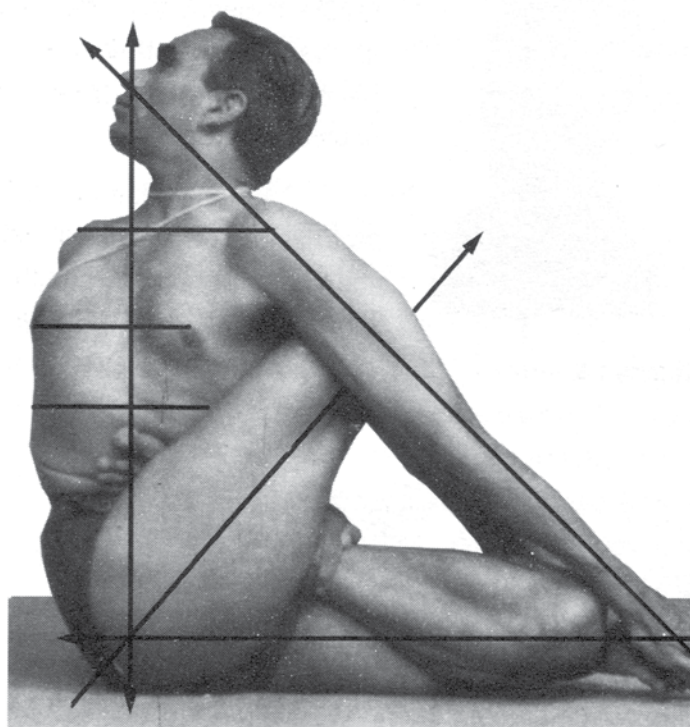


The true centre of the body is the Soul or the Core of the being. Whichever may be the *asana*, the contents of the body, right and left sides are to be measured and balanced evenly in line with the Soul or the Core.

For example *paripurna matsyendrasana*. If the practitioner weighs the front, back and side trunk with equidistance to the core of the being, along with parallel adjustments of the spinal muscles, shoulder-blades, muscles of the arms, grips of the wrists and legs, I say he is close to the *ananta samāpatti* i.e., embracing the Soul evenly from all sides of the body, directing towards the Soul as if all parts of the body are completely mingled to the core.

Let me take *sirsāsana*. In this *āsana* the sides of the body should be equi-length to the centre body and various parts of the arms and legs should be connected to the Self by maintaining the length of the body in line to the Soul, without bringing the legs forwards or backwards. The *sirsāsana* must be like: *samamkaya sirogrivam dharayam acalam sthirah* (B.G., 6.13) — the crown of the head, the middle of the throat, the perineum, the middle of the knees, ankles and feet should be in a plumb line. Then this *āsana* is considered as a perfect *āsana*. This way all the *āsanas* have to be practised to be in line to the core to experience the infinite that is within.

In *Kaivalya Pada* Patanjali says: *tada vivekanimnam kaivalyapragbharam cittam* (Y.S., IV.26) — it means that when the intelligence is at the exalted state, the consciousness becomes pure and gravitates towards the source — the Soul.



As the centre of gravity is not a fixed state in each *āsana* what I stress is to trace the centre of gravity in each *āsana*. Be alert while doing the *āsana* so that the consciousness is gravitated towards the soul. ॐ

## VALENTINE'S DAY ROPE PRACTICE

# OPEN YOUR HEART

WITH LAUREN COX

Saturday, February 11, 2012

11:30 am – 1:30 pm

\$30 + HST members

\$35 + HST non-members

TO REGISTER, DROP IN TO OR PHONE  
THE IYENGAR YOGA CENTRE OF VICTORIA  
202-919 FORT STREET  
VICTORIA, B.C. V8V 3K3

250-386-YOGA (9642)  
WWW.IYENGARYOGACENTRE.CA



REFUNDS WILL BE OFFERED ONLY IF YOUR SPACE CAN BE FILLED AND ARE SUBJECT TO A \$10.00 CANCELLATION FEE.



## In our mailbox

*I like to think of the thread of the yoga community extending beyond space and time.*

Dear Victoria yoga colleagues:

I enjoyed taking classes with Ty and Corrine this past week in Victoria. I wanted to share a lovely poem from my home yoga studio's newsletter Julie Lawrence Yoga Center in Portland, Oregon. I like to think of the thread of the yoga community extending beyond space and time. I am glad the thread of my practice brought me to your center in Victoria. I hope to visit again and would love to see Victoria students come to practice at JLYC in Portland.

Best regards,  
*Anna Belle Marin*

*As Oregon's own late William Stafford wrote:*

### **The Way It Is**

There's a thread you follow. It goes among  
things that change. But it doesn't change.  
People wonder about what you are pursuing.  
You have to explain about the thread.  
But it is hard for others to see.  
While you hold it you can't get lost.  
Tragedies happen; people get hurt  
or die; and you suffer and get old.  
Nothing you do can stop time's unfolding.  
You don't ever let go of the thread.

## THANK YOU TO OUR VOLUNTEERS

Thank you, **students and members** – you sustain the Centre, work with diligence and attention in class, treat teachers and fellow students with respect and kindness, encourage and support teachers in training, spread the word, and bake incredible cookies for special events!

**Linda Poole** and **Edie Poole** have been very busy making bolsters to stock the IYCV shop with the assistance of the following bolster-stuffers: **Laine Canivet, Krysia Strawczynski, Britta Poisson, Linda Poole, Jeannette Merryfield, Wendy Boyer, Judy Atkins, Jane McFarlane, Maureen Nicholls, Jaquie Fedorak, and Zoe Jackson.**

All the while, **Theron Morgan** has been on the computer doing the IYCV bookkeeping.



*A Special Clinic*

## **Yoga for Golfers: Part 2**

*with Marlene Miller*

**Saturday, February 18, 2012  
11:30 am – 1:30 pm**

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

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

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

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

# Gratitude

by Krisna Zawaduk

Swami Sivananda once said, “Let it be known that gratitude is one of the strongest powers and the finest emotion that a human being is capable of.” Gratitude is an emotion that can be cultivated. We can start by being grateful for the simple things in life.

Number one: be grateful for awaking each morning! Most of us have our health, we have some measure of intelligence, have a roof over our heads and food to eat. We can start with those affirmations. The more we acknowledge what we already have, gratitude feeds itself. It’s like you open the door of your heart and the blessings pour on in! Being thankful becomes almost a reflex thought; it arises on its own, naturally. Take a moment to express to others your gratitude for their help, their way of being, for their support and encouragement. You will make their day with

a few simple words of praise, recognition or appreciation. Swami Radha said that when we complain a lot, we kill our sense of gratitude. Besides that, complaining is not very inspirational! When you articulate the meaning and value of even small things and events, this makes others more conscious of their own good fortune.

In the Buddhist tradition they even appreciate their sufferings! Extend your feelings of gratitude to the difficult life situations you have faced that have made you a more understanding and compassionate person. The Buddha said that “What we think, we become. All that we are arises with our thoughts. With our thoughts, we make the world.” Think Thankfully!

Much gratitude to the Yoga House for ten invigorating and insightful years! Thanks for the clean and beautiful place

in which to practice; for the sacred space, this oasis in the downtown core; for skilled and enthusiastic instruction by the teachers, for the fragrant and colorful garden; for the hard work of the volunteers, and for Margaret Lunam, the catalyst and woman of vision. Our greatest debt of gratitude is, of course, to Gururji B.K.S. Iyengar, for he is the one who shines that brilliant light on the subject of Yoga; he illuminates the path so that all may make the journey. ॐ

KRISNA ZAWADUK IS A IYENGAR CERTIFIED YOGA TEACHER WHO TEACHES AT THE KELOWNA YOGA HOUSE.

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## Students from St Michael’s University School take a Yoga Class with Lauren Cox



... a very cool field trip!





# Iyengar Yoga Centre of Victoria Celebrates Ten Years in One Space



The September Open House celebrated the tenth year of the Centre under its own roof, the eighteenth year of the Centre as a non-profit society devoted to accurately communicating the teaching of B.K.S. Iyengar, as well as the eightieth year of the mother of our Centre, Shirley Daventry French.

Activities included free *asana* classes, a philosophy talk, *kirtan* with Bhavantu Sound, and plenty of home-baked treats with tea. The birthday issue of the *IYCV Newsletter*, featuring a full colour cover, came out the afternoon before, and was available for all.

Smiling faces filled the Centre with light. The weather was glorious, sunny and warm. Strangers and friends were drawn together in festivity, and, as the day faded, a full moon rose. ॐ



## Gabriella Giubilaro

### workshop

March 22 - 25, 2012

Details to be announced.  
[www.iyengaryogacentre.ca](http://www.iyengaryogacentre.ca)

## IMPORTANT NOTICE TO ALL MEMBERS

The Annual General Meeting  
of the Iyengar Yoga Centre of Victoria  
will be held

Sunday, February 12, 2012, 2:00 pm – 4:00 pm  
at 202-919 Fort Street, Victoria, B.C.

2:00 Asana Practice

3:00 Annual Meeting for all Members  
with tea and refreshments

As a non-profit society, we meet annually. All members have a voice and are welcome to attend. Business will include the election of board members and the review of annual reports. The past year's financial statement and reports will be available at the front desk prior to the meeting.

If you are interested in serving on the board, please contact the front desk for application forms.



If you have bookkeeping  
or financial experience, the  
Iyengar Yoga Centre of Victoria  
wants you to consider serving  
on the board of directors! :)

Enquiries to Wendy Boyer:  
wpboyer@shaw.ca

# RENEW NOW!

## All memberships expire December 31, 2011.



### Membership

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

Iyengar Yoga Centre  
of Victoria Society  
c/o Hilary McPhail  
202-919 Fort Street  
Victoria BC V8V 3K3

Membership fee is \$40.00 + HST,  
renewable each January.

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

Address: \_\_\_\_\_  
\_\_\_\_\_

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

Prov/ State: \_\_\_\_\_ Postal code \_\_\_\_\_

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

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

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

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

☐ Receipt required.





## 2011-2012 CALENDAR

### DECEMBER

- 11 Gururji's birthday celebration
- 19-31 Interim Classes
- 20-21 Winter Solstice Workshop
- 27-31 Winter Sadhana

### JANUARY 2012

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



### FEBRUARY

- 4 Teachers' Meeting
- 11 Open Your Heart: Valentines Day Ropes Workshop
- 12 IYCV AGM
- 18 Yoga for Golfers, Part Two

### MARCH

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

### APRIL

- 8 Easter Sunday Timed Practice
- 14 Teachers' Meeting
- 21 Working Wisely

### MAY

- 8-13 IYAC/ACYI AGM and Conference with Raya U.D. and Rajlaxmi Nidmarti

### JUNE

- 1-3 Salt Spring Retreat
- 9 Teachers' meeting

### JULY

- 9-14 Introductory Teacher Training Intensive

### AUGUST

- 13-17 Intermediate Teacher Training Intensive
- 22-26 Footsteps of Patanjali