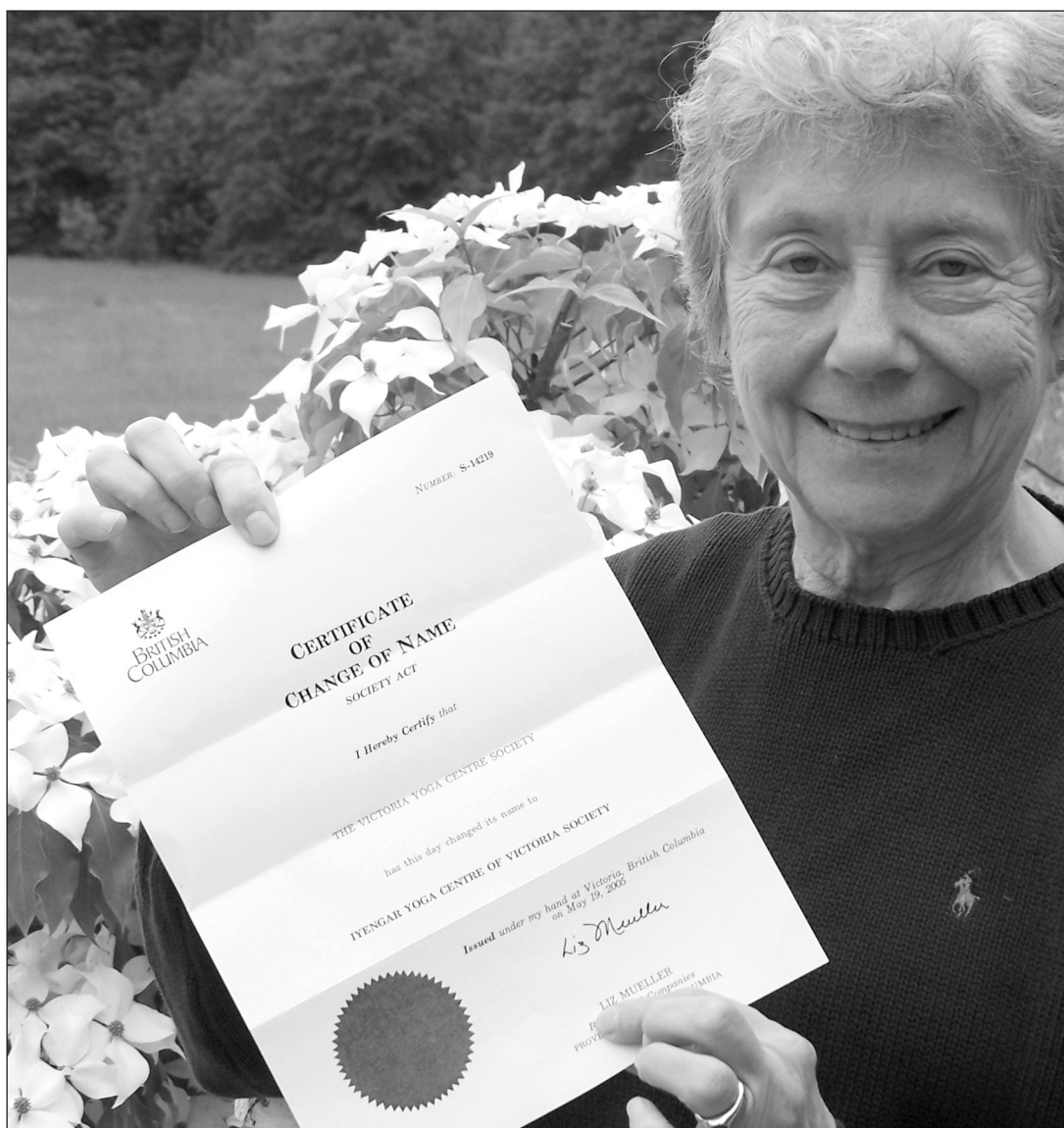




# IYENGAR yoga center OF VICTORIA



Shirley Daventry French celebrates the name change  
of the Victoria Yoga Centre Society to the  
Iyengar Yoga Centre of Victoria Society

# inspirations from India

WITH ANN KILBERTUS  
& MELISSA WORTH

**October 14 & 15, 2005**

**Friday 6:30 - 8:30 pm**

**Saturday 11:00 am - 5:00 pm**

Melissa and Ann are both certified Iyengar Yoga teachers. Both Melissa and Ann have recently returned from studying at the RIYMI Institute in India. It was Ann's fourth trip and Melissa's first. They are looking forward to sharing their combined experience and insights from this recent illuminative journey. All Levels workshop, with a minimum of two terms of level one.

**Fees:**

\$95+GST for IYCV members  
\$105+GST for non-members

(Bring a snack for Saturday afternoon)

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

**250 386-YOGA(9642)**

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

## 55+ Fall Retreat

at Saltspring Centre

Are you over 55, and have some yoga experience?  
Come to Saltspring with Leslie Hogya and Wendy Boyer

**November 18-20, 2005**

Shared accommodation. Begin at 4 pm Friday  
with a restorative class before dinner, end after  
a delicious vegetarian lunch on Sunday.

**Fees:**

\$310.00 + GST IYCV members

\$340.00 + GST non-members

Registration opens Sept 1, for members  
and Sept 15, for non-members.

To register, drop in or phone:

202-919 Fort Street

Victoria, BC, V8V 3K3

**250 386-YOGA (9642)**

Refunds only 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 for dates.

Scholarship applications for  
Weekend Workshops are due  
one month prior to the  
workshop. Scholarships for  
Special Events and Intensives  
are due two months before  
the event.

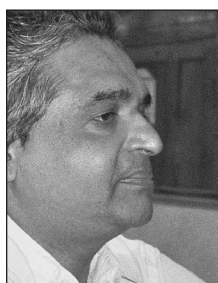
Student Bursaries are  
available to all students

presently enrolled in classes.  
To subsidize your term fees  
please apply three weeks  
prior to term.

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

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

# contents



COVER PHOTO  
photography by  
Cathy Campbell,  
Saltspring Retreat  
2005.

- 3 Reflections  
by Shirley Daventry French
- 6 President's Message  
by Silvia Vilches
- 7 Interview with Prashantji  
by Richard and Kirsten Agar Ward
- 12 Volunteers  
by Jane Munro
- 13 Money is a Sensitive Subject  
by Wendy Boyer
- 14 Tree of Life  
by Lori Webber
- 16 What's in a Level?  
By Ann Kilbertus
- 17 Who are the Teachers?  
By Leslie Hogya
- 18 Teacher Training Paper  
By Greg Sly
- 19 Hawaiian Visitation  
by Laine Canivet
- 20 Calendar

## 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 VYCS.
2. Advertisements must be only for Iyengar Yoga
3. Priority given to advertisements regarding:
  - IYCV events
  - IYCV sponsored events
  - CIYTA events
  - Radha House/ Yasodhara Ashram



## IYENGAR yoga centre OF VICTORIA NEWSLETTER

EDITOR Taimi Mulder

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### DEADLINE FOR NEXT ISSUE

September 15, 2005

### IYENGAR YOGA CENTRE OF VICTORIA

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

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

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

Permission is hereby granted to reprint any of our material, except that copyrighted by the author or artists. When reprinting, please credit this Newsletter and send us two copies of the publication containing our material. Copyright material is only available with written permission.

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

## COURSE REGISTRATION:

**Drop in:**  
202-919 Fort Street,  
Victoria, B.C. V8V 3K3

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

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



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

The other day I had lunch with an old friend from out of town. Our friendship spans twenty years. Our paths first met in Vancouver airport on our way to the 1984 Yoga convention with B.K.S. Iyengar in San Francisco. She was a yoga teacher from the Prairies who after the convention, was going to spend a sabbatical year in Victoria. Our shared history has included much study and practise of yoga including travels to India. While she has visited Victoria regularly over the years, she has continued to make her home on the Prairies. I am always glad to see her.

Her *yoga sadhana* has taken a different direction from mine since we first met. Although she no longer teaches formal 'yoga' classes; yoga is a fundamental part of her life and its principles form the foundation of her work as a palliative care nurse.

As our lunchtime conversation roamed over many topics, she mentioned her introduction to yoga and how, after some brief teacher training courses she had attained an advanced teaching certificate. Of course, that was before she was introduced to Mr. Iyengar's work! This is a woman who has one of the most dedicated practices I know. She does not miss a day of her practice unless there are dire circumstances standing in her way. As she laughingly said to me: "Thirty-two years of yoga and I have regressed from advanced to beginner!"

The truth is that she is a mature student with the ability (and humility) to see her knowledge and mastery in perspective when weighed against giants in Yoga such as B.K.S. Iyengar. Contrast this realistic appraisal with the current popular yoga climate where students become teachers very fast, and in no time at all

they are offering teacher training courses followed, before too long, by advanced teacher training. In the Iyengar system, advanced teacher training is available only in Pune. It is not false modesty which prevents us from advertising ourselves this way, but reality of the enormity of the gap between our mastery of yoga and that of a true Master.

This particular friend has managed to diffuse the light of yoga throughout her life. It is enriching to spend time with such a person. From the beginning of my own spiritual journey I learned about the importance of surrounding yourself with things which would strengthen your resolve rather than distract you, and the value of association with people of like mind. This is what led to the formation of the Victoria Yoga Centre.

In the late nineteen sixties, I was in a very discontented frame of mind and thrashing around as I tried to do something about this. By nature I am an activist. I had been active in politics and this certainly generated a lot of energy, but fueled even more dissatisfaction with my lot. Derek and I had tried to change the Victoria school system, but that had also met with nothing but frustration. Of course, I had already attempted to change Derek with even less success. One day, I woke up with the novel thought that perhaps what needed changing was me which, as I quickly discovered, was easier said than done. I found my way into a yoga class, was privileged to receive instruction in Yoga from Swami Radha, and learned that the teachings of yoga promised liberation to those willing to practice and surrender.

To a certain extent I was able to bear this in mind when I was in class or away on retreat; but it was much more difficult at home. Too quickly I would fall back into old familiar patterns, particularly with my husband and children. But I had observed that I was not alone in this predicament. There was a small group of people in Victoria at that time who were attempting to make changes in their lives

*As she laughingly said to me:  
"Thirty-two years of yoga and I have  
regressed from advanced to beginner!"*



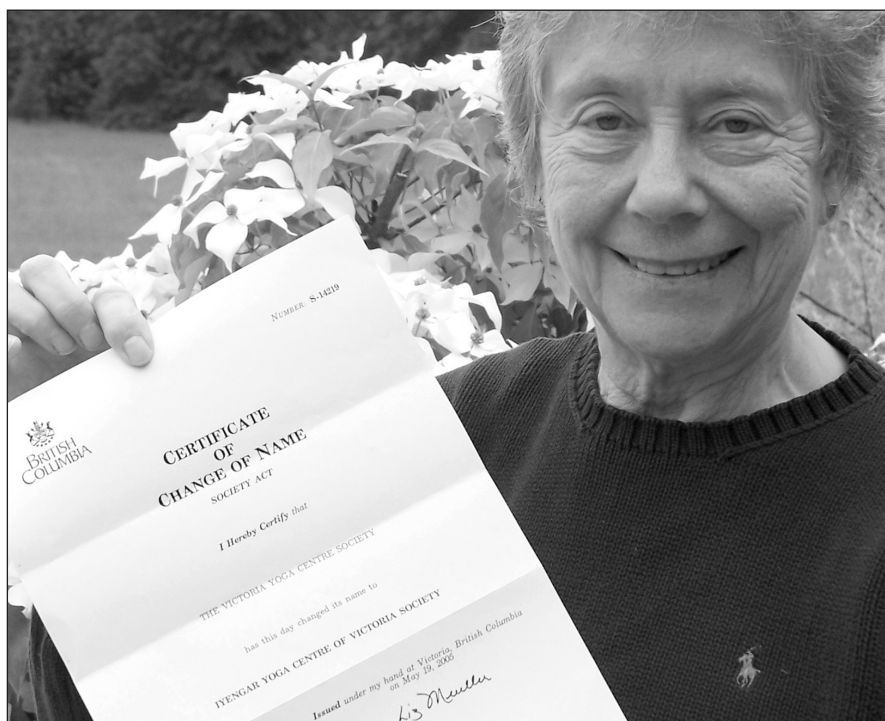
with yoga as one of their primary tools. I suggested to them that we get together to practise once a week at my home where I had a room large enough for group practice; and afterwards we had dinner and discussed our understanding of yoga, its implications and the obstacles we were encountering. It proved very valuable.

Then we discussed the idea of bringing Swami Radha to Victoria. Several of the group had attended a series of talks she had given in Victoria and been very impressed. So in addition to our Friday night gatherings we sponsored a series of weekend workshops with Swami Radha and some of her disciples. Most of these took place at my home, again because I had the space. Given that there was a great deal of interest in yoga and very few teachers, some of us began to teach.

This loose association of study groups, practice groups, teachers and students committed to yoga existed for six or seven years, until on one of my visits to Yasodhara Ashram, Swami Radha encouraged me to start a yoga centre.

Her idea of a yoga centre was very different from the idea of yoga as a business which is prevalent today. She saw a centre as a venue for study and practice of yoga from which the fruits of that practice would flow into the community in the form of karma yoga. "Selfless service will make you Divine!" was one of Swami Radha's familiar refrains. She certainly did not see it as a place where I, or anyone else, would make much in the way of income.

This is how the Victoria Yoga Centre came into being as a non-profit organisation. We continued our meetings in various houses, and made an arrangement to offer classes at the Y – another non-profit organisation. Serendipitously, the incorporation of the yoga centre coincided with the influx of the teachings of B.K.S. Iyengar into my life. There is a saying that when the student is ready the teacher appears, and this was certainly my experience with Iyengar Yoga. One Christmas on a visit to Yasodhara Ashram, I discovered that the early morning *hatha* yoga classes had undergone a metamorphosis. Swami Radha had invited a teacher who was trained in Iyengar Yoga and who had just returned from studying with Mr. Iyengar in Pune. Her



*There is a saying that when the student is ready the teacher appears, and this was certainly my experience with Iyengar Yoga.*

teaching was a revelation. After some initial resistance at being given a jolt out of my comfort zone, I became eager for more training in this method and followed a fork in my path which led me to Pune and my own chance to study with this great Master in 1979.

At my invitation, Norma Hodge, the teacher I had met at Yasodhara Ashram, came to Victoria once a month to teach Iyengar Yoga to those teachers here who were interested – and this was the majority of us in the yoga centre which underwent its own metamorphosis. Derek and I were the first Victorians to go to Pune; eight others came with me when I returned three years later. This trickle became a flow which continues unabated.

The transition to Iyengar Yoga was not a smooth one. Many students resisted the change at first; possibly because our teaching of Mr. Iyengar's method of Yoga was, to say the least, not very refined at this point in time. However, we persevered, sufficient students stuck with us, and we all learned.

Was it smooth sailing from there on? Of course not, that is not the nature of the yogic path. At times we thrived, energy poured into the centre, and at others we staggered along. One of the lowest points came when we decided to have a special board retreat at the Salt Spring Centre to explore how to regenerate enthusiasm. At a quick glance it was not a success, because person after person either arrived late or left early, and the whole purpose of benefitting from collective insights and a spiritual environment was sabotaged. If the board of directors of the centre were unable or unwilling to put time aside for the work, how could we expect others to join us?

By Sunday there were just four of us left. We were all discouraged and even angry at the low level of priority others had given to this weekend, but it was not a complete waste of time. Out of this experience came the realisation that the survival of the centre (which was the issue which had led to the organisation of this retreat) lay in the hands of the four of us. We had all served on the board for many years, two of us since the centre's creation; one other was the current president and the fourth person past-president. We had hoped the weekend would generate more energy for the centre, and in fact it did, but not in the way we had anticipated.

The four retreat stalwarts happened to be two married couples living close to each other in rural Metchosin. We decided to meet in a week's time at a country inn close to our homes for dinner and to formulate an answer to a question which had arisen as a result of our abandonment on Salt Spring. Were we prepared to invest any more of our energy in the Victoria Yoga Centre, or was it time for us to withdraw at the risk that the centre would wither away? After all, it is one of the main teachings of yoga that there is nothing permanent in this earthly life. After dinner and a lot of discussion, individually we came to the decision that we were prepared to give the centre one more year of our time. If the energy did not pick up and no-one else came forward to take leadership, that would be the end of the Victoria Yoga Centre in its current incarnation. So be it!

This signaled a change. Hitherto we had all been rather disgruntled with unrealised expecta-

tions of what others would or should do. Such energy repels rather than attracts. From this day forth the centre had the positive energy of four people which attracted others. Clearly its demise was not yet nigh.

Although the centre has been in existence for nearly thirty years, we did not open our own space until four years ago. Several times we had come close, but did not follow through because we felt that we still did not have the energy for such a commitment. We continued at the Y where we expanded our program in Iyengar Yoga and added a three-year teacher training program. In 1984, B.K.S. Iyengar had come and seen for himself the work we were doing. He encouraged us to build on this, and this had been accomplished.

Eventually, as the twentieth century came to an end, we decided we were well established and vigorous enough to move out on our own. Thanks to the then president, Leslie Hogya, this dream became reality in the fall of 2001. All those who enjoy the centre today owe a great deal to Leslie and her team of dedicated volunteers. This was another of those occasions when someone with positive energy attracted those of like mind to accomplish a major goal.

Today we are on the threshold of another major change. A year ago my friend and colleague, Linda Shevloff, formerly of Victoria but now living and teaching in Hong Kong, decided to change the name of her centre to the Iyengar Yoga Centre of Hong Kong. One day, receiving a copy of their newsletter with the centre's new name emblazoned at the top, I said to Leslie; isn't it time we changed our name?

This has been another idea which kept coming up and which we have shied away from because of the time and expense involved in meeting the necessary requirements of the Non-Profit Societies' Act in British Columbia. Also there was considerable emotional attachment to the old name under which we had functioned for so long.

Happily, on this occasion Leslie agreed with me at once. Our program has been devoted to B.K.S. Iyengar and his work for nearly thirty years. It was time our name reflected this. Leslie took this suggestion to the board of directors on which she still served in the capacity of past-

president, and they approved it. When I went to India last December I took with me a letter officially requesting Guruji's permission to make this change. Gladly he gave it, and I quickly relayed this good news to Victoria.

There were still several hurdles to overcome to reach this goal, but the task has been accomplished and we have legally changed our name to reflect the work we have been doing for many years and continue to do day in, day out in the manner and spirit of Iyengar Yoga.

Guruji has shown confidence in us. What an honour it is to have his name in our title! An official celebration of this name change will take place later this fall. Meanwhile, it is important to consider that the energy and effort which has brought us to this place has to be sustained. For all of you who value and have benefitted from the work of the Victoria Yoga Centre, we hope to benefit from your continued involvement in and support of The Iyengar Yoga Centre of Victoria. The demands of *karma yoga* are inexhaustible, but the fruits are infinite. ॐ

# 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 21<sup>st</sup> century Canada as they were in ancient India.

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

6 - 8 pm Friday, December 2, 2005

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

Registration open October 3 for members  
and October 17 for non-members

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

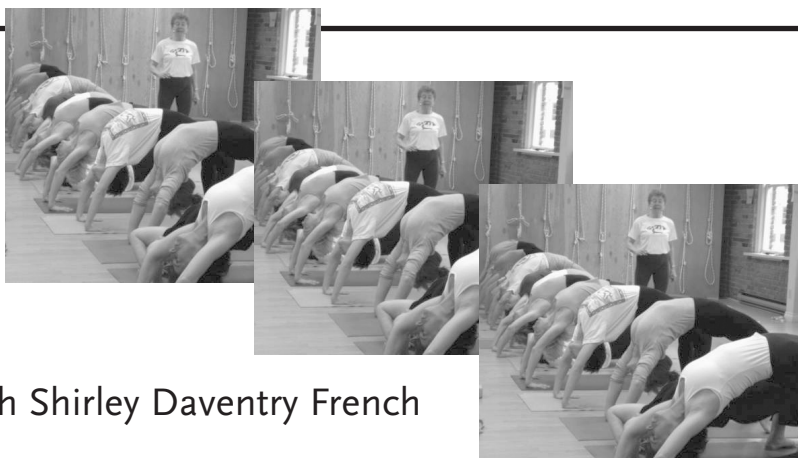
## Going Deeper

An Iyengar Yoga Workshop with Shirley Daventry French  
December 3 & 4, 2005

**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 2004.

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, Dec 3: 11 am - 1pm, 3 - 5 pm**

**Sunday, Dec 4: 10:30 am - 1 pm**

**1:00 - 1:30 pm refreshments**

**1:30 - 2:30 pm debriefing  
for observers**

**Fees:**

\$105 + GST for members

\$120 + GST for non members

\$ 75 + GST for observers

**Registration opens August 8 for members  
and August 22 for Non-members**

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

# President's Message

By Silvia Vilches, President

I am very pleased, as President, to announce that we have officially become the Iyengar Yoga Centre of Victoria Society (IYCV).

Last year we received Gururji's blessing to be officially associated with his name. This spring there was a small delay with the legal registration of our name change, as a clerk apparently did not recognize "Iyengar" as a unique name! In order to appeal this decision, I brought along the Time Magazine feature showing Mr. Iyengar as one of the 100 most notable people of the 21st century, although in the end I think they recognized their own error.

I notice that people around the Centre are already feeling very pleased to be able to identify as the "Iyengar Yoga Centre." This seems to me to encourage precision and

clarity, both sentiments in keeping with our studies, and something that makes me feel taller and prouder (pretty good results for words!).

I encourage all members and students to come and help celebrate our official conversion on Wednesday, December 14th, the occasion of Mr. B.K.S. Iyengar's birthday, which we always commemorate at the Centre.

There will be more news about the event in the next newsletter. Until then, thank you to everyone who worked together to bring this change about at the Centre, and thank you to the long line of gifted teachers, from Patanjali, through Mr. Iyengar and on, through his son, Prashant, and daughter, Geeta, and through to our own dedicated teachers, from Shirley on.

*Namaste*

## *Weekend Workshop* with **MAHYAR RAZ**



One of Canada's most senior teachers, Mahyar Raz, is Director of the Iyengar Yoga School of Toronto and founder of the Yoga Institute in Tehran, Iran. Her studies include time in Pune and work with 'Modern Techniques in Medical Yoga' at the Gupta Yoga Hospital in Lonavla, India. She interprets the work of B.K.S. Iyengar, Prashant and Geeta with artistic flair and promises all a charming and challenging weekend.

**September 23-25, 2005**

**Friday 6:30 - 9 pm**

**Saturday 10:30 am - 1:30 pm and 3:30 - 6 pm**

**Sunday 9 am - 12 pm**

Prerequisite: six months of Iyengar Yoga.

Fees: \$203.50 + GST for IYCV members  
\$233.50 + GST for non-members

To register, drop in or phone: 202-919 Fort Street, Victoria, BC, V8V 3K3  
250 386-YOGA (9642)

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



# Interview with Prashantji

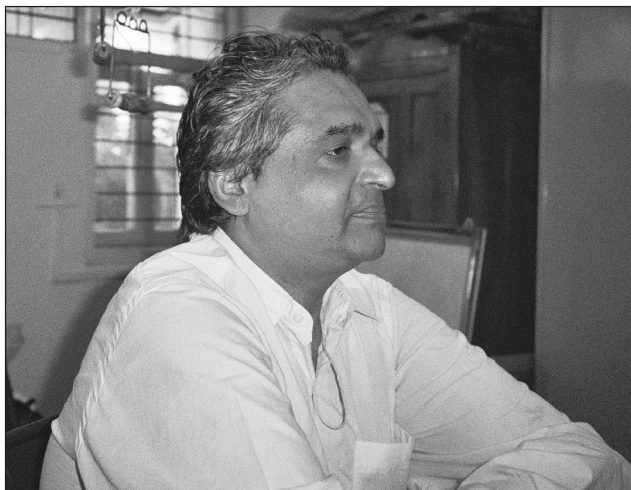
October 2004

*Prashant S. Iyengar was interviewed in October 2004 by Richard and Kirsten Agar Ward. This interview was first published in Iyengar Yoga News, No. 6, spring 2005. It is with the kind permission of Prashantji and the IYN editor, Philippe Harara, that we reprint it here.*

*Prashantji, we'd like to conduct an interview with a view to publication in Iyengar Yoga News which is the magazine of the Iyengar Yoga Association (UK). And probably only a small proportion of the readers have been to Pune and probably they don't know your teaching, your classes, so we think the readers would find your ideas very interesting and we'd like to relay them to help them in their practice.*

**Prashantji:** About interview. What is an interview? It should be an inter-view. I cannot be giving my inter-view to people I don't know or lay people...we speak our hearts to people we know very well. This word interview has that meaning. You can't expect someone to give an interview - a pressman comes and says I want an interview. Secondly it should be "inter-view" another meaning of inter-view. And in that case, both should be on the same level. So you and me can be having an interview as students of Gurujii, exchange thoughts, whatever. So that word in English I somehow don't like it. What it means or what it should mean would be completely different than interview. Prashant's view. Somebody's view. Ok proceed.

*Ok the first question. At the beginning of the classes you've been talking about how the poses are starkly physical and you've been showing us various methods to progress forward from that.*



*"Visayavati va pravrtti utpanna manasah sthiti nibandhani." Interact with the object in such a way that it will enoble your mind.*

Yes. See it's a very simple thing. *Asanas* are one of the eight limbs. and they are called *yogasanas*. They are not postures. It has been wrongly translated into English. It is a problem of that language. They are *asanas* and they don't mean postures. They are *yogasanas*. What is yoga? Yoga is restraint, of mind, mental fluctuations. So if you do a posture which is heading towards, leading towards a yogic state. Merely assuming a physical posture, a physical contortion is not yoga. So if it is a *yogasana* it must be leading towards a

yogic state. An important thing for you and me commoners who have not attained yoga, who are students of yoga, we must attain neutrality, tranquillity, virginity, sublimity, nobility, these noble qualities of mind. So *yogasanas* are those postures which help you turn out that state of mind.

*Which Patanjali specifically mentions.*

Yes he says "*Sthira sukham asanam prayatna saithilya ananta samapattibhyam*" [Yoga Sutra II 46-47]<sup>1</sup> *ananta samapattibhyam* – is a meditative state, engrossment in the infinite. So it must be a posture which facilitates the process of meditativity.

*He mentions Sthira sukham asanam. He says that the postures should be very firm in the body, very steady in the mind and giving a sense of benevolence and that's something we miss out on...*

True.

*...this benevolence. We remember the body, we may even remember the mind, but often the benevolence is forgotten.*

True, yes. So it is steadiness of body, mind and both. It is *sukham*, benevolence of body, mind and both. That has to be attained through *asanas*. So our endeavours should be in that direction. Now usually a student makes an endeavour in *asana* in attaining a posture

*Our eyes are not merely meant to see.  
Our eyes can worry. Our eyes can speak.  
Our eyes can emit love, can emit anger.  
Everything can be done by the eyes....*

attain the contortion. Then maintain the contortion for a longer time. Or they have the tolerance to suffer for a longer time and he doesn't go for peace, comfort, tranquillity, all those qualities.

*What he goes for is 'When will the teacher say to come up? I'm going to hang on. I'm going to stay until the teacher says to come up.'*

Yes, that is true.

*So there's a kind of grip. Immediately you get into the grip in the asana.*

Yes and that's why if you have seen, observed in some classes I have not said "Come up and change the side", I have said "Go on your own." Because you evolve your pose. When you have evolved your pose it is the time you should know how to undo the pose. You can't undo the pose anytime, anywhere in any condition. What is the use in undoing the pose when the pose is rotten, or inefficacious, or ineffective and even negatively effective. You stay there. Your whole might is put in and then you stay, stay, stay, stay. You are about to die and then you come up! That is not the time to come up! You are anyway going to come up helplessly, hopelessly haplessly. That's not the process of coming up. Just as you go with a positive mind, the execution of *Trikonasana* – how do you go? You go with that proper observation, proper restraint and observances are taken care of. But when we come up, we come up helplessly, haplessly, hopelessly or when the teacher says come up, we come up.

*Not gracefully.*

Not gracefully. But we come up because the teacher has said or because we can't stay any more. Or we come up because

there is nothing to stay for and that's why we come up...(laughs).

*Exhaustion.*

Exhaustion, or there is nothing to explore, there is nothing, no creativity, you might be able to stay physically. And there is no point in staying, it's a boredom, or you come with a disgust. 'I have done sufficient *Trikonasana* on the right side, let me come up.' That's not the way to undo a pose. You have to undo in a proper state of mind.

*One of the things you were talking about was how you can use your eyes to change your mind. I found that very interesting. Can you expand on that?*

Yes. Now, if *asanas* have techniques on the plane of body, body techniques are there, skeleto-muscular techniques are there. There are also techniques on the plane of senses, and there are techniques on the plane of mind. If you apply them then you will get a more composite effect of an *asana*. So there are techniques of senses. Like *pratyahara*.<sup>2</sup> *Pratyahara* is a complete technology of senses. And Patanjali speaks about those techniques these effects and those should be applied. If *asana* has to be meditative how can you say that there should be no *pratyahara* but go to meditation?

*Yes.*

Do you follow? Because that's one of the links. Actually it is the threshold between external practices and internal practices. So how can I say "Enter my house without crossing the threshold"? It's not possible. So it's a simple logic that if you are going to evolve meditativity in an *asana* you have to see that you touch the

*pratyaharic* aspects also. How do we touch? So that's called Sensology. Senses. How to use the senses. What to do with senses. If you have heard my set of five cassettes on Sensology and Organology. Our eyes are not merely meant to see. Our eyes can worry. Our eyes can speak. Our eyes can emit love, can emit anger. Everything can be done by the eyes. So the eyes are not just cameras, receiving the images and giving the image to the brain. It's not just perception. They are motor organs, they are cognitive organs. They can speak, they can make gestures. They can make you understand. They have a language. They have a language of love, hatred, aversion, dislikes whatever, whatever. So the eyes are doing so many functions, why not eyes meditate? Eyes can meditate. Eyes can be pensive. See when you are worried, eyes show the worry. When you are thinking, eyes show the thinking. When you are pensive, eyes show the pensivity. Why not understand there is a meditative technique of the eyes also?

So how to use the senses nobly is a technique given in the first chapter by Patanjali where he speaks of process of mind purification, 31-32 onward. He speaks about like exhalation, retention, *prananyama*, there *Visayavati va pravrtti utpanna manasah sthiti nibandhani*.<sup>3</sup> Interact with the object in such a way that it will enoble your mind. So if you look at a lotus flower in a florists' shop how do you look at it? If you look at that same flower in your beloved's house, how do you look at it? If you look at the flower in a temple, how do you look at it? It's the same flower but the way of looking at it is different.

*Because the meaning is different.*

Yes. So you can crazily look at a flower or you can nobly look at a flower. How do you look at a flower nobly? So looking at a flower you can ennoble the mind, looking at a flower you can make your mind crazy, you can make your mind delirious. You can make it passionate. So

there is a technique to make the mind noble by looking at the rose. That is the sensory technique.

*And Patanjali covers that.*

Yes.

*Very interesting.*

*From the point of view of our readers who haven't been in the class how would you explain how to do that practically when doing yogasanas?*

Well, practically I have explained eye visions. Like outer eye vision, see when you are looking at a panoramic view, mountain range, whatever, then you require a wide-angled lens. When you look at a flower, you can have a tunnel vision, but when you look at a farm or an orchard of roses then you have panoramic view, you look at it differently. But when you are looking at one flower in a flower vase you can be looking at it with a tunnel vision. So when you look at a panoramic view you have outer eye awareness. You have wide-angled lenses, you have the awareness in the eyelid corners, so it's a wide-eyed,

outer eye awareness. If you are trying to search a small thing you converge on it on the floor, so then it is inner eye awareness. Your awareness is near.

*Close-up, microscopic.*

Yes, microscopic. So the eyes are used differently. Suppose you are thinking, you do this. But if you are trying to remember your eyes go up. You are trying to remember the past, your eyes go up. Because the past records are here! It's our mysticism. So then your eyes go up, or when you are brooding your eyes are down. When you are meditating your eyes go back. So hind eye awareness, outer eye awareness, inner eye awareness.

So you should start feeling *asanas*.

*Trikonasana*, when you start feeling, your eyes are different than if you are trying to see your *Trikonasana*. Suppose you are doing right in front of a mirror. Then look at the image, reflection, in the mirror, you look in one way. But if you imagine, what is my back doing? How is my spine, shoulder blades, buttock bones? So if you try to think of the pose you do get different eyes.

*The other methods of your perception, you also talk about how first when you do the pose the mind and the breath serve the body and then gradually the breath changes and comes to serve the mind. So you can use the breath a bit like a sense organ.*

Yes

*It's partly an organ of action and partly an organ of perception. And on this subject of how the transformation from the body to the mind takes place, how can we structure our practice to facilitate this transformation? For example in the class last night you worked us hard for the first hour in one way and then it changed. I particularly noticed when you had us doing Viparita Dandasana on a chair, and how when you gave us the raised blankets the perspective of the pose changed straight away. So there's partly a subjective attempt to move from the body to the mind but there's also the use of materials, props. So in people's practice how would you advise them to try to approach this, this transformation? Because as you said some people just come for the work out. Whereas for us it was a work out then it was a work in. So how can people go from this work-out to the work-in.*

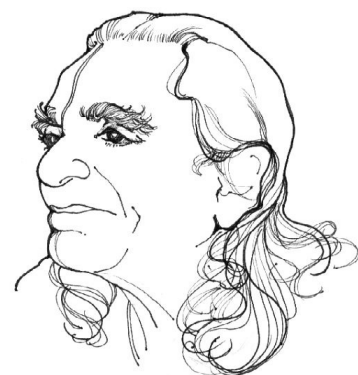
# In the Light of Yoga

**Come celebrate the 87th birthday of Yogacharya  
B. K. S. Iyengar at this special benefit workshop.  
Music and food provided!**

**Wednesday, December 14, 2005, 5:30 - 8:00 pm**

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

To register, drop in or phone  
Iyengar Yoga Centre of Victoria  
202 - 919 Fort Street, Victoria, BC  
(250) 386-YOGA (9642)  
[www.victoriayogacentre.bc.ca](http://www.victoriayogacentre.bc.ca)



Refunds offered only 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.



True, yes. To start you must go for the workout because the body has to be rendered fit to serve the higher aspects of your being like mind and awareness and consciousness. So we should not start our practice with transcendent, what do you call, motives. We have to start working on the body. Bathe the body, prepare the body, and therefore serve the body by mind, by breath, by every force, try to work on your body. So when the body has been given so much, thereafter the body is rendered fit to serve higher purposes and make use of it. Like you give your child so much. Why is it? So that when the child is grown up he can be giving something, if not to you, to someone else. He should be able to give. Now he cannot give anything to anyone, except you he can give joy to you as parents. But why do you give so much to your child? So that when it grows up the child can give to others. Similarly when the body has been served so much, let the body be given a chance to serve the others. So after serving the body you have to start serving the breath. Body serving the breath, mind serving the breath. The second stage is breath should be served, breath system should be served, prana should be served. So when that instrument is also served it is also rendered fit so the mind can be served thereafter by breath and body both. So in the first stage serve the body, second stage serve the breath, in the final stage, make them serve the mind. And there starts *yogasana*.

*And you said the other day that often in the course of the yoga class you get to the fit state at the end of the class and then you go away. Whereas it's really the beginning.*

Yes (laughs)

*This paradigm if you like, this yoga paradigm is where it begins.*

That is true.

*So is there any way that people can build or does it happen naturally? Do you think that they're faster to get to that state through...*



*When you do an asana try to strike neutrality. ...if reflective practices are there then... yoga is not dangerous. But practising wrongly and under garb of yoga is dangerous.*

Yes as one matures, the time locked in preliminaries will be lesser and lesser and lesser. Once you mature then you require one hour, but then once you know that this is the modus operandi, you can do that in half an hour or lesser time also. Because you were not knowing the modus operandi yesterday. That you had to work on the body first and then because you are going to work on the mind. So once you are matured you know the modus operandi you can have a fast forward of preliminaries. And then you lose less time in preliminaries. And then you have more time left for essential practice.

*And it seems in your classes that some poses are quite key in turning the practice around, for example early last week we did a few standing poses, then we did Supta Padangustasana, which had a profound*

*effect. But at the beginners level the effect is not so much profound, it's more a sense of quickly hitting the physical limitation, so presumably when a person matures in their practice some poses quickly light or spark quickly come and there are poses like Viparita Dandasana, others maybe Sirsasana and so on, but like you say, the transformation comes at an earlier stage and not profoundly.*

Yes true. Read about this, my book will be coming shortly, already it has gone to the publishers. It is called *Alpha to Omega of Trikonasana*. Now there I have said what is the level of beginners, what to teach beginner. The beginners should be taught the pose in piecemeal manner, lopsided. If you keep the legs, don't bother about the chest. If you keep the chest don't bother about the legs. Allow them to make mistakes which are not dangerous. Now if you demand from the soles to fingers and feet to head, it should be perfect, then it is too much demanding from beginners. The beginners should be taught the pose in compartments. So they will know how the legs are in *Trikonasana*, then somewhere they will know how the hips are in *Trikonasana*, then how the back is in *Trikonasana*, then how the chest is in *Trikonasana*. But if you demand everything from a beginner it is too much. So beginners should be taught in a piecemeal manner.

*Because they can't link.*

They can't link. So they should be taught this is how the legs are, this is how the feet are this is how the arms are, this is how the back is and how the chest is, this is how the head is. And then at second stage you must make them do two things at a time. One is an invariable factor, like feet and knees, feet and thighs, feet and hips, feet and back. So that they know how the feet work for all other parts of the body. And sometimes knees are the invariable; knees and feet, knees and shin, knees and thigh, knee and ribs, knee and back, knee and spine,



knee and chest. So they know how the knees work for every other part of the body. Sometimes hips, sometimes sternum, sometimes shoulder blades. So two things at a time; one is invariable and the other one is variable. So this is at the second level they should be taught. And in the third level they should be taught *Trikonasana* with different sequences. *Trikonasana* done usually...you know standing poses are done at the beginning of the class, practice. So it is always given the status of the starter soup. It should not be treated a starter soup. So sometimes do *Sirsasana*, so it's a different mind set. So the perspective of standing poses will be different after *Sirsasana*. So sometimes give them after head balance, sometimes give them after twistings. Sometimes give the standing poses after backbends. You can also try forward bends, or after ropework or jumpings. So different elements will be at work. Now if you do the standing poses after jumping, vigorous jumping or with jumping, it is done with the element of air. All this about elements is there in that book. If you do after, say gastro-enterological movements, or twistings, or backbends, it is done with the element of fire.

*So there's a difference....*

Yes. So they can feel the difference, they don't every time treat it as a starter soup and then treat it this way.

*And that's necessary so that they can really penetrate the pose.*

Yes, penetrate and they get a different perspective of a pose. They do in different mindset.

*So in a sense you could say that Trikonasana doesn't really exist except in relation to something else.*

Yes.

*It exists in relation to when you got up in the morning...*

That's true.

*...or when you do Sirsasana or when you do Tadasana, or when you do Bharadvajasana, something like that. It's hard to define it until you can say what came before and what came after.*

Yes. And the other aspect is the beginners come to learn. So beginners are only learners, actually we wrongly call them a student. Who is a student? A student is one who studies. Who can study? Who knows a bit of it can study. A raw beginner is a learner, he is not a student. He doesn't know ABC. So he is coming there to learn. So raw beginner is a learner. So once he has learned *Trikonasana*, you can make him study *Trikonasana*.

Yes.

Do you follow? So sometimes a practitioner should be doing to learn and sometimes doing to study, sometimes doing to consolidate and sometimes doing to mature. All these paradigms are described in that book. What is *Trikonasana* done for learning? When you are learning you can do more and more and more and more because you are exploring unexplored, undone. See beginners, keeping the palm at the ankle; if he has to go down he has never done before, so it's a new thing, so it's a new method, so he's learning. Taking the palm right down. So he learns something. Or he stays longer. If he stays longer he will learn something because easily he might have taken 10 seconds or 15 seconds or one day you say "Stay there for one minute", so it's a different experience. Then he learns there.

*And they enjoy that because of the novelty in it. If you produce novelty then they learn.*

They learn. ॐ

**Continued in Nov/Dec 2005 issue.**

Iyengar Yoga Centre of Victoria Editor's end-notes. All the following definitions are from B.K.S. Iyengar's *Light on Yoga Sutras*:

<sup>1</sup>Yoga Sutra II. 46-47: *Asana* is perfect firmness of body, steadiness of intelligence and benevo-

lence of spirit. Perfection in an *asana* is achieved when the effort to perform it becomes effortless and the infinite being within is reached.

<sup>2</sup>*pratyahara*: withdrawal of senses into the mind

<sup>3</sup>Yoga Sutra I. 35: Or, by contemplating an object that helps to maintain steadiness of mind and consciousness.

### Quote from B.K.S. Iyengar's new book *Light on Life*, page 9:

After all, the goal of yoga may be ultimate freedom but even before this is achieved, there is an incremental experience of greater freedom as we discover ever more self-control, sensitivity, and awareness that permit us to live the life we aspire to, one of decency; clean, honest human relations; goodwill and fellowship; trust; self-reliance; joy in the fortune of others; and equanimity in the face of our own misfortune. From a state of human goodness we can progress toward the greater freedom. From doubt, confusion and vice we cannot.

## Short WORKSHOP

### Winter Solstice Workshop

*With Ty Chandler*

**Saturday Dec 20, 6-8pm**

**Sunday Dec 21, 6-8pm**

Cost: \$60 + GST for members,  
\$66 + GST for non-members

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

# Volunteers

*Volunteers help with all kinds of things at the Iyengar Yoga Centre of Victoria.  
This column introduces some of the people who give a great deal to our community.*

by Jane Munro

## PROOFREADER

For the past three years, Susan Robinson has proof-read this Newsletter. Six times a year, she spends a couple of evenings going over every article, advertisement, heading, and picture caption for typos and inconsistencies. “I read each Newsletter cover-to-cover and get a lot out of it,” she explains. The graphic designer emails page proofs to Sue who prints them out and marks them up, then hands them back to the editor who approves her changes before sending the issue off to the printer. As proof-reader, Sue attends Newsletter meetings and works closely with each of the volunteer editors: Taimi Mulder, Greg Sly, Melissa Worth, and—until her recent move to Vancouver—Gwynneth Powell. She says, “I like being part of what’s happening.”

Sue makes “being part of what’s happening” look easy: teaching both Mathematics and English in a Victoria high school; hiking the West Coast Trail with another young mother while their husbands take care of the kids; biking

around town with her three-year-old daughter in a trailer; traveling and working abroad; and viewing volunteering as an inexpensive way to make a contribution, participate in a community, and develop skills. “Living overseas makes you like talking to people. Volunteering is a way to do that,” Sue says. When she and her husband arrived in Victoria, newly wed and unemployed, one of the first things they did was to start volunteering.

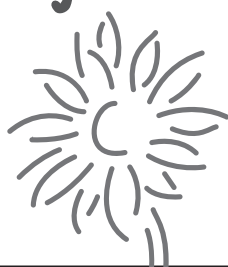
Yoga entered Sue’s life in Australia. Her long-term sport is swimming (which she’s also coached), but she was also into rock climbing, hiking, surfing and kayaking. Sue found yoga’s inner focus similar to the detachment and concentration she experienced climbing a mountain. Once back in Canada, she discovered the Victoria Yoga Centre and started attending Marlene Miller’s classes. She also studied with Greg Sly, Gwynneth Powell, and Lauren Cox. Now, she attends a class taught by Shirley Daventry French and other senior teachers.

## *Yoga is what I do to replenish and rebuild my energy*

Sue’s always been active, but feared having a baby would squelch her vitality. “Yoga is what I do to replenish and rebuild my energy,” she says. Plus, yoga helps her in difficult situations when she’s teaching. “I stand in *Tadasana*, remember to breathe, and detach from what’s going on.” When she gets stressed-out, her students ask, “Did you do yoga this morning?” Sue aims to get up in time for a twenty-minute practice before leaving for work. “Yoga keeps me in better shape than I’d expect,” she observes. “At school, we just did a three-day canoe trip, and I wasn’t even sore.”

Sue’s active and generous life is nourished and supported by yoga. Her volunteer work as the Newsletter’s proofreader seems an exercise of inner freedom that gives her a whiff of her own fragrance. ॐ

Thank  
you!



## Victoria Iyengar Yoga Centre volunteers are everywhere

### SUMMER CLEAN-UP

Lois Badenhorst  
Joan Douglas  
Betty MacNaughton  
Rosalyn Grey  
Rosemary Barriett  
Leslie Hogya  
Bruce Cox  
Sue Riddell  
Jim Riddell

### FRONT DESK VOLUNTEERS

Mark Davies  
Jean Ives  
Denise Meyers

### SUMMER BOOK SALE

Rosemary Barriett  
Amanda Mills

### WORM GODDESSES

Heather Hobbs  
Mary Hayes  
Lois Badenhorst

### SPARKLE PATROL

(While Ty is away)  
Doug Hart

### HELPING WITH THE DINNER

for the July Intensive  
participants at Leslie  
and Giles Hogya's  
Joan Douglas  
Joan Wade

# Money Is A Sensitive Subject

By Wendy Boyer

Asking people for money, even for a deserving organization, is a difficult task! But the Iyengar Yoga Centre did ask and many members donated to our first annual fundraising campaign. The Centre raised \$9500 from donations. The campaign costs for stationery, postage and administration were approximately \$700, bringing the net revenue from the campaign to \$8750.

The campaign started with a direct appeal letter, written by Shirley Daventry French and mailed to all yoga centre members in January. A second letter, written by Leslie Hogya, followed in March. Because the Iyengar Yoga Centre is a registered charity, all donors received a tax receipt.

On April 29th the Board passed the following motion about the use of the donated funds: "That the net campaign

funds be placed in a special purpose fund. The special purpose fund may be used for long term projects such as, for instance, an endowment or a capital campaign, but not for general operations or short term projects. We further move that these funds be put in a one year G.I.C., and that the interest be reinvested, and the investment certificate may be cashed only on a motion from the Board."

Many thanks to all who contributed. ॐ



with Corrine Lowen

December 19 - 23, 2005

6:30 - 8 am daily

Fees: \$90 + GST members,  
\$100 + GST non members

Registration:  
Oct. 17 members,  
Oct. 24 non members

Drop in or phone  
Iyengar Yoga Centre of Victoria,  
202 - 919 Fort Street, Victoria, BC

(250) 386-YOGA (9642)

[www.victoriayogacentre.bc.ca](http://www.victoriayogacentre.bc.ca)

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

**B.K.S. Iyengar  
is coming  
to North America!**



B.K.S. Iyengar will deliver the opening  
keynote address at the

**Yoga Journal Conference  
in Estes Park, Colorado**

**September 26 - October 2, 2005.**

Guruji will be present in the morning classes  
taught by senior Iyengar Yoga teachers  
during the Iyengar Yoga Intensive  
September 26 - 29.

He will also lead a closing Q&A on  
Thursday morning, September 29.

The conference brochure and registration  
information are available at:  
[www.yogajournal.com/yjevents/estespark.cfm](http://www.yogajournal.com/yjevents/estespark.cfm)

# Tree of Life

by Lori Webber

*If I was to add anything to this article, it would be how grateful I am to all of the teachers I have had at the Yoga Centre. Your wisdom, enthusiasm, and openness in your teaching and the breadth of your knowledge always amaze me. I think it was Shirley, at the Salt Spring Island retreat, who spoke about a thirst for yoga: as you practice yoga, your thirst for it grows and grows. I think it is wonderful that all of you teach in such a way as to bestow on your students both a thirst for yoga and a way to satisfy our thirst.*

I was diagnosed with severe Pulmonary Hypertension in May 2003.

Pulmonary hypertension, as defined by the Pulmonary Hypertension Association, is a rare blood vessel disorder of the lungs in which the pressure in the pulmonary artery (the blood vessel that leads from the heart to the lungs) rises above normal levels. My symptoms are shortness of breath, fatigue, chest pain (angina) and an irregular heart rhythm.

PH has diverse and sometimes complex causes. My Pulmonary Hypertension (PH) was caused mainly by a congenital heart defect called a Ventricular Septal Defect (VSD). A VSD is a hole in the heart between the right and left ventricles. This causes extra blood to be shunted to the lungs and, over time, damages the blood vessels of the lungs.

With PH the arteries of the lungs constrict and narrow and the blood vessels become stiff and unwilling to respond. Cells die or lose their ability to obtain and carry oxygen. My doctor uses the metaphor of a tree to describe the appearance of lungs. A Magnetic Resonance Image (MRI) shows normal healthy lungs having many large main limbs leading to infinitely smaller

branches. Our lungs are a tree of life for our body. A person with PH has main limbs with an ever decreasing number of smaller branches. Eventually, the main limbs start to wither as the disease progresses and more blood vessels lose their ability to carry oxygen. There is some discussion now as to how much regeneration is capable in the lungs of people with PH.

While the VSD was the main cause of my lung disease, there were other events that also damaged my lungs. My pregnancy in 2002 put a huge strain on my heart and lungs. Three days after my son's birth, I developed a very rare blood clot of the lungs called an amniotic embolus. So rare and fatal is this event that one nurse remarked, when I began to recover from the embolus, that I must be meant to be here.

The organs of our bodies are connected in ways even doctors still do not understand. While my heart and lungs were strong enough to withstand the pregnancy and embolus, my body went into shock, specifically my thyroid, and I developed postpartum hyperthyroidism. While I, and the doctors, thought I was recovering from the embolus my resting heart rate rose to 140 bpm, causing even more blood to be shunted to my lungs. For months the thyroiditis remained undiagnosed until suddenly I could no longer lift my baby up or walk across a room without getting so out of breath I had to sit down. After an ultrasound of my heart doctors began to suspect Pulmonary Hypertension.

I enrolled in a Yoga class at the Iyengar Yoga Centre of Victoria in March 2003 as thyroid medication began to normalize my thyroid, bringing my heart rate down and lessening my severe shortness of breath. Looking back now, I



am amazed I found yoga in the midst of being a new mother with severe hyperthyroidism, struggling with breath and the news that I needed a heart/lung transplant. I could barely climb the stairs to the second floor of the Victoria Iyengar Centre's yoga studio!

I started an experimental medication in May 2003, to which I have responded very well. The medication relaxes the arteries in my lungs. While I still get short of breath, I can now walk with my little boy to the park. My thyroid disease seems to have disappeared. I credit yoga entirely for this. My thyroid hormones have returned to and, most surprising to the doctors, stayed normal for such a severe case of hyperthyroidism. My doctor says I am far from needing a new heart or new lungs.

I have good days, when I almost don't notice my shortness of breath, and fewer bad days when I get fatigued just walking from one room to another. Struggling to pull oxygen into your body, feeling as if you can't get enough breath, is a terrifying experience. Yoga has truly transformed the experience of breath for me. I believe yoga has helped me physiologically, emotionally and, surprisingly, on a spiritual level.

Yoga has brought a discipline to my life that allows me to sustain a normal daily existence. Just as I have to pace



myself in my yoga practice, I have learned to pace myself in my daily activities to combat my symptoms. Yoga has brought calm to my mind and body so that when I have bad days, I don't get so scared. My irregular heart rhythm has almost disappeared. Yoga has alleviated the depression that comes with being told you don't have long to live and being physically limited after years of being very active.

I was very angry at my body for being so weak and betraying me. One of my teachers once said, after a rigorous backbend: "And now the body has grace, it thanks you." Through my yoga practice I have grace for my body. My heart and lungs that have lived through so much continue to sustain me! I am grateful for yoga in allowing me to experience my body in new ways and for the experience of yoga itself. In May of this year, two years after my diagnosis, my doctor said he is amazed with my progress. PH is a progressive disease. Although I still have a severe form of this disease, rather than worsen, I have improved. On my last visit my doctor said "It must be the yoga." ॐ

LORI WEBBER IS A LEVEL 2 STUDENT AT THE IYENGAR YOGA CENTRE OF VICTORIA. SHE IS GRATEFUL FOR THE WONDERFUL DOCTORS AND STAFF OF THE PULMONARY HYPERTENSION PROGRAM AT THE UNIVERSITY OF ALBERTA HOSPITAL, EDMONTON.

## Upcoming IYAC

### Assessment Dates

Oct 21-23, 2005  
Introductory I/II  
London ON  
Winnipeg MB

Dec 9-11, 2005  
Introductory I/II &  
Junior Intermediate I  
Montreal QC

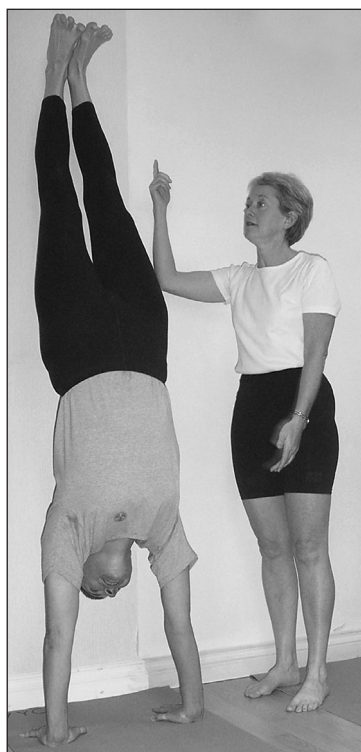
# Teacher Training and Junior Intermediate Workshop for Levels 3 & 4 students

WITH CHRIS SAUDEK | NOVEMBER 4 - 6, 2005

## Teacher Training

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

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



## Junior Intermediate Workshop

Sat. 10:30 am - 1:30 pm,

4:00 pm - 6:30 pm,

Sun. 10:30 am - 1:30 pm,

4:00 pm - 6:00 pm

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

Note: Chris will teach an extended Level 4 class Monday, November 7, 4:30-7:30 pm (times to be confirmed). Open to Level 4 students only. There is a nominal surcharge for students registered in the Level 4 class.

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

## Member Fees

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

## Non member Fees

\$375.00 + GST Teacher Training and Workshop  
\$240.00 + GST Workshop

Please be committed to staying to the end of the workshop both days. Registration opens September 12, for members and September 26, for non-members

To register, drop in or phone: 202-919 Fort Street, Victoria, BC, V8V 3K3  
250 386-YOGA (9642)

Refunds offered only if space can be filled; subject to \$10 cancellation fee.

What would Level 1, 2, 3 or 4 look like by any other name? How can we evolve to continue to build and strengthen and deepen our students in this vast subject? These are a couple of the questions we have been working with as a group of teachers set out to design the fall schedule over the summer months.

## This is the way we used to have it

Traditionally, we have had classes from Level 1 through Level 4 with other specialty classes such as 55 and Better, Special Needs, Back Care and others.

## This is where we are going

The experience of many years has taught us that there is an overlap in Levels 2 and 3 both in the skill level of the students and the asanas which can be presented. Students are often unsure when or how to make the shift from Level 1 to 2 or from 2 to 3. After much deliberation, we have decided to chart a course towards the following structure for our classes: Introductory (Level 1), Intermediate (Levels 2 and 3), Advanced (Level 4).

We will continue to offer special classes and hope to eventually expand some of the intermediate classes to 2 hour sessions over longer time commitments such as 16 weeks or more. The reasoning for this is to further develop our students along the path of Iyengar Yoga from the strength of a solid foundation.

## This is how we will get there

Beginning in September, 2005, there will be more Level 2/3 classes as well as an offering of specialty classes. There will only be one special needs class this term due to a temporary absence on sabbatical of available qualified instructors, but we hope to have two classes going again in the new year.

We will retain some Level 2 classes and one two hour Level 3 class to bridge the gap as we change over the next few terms. Students will now be able to progress from Level 1 (beginner) to Level 2 or 2/3 (intermediate) when they have a good ability to hold shoulderstand in the room and a developing understanding and increasing stability in the standing, sitting and forward extension asanas. This usually takes a minimum of 3 terms.

If any confusion arises during this time of transition, a student should consult their current teacher regarding how to proceed.

At this stage of development, the difference between the Levels is as follows:

### LEVEL 1 (BEGINNER)

Will introduce standing, sitting, forward extension and some restorative *asanas*. *Asanas* from the shoulderstand cycle will also be introduced. Students will develop mobility as they work towards stability.

### LEVELS 2 OR 2/3 (INTERMEDIATE)

Will teach all of the above with longer holdings, more detail and introduction of headstand. More complex inversions, twists and balancings will be added IF the class is ready. The teacher will assess if this is possible and give options to support varying abilities of the students.

### LEVEL 3 (INTERMEDIATE)

Will teach and develop all of the above for a 2 hour class.

### LEVEL 4 (ADVANCED)

Subtleties will be added at this level to all of the work above. More advanced *asanas* from *Light on Yoga* are introduced. Home practice is necessary to progress. Students are challenged to overcome both inner and outer obstacles for alignment from without to within. A deeper exploration of the living philosophy of Yoga as it links to the work of BKS Iyengar continues in this class as the student evolves on the path of Yoga.

*We welcome all feedback along the way as we implement these changes over the next few terms. ॐ*

## Congratulations

These candidates achieved certification during the Introductory I/II assessment in Comox BC, June 2005

### Introductory II

Melissa Perehudoff, Kelowna, BC  
Jane Stedman, Comox, BC  
Karyn Woodland, Victoria, BC  
Darcia Fenton, Kelowna, BC  
Corrine Lowen, Victoria, BC  
Hilary Phillips, Flesherton, ON  
Jeanette Merryfield, Victoria, BC

### Introductory I

Annie Okuda, Galiano Island, BC

# LIGHT ON TEACHERS | Who are the teachers?

By Leslie Hogya

**T**he Victoria Yoga Centre has very high standards of teacher training and certification. We have a top faculty of teachers here. We have a cluster of teachers with high levels of certification, more than in any other yoga centre in Canada. The teachers are:

**Senior Intermediate III** - Shirley Daventry French

**Junior Intermediate III** - Leslie Hogya, Marlene Miller, Linda Benn, Ann Kilbertus and Lauren Cox

**Junior Intermediate I** - James Currie Johnson, Ty Chandler and Robin Cantor

**Introductory II** - Melissa Worth, Christopher Lea, Wendy Boyer, Jo Anna Hope, Greg Sly, Wies Pukesh, Jeannette Merrifield, Corrine Lowen, Maggi Feehan, Carole Miller, Karyn Woodland and Nancy Searing (Carole teaches yoga in the faculty of physical education at the University of Victoria, Karyn and Nancy teach in outlying communities)

**Preparing for certification** - Britta Poisson, Karin Holtkamp, Charles Campbell, Rosemary Barritt and Glenda Hingley.

We follow the international standards established by our teacher in India, Mr. B.K.S. Iyengar. Our teachers must complete a three-year apprentice program, after they have already demonstrated a commitment and knowledge of yoga by attending classes for a minimum period of two years. After the apprenticeship period they must sit for a national exam, which includes written, practical and teaching components.

After the first Introductory certificate, teachers are expected to continue to do ongoing professional development such as attending classes, workshops and teacher training meetings each month. We encourage them to travel to the yoga

institute in India. Teachers are expected to maintain their own yoga practice. Our teachers take a First Aid course as well as study anatomy and physiology for their exams.

After a year or two at the Introductory certificate level, teachers then can sit for higher levels of certification which are the Junior Intermediate levels I, II and III and then the Senior levels. Each level has a different syllabus. The poses progressively become more challenging and yet link back to the fundamental points learned in the level one classes.

Our faculty of teachers is under the supervision of our senior teacher, Shirley Daventry French. Shirley is one of the five most senior teachers in Canada. Shirley's credentials are impressive; she has traveled many times to India to study directly with Mr. Iyengar. She is in high demand for teaching classes and workshops. She has taught throughout Canada, in places as varied as Kelowna, Saskatoon, Calgary, Vancouver, Prince Edward Island, Toronto, Ottawa, and St. John's Newfoundland. She has given special courses at Hollyhock, an educational retreat centre on Cortez Island, BC, and in Puerto Vallarta, Mexico. Internationally she has taught in Great Britain, in several U.S. cities, and goes yearly to Hong Kong to teach.

Marlene Miller and Leslie Hogya have both traveled often to India and were certified by Mr. Iyengar in 1997. Along with Shirley, these three teachers from Victoria became part of the first group of assessors who helped bring the certification process to the rest of Canada. Marlene and Leslie now hold the Junior Intermediate III certificate. Since then Lauren Cox, Linda Benn and Ann Kilbertus have become national



*IYCV teachers Ann Kilbertus and Leslie Hogya, Junior Intermediate III instructors.*

assessors and also hold the Junior Intermediate III certificate. Recently Robin, Ty and James made the big jump from Introductory II certificate to Junior Intermediate I.

All the other teachers at the yoga centre have an Introductory certificate or are preparing for their assessment. Check out the biographies of the teachers on the web site: [www.victoriayogacentre.bc.ca](http://www.victoriayogacentre.bc.ca). By many of these names you will see a small trademark symbol. This certification mark means the teachers are part of a worldwide community of teachers qualified under this method. More of these marks will appear on these pages, as the teachers must be certified for one year before applying for the right to use it. This is a mark you will find as you travel the world and it is your assurance of excellence in the Iyengar tradition.

All teachers have been trained in the same method and yet each one brings their own unique insights and voice to their classes and workshops. We work together in cooperation and in the Light of Yoga. ॐ



## Observations on Working with an Injury

by Greg Sly

When I injured my back, I took the opportunity over the subsequent six weeks to work therapeutically with four different back care practices from *The Path to Holistic Health* (B.K.S. Iyengar, 2001, pp. 297- 305). My area of focus was the lower and mid-back sequences. The injury itself came as the result of repeated backbends and twists; overly rajasic action which exceeded the capacities of my somewhat injury prone lower back, or is that my unfocussed mind? My recovery from this injury has been instructive and progressive in terms of my awareness and my practice, as well as my teaching.

The lower back, middle back, upper back and cervical spondylosis practices were composed of essentially the same or very similar poses. Each practice was set up in groupings of poses that were either shortened or extended to therapeutically target a specific area of the back. All practices consisted of standing poses, twists, supported backbends, supported forward extensions, and supported poses from the shoulderstand cycle.

In general the higher up the back the therapeutic practice aimed at, the more prevalent were twists. There was an increase in repetitions and/ or variations as well as the twists being sequenced right at the beginning of the practice.

When one has suffered an injury the exploration of the prescribed sequence and the accuracy of the working of each pose is more a compulsion than an option. Throughout these practices I found that I was attending to details more deeply than I may have previously; doing a therapeutic sequence gave more focus and intensity to my otherwise more general practice.

In the standing poses I was firstly aware that it was these specific poses that were prescribed and not other standing poses, so there were inherent characteristics of these poses that bring balance and health to the back. Standing poses begin with the foundation so my increased attentiveness began with the feet and worked its way up:

– In *Tadasana*, bridging across the metatarsal arch and feeling more than my usual grounding.

– In *Trikonasana* maintaining the pressure of the big toe mound of the forward foot and extending that point up the entire leg into the perineum, keeping also the buttock of that leg moving forward. The action of the back leg intensified from the outer edge of the foot up into the outer hip which was rolled back. From the integrity of this foundation the spine extends laterally and the two sides of the trunk are made equal. The root of the movement of the joint is precise and deep; the release is deep, the energy moves through the joint and healing feels instantaneous.

– In *Parsvakonasana* the front leg action remains firm into the buttock where it sometimes is lacking; awareness is there of the firmness of the sacrum and the tucking action of the tailbone. The back leg is pressing back strongly bringing firmness into the buttock of the back leg, completing the grip around the sacrum. From this foundation the rotation of the trunk is aided by the forward arm's pressure on the outside of the front thigh and the extension of the upper arm and hand back down into the outer edge of the back foot.

– *Ardha Chandrasana* is taken with precise detail attended to in the pelvis:

The standing leg is energised from the points of the foot up into the perineum; the upper leg is rotated from the hip back and the spine is extended laterally from heel of the raised leg through the sacrum to the crown. My awareness of this pose as one that is especially good for the lower back motivates greater precision and attentiveness of all the actions; I have trust.

Doing the backbends was characterized by the heightened intensity of working carefully with the injury, and doing the twists involved similar heightened intensity with the addition of increased depth and sensitivity due to the many repetitions in different forms of the twist. This was somewhat of an awakening to the wonderful effects of twists, which I intend to include more prominently and regularly in my practice.


The Seated Poses were of special interest. One specific issue of alignment was illuminated as I was working, early in the recovery: to avoid the pain in my right sacral area while simply sitting on a chair or more complicatedly, in *Dandasana* or *Upavista Konasana*, I found that rather than trying to “place” the lumbar in the anterior-posterior median line by the tilt of the pelvis, the action of pressing downward into the sitbones and upward through the crown of the head brought the spine into its median line through extension. This removed the pain completely.

These are very good practices to have been introduced to for the purposes of teaching, and the depths of the lessons are profound as my back is repaired and renewed. ॐ



# Hawaiian Visitation

By Laine Canivet

 n a recent trip to the Hawaiian island of Kauai, I read the following in the *Ultimate Kauai Guidebook*: “Up the Kuamo’o Road, part some hairpin turns...is Kauai’s Hindu Monastery. This is an incredible place, but they only give free tours once a week (it varies, depending on the Hindu calendar). It’s set in an absolutely idyllic environment next to the Wailua River and a stupendous waterfall that you can’t see any other way. This temple is built entirely of hand-carved stones from India. Some stones take as long as seven years to carve, and there are 4,000 of them (gee, and we buy pre-sliced cheesecake because we’re too impatient to cut it up). They say it’s the only pure stone temple being built anywhere in the world and should be complete by 2010. If you get a chance, a tour is highly recommended.”

Intrigued, three friends and I decided to go on the tour. A young, well-spoken monk who told us about himself, the monastery and the temple under construction greeted us.

The monastery was founded by Satguru Sivaya Subramuniyaswami – an American who has done much to promote Hinduism in North America. Currently, about forty monks live at the monastery. Half are swamis and half are students. Students need to renew their commitment every two years, and our guide was on the first year of his second commitment.

Even though the purpose of the tour was to visit the temple that is under construction, we were invited to enter the monastery’s temple. Its centrepiece is a 700-pound, 39-inch tall, perfectly pointed, six-sided, smooth crystal that represents Absolute Reality. It is the

world’s largest crystal of its kind and was found in Arkansas. It now sits in a place of honour, surrounded by four silver cobras and a five headed cobra, the symbol of *kundalini shakti*, above it.

Also at the Hawaiian monastery is a large business office containing everything needed for a modern publishing enterprise. Not only are the monks involved in the temple construction, they are prolific publishers, offering study courses, an international magazine called “Hinduism Today”, a daily news service and a resourceful Hindu website: [www.Gurudeva.org](http://www.Gurudeva.org). It was here, in the Hawaiian business office that the monks designed the temple and the artwork for its 4,000 rocks, scanning and emailing the designs and plans to India.

To reach the temple’s construction site we walked through lush gardens, past pools, a river and a waterfall, with our guide describing botanical highlights. Many of the tall trees are, amazingly, only twelve years old. A six-day hurricane in 1992 swept away much of the island’s vegetations.

At the temple construction site there were three working experts, brought from India for the duration of the project: two stonemasons and the construction overseer. The huge granite blocks are quarried and carved in India using traditional tools and methods. Wooden pegs are hammered into the rock then moistened with water. As the pegs expand, the rock cracks. The pegs are driven more deeply into the rock and moistened again. In this way, large slabs are quarried. Still in India, following the plans received by email, the rocks are cut to within inches of their final size, and the artwork is carved onto their surfaces, using chisels and files. While most rocks are building blocks, some are purely

ornamental, such as the lion with a free-rolling ball in its open mouth – all carved from one rock. One by one, over the years, as the engraving is slowly completed, the decorated rocks are shipped to Hawaii. Here they are painstakingly chipped to their final size by the two stonemasons. Apparently, when the rocks are finally assembled, the fit so closely that only a piece of paper can be inserted between them. However, cement is being applied to prevent seeds from growing between the rocks and causing damage to the temple.

Every day without fail for the past six years a monk has taken a digital picture of the temple and its visitors and posted the photo to their website. In this way, anyone who is interested can watch the temple’s progress. Apparently temple costs are funded solely from ‘love’ donations. Not one dollar has been borrowed from a bank!

If ever you go to Kauai, I highly recommend a visit to this temple. When I was there, they were very proud of the gold leaf dome that had been put into its proper place the previous week. It makes the temple finally look like it is coming together, even though there is still much work to be done. ॐ

LAINE HAS BEEN PRACTICING YOGA FOR THREE YEARS AND HAS BEEN ENROLLED AT THE IYCV FOR THE LAST YEAR. SHE IS IN LEVEL 2 AND STILL TRYING, WITHOUT MUCH SUCCESS, TO MEMORIZE THE INVOCATIONS TO PATANJALI. SHE IS (INDISTINGUISHABLE) IN THE CROWD PHOTO ON THE MONASTERY’S WEB SITE FOR NOV 17, 2004 ([WWW.HIMALAYANACADEMY.COM](http://WWW.HIMALAYANACADEMY.COM)).

IYENGAR  
yoga center  
OF VICTORIA

calendar

SEPTEMBER

- 6-11 Registration Week
- 6 Term 1 begins
- 17 Teachers' Meeting
- 23-25 Weekend Workshop with Mahyar Raz
- 26-Oct 2 B.K.S. Iyengar – Estes Park, Colorado

OCTOBER

- 14-15 Inspirations from India with Ann Kilbertus, Melissa Worth
- 22 Teachers' Meeting
- 21-23 Introductory I/II Assessment in London, ON
- 21-23 Introductory I/II Assessment in Winnipeg, MB
- 31 Term 2 Begins

NOVEMBER

- 4 Teacher Training with Chris Saudek
- 5-6 Junior Intermediate Workshop for levels 3 & 4 with Chris Saudek
- 7 Extended level 4 class with Chris Saudek (details TBA)
- 18-20 55+ Fall Retreat at Saltspring Centre with Leslie Hogya and Wendy Boyer
- 26 Teachers' Meeting

DECEMBER

- 2 Sutra Workshop with Shirley Daventry French
- 3-4 Going Deeper with Shirley Daventry French
- 9-11 Introductory I/II & Junior Intermediate I Assessment in Montreal
- 14 In the Light of Yoga workshop – Mr. Iyengar's Birthday celebration
- 19-23 5 Day Sadhana with Corrine Lowen
- 21-22 Winter Solstice Workshop with Ty Chandler

JANUARY 2006

- 21 Teachers' Meeting
- 27-29 Heart of Yoga with Shirley Daventry French

FEBRUARY 2006

- 4 Iyengar Yoga Centre of Victoria AGM
- 11 Short Workshop with Lauren Cox
- 25 Teachers' Meeting

MARCH 2006

- 25 Teachers' Meeting

APRIL 2006

- 14-16 Workshop with Manouso Manos
- 29 Teachers' Meeting

MAY 2006

- 21-22 Workshop with Stephanie Quirk
- 25-28 IYAC Conference and AGM at the University of Victoria (Guest teacher Stephanie Quirk)

JUNE 2006

- 2-4 Saltspring Retreat with Shirley Daventry French

**2006 Iyengar Yoga Association of Canada Conference and AGM, University of Victoria, May 25-28, 2006**

**GUEST TEACHER STEPHANIE QUIRK**

The IYAC conference begins Thursday May 25 at the University of Victoria with a Restorative Class taught by Stephanie Quirk, who will also lead Teacher Training Sessions May 26 & 27. Price approx. \$400 + GST (includes bed and breakfast at the University and most meals.) Stephanie leads a general workshop for students in level 2 or higher at the Iyengar Yoga Centre of Victoria, Sunday May 21, noon - 3 pm, Monday, May 22, 10 am - 2:00 pm.

**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 December 2004. 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 IYENGAR YOGA CENTRE  
PRESENTS

# *The Heart of Yoga*

**An Intermediate Workshop  
with Shirley Daventry French**

**January 27-30, 2006**

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

**Friday, January 27, 6:30-8:30 pm**

**Saturday, Jan. 28, 11 am-2 pm, 3:30-5:30 pm**

**Sunday, Jan. 29, noon-3 pm**

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

Registration opens  
December 8, 2005  
for members,  
December 13  
for non members

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

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

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



## Radha Yoga Centre

### FALL CLASSES ARE IN SESSION

Fall classes are in session, including Dream Yoga classes. For our complete schedule, please check our website: [www.radha.org/victoria](http://www.radha.org/victoria)

### SWAMI RADHA ON DREAMS

"The yogic method of working with dreams emphasizes independence and stresses understanding ourselves as individuals. Our dreams are our own creations, and as we study them we learn our personal language of the unconscious. Making our own discoveries is a very joyful process and gives us the courage and strength to go on. By finding answers within, we gain self-confidence....We can look at how, in our own lives, we have grown up to understand and use language. We should not think the the process we began as children has ended. Learning becomes more cultivated, more refined, more expanded. We learn to use our tools more carefully. If you become aware of how you use words, you may discover why in the East the power of speech is called the devi or goddess."

— excerpt from *"The Realities of the Dreaming Mind"* by Swami Radha

### NEW FROM TIMELESS BOOKS:

***The Devi of Speech:***

***The Goddess in Kundalini Yoga***

**By Swami Sivananda Radha**

"Changes in ourselves are frequently unnoticed. They come to the foreground, however, when attention is given to the use of words and language."

In this elegant small book, newly released, Swami Sivananda Radha invites you to discover the connection between language and the creative forces of the Divine.

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# time to renew

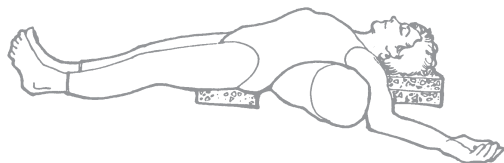
This is a reminder that the  
Iyengar Yoga Centre of Victoria  
membership expired  
on December 31, 2004.

The membership subscription fee is  
\$40 + GST, effective June 1, 2005,  
(Canadian residents add 7% GST)  
and is renewable each January.

## Membership benefits include:

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

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



IYENGAR  
*yoga centre*  
OF VICTORIA SOCIETY

## Membership and Newsletter Subscription

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

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

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

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

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☐ 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 IYCV, 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.