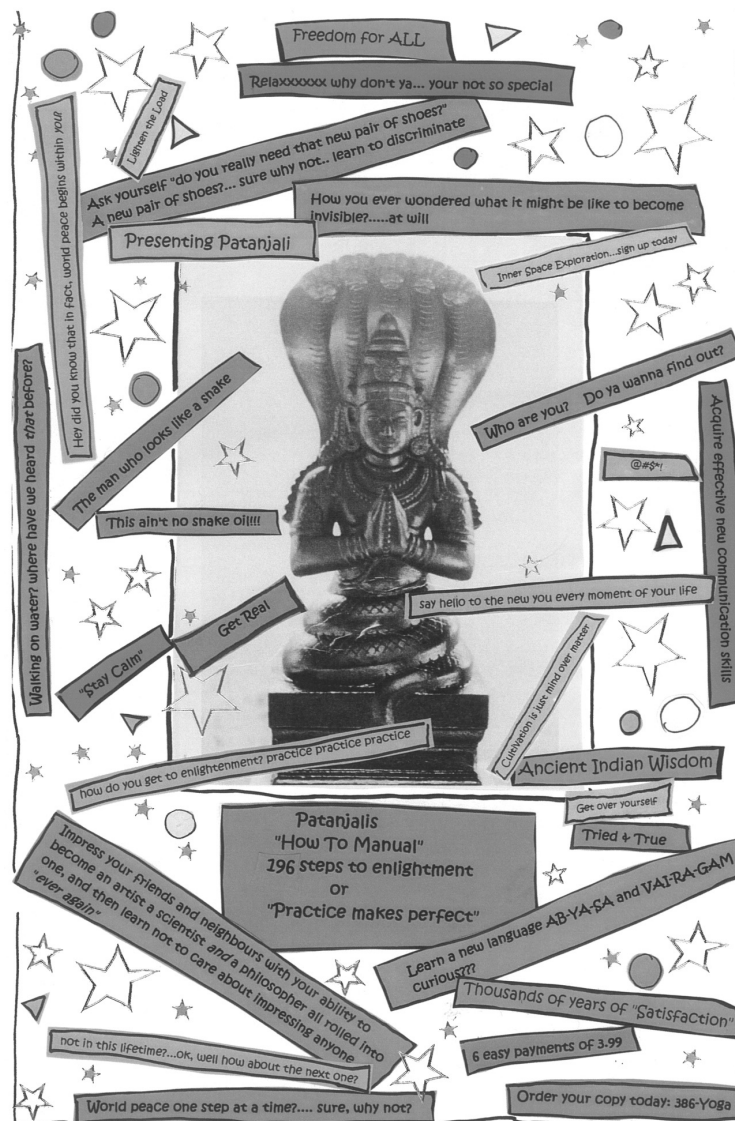




IYENGAR YOGA CENTRE of VICTORIA

SEPTEMBER/OCTOBER 2006 NEWSLETTER



*Scheduled
Practice Space
for
IYCV Members*

**Sundays 12:30 - 3:00 pm
& Mondays 6:30 - 8:00 am**

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

Please note:

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

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 21st century Canada as they were in ancient India.

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

6:00 - 8:00 pm Friday, September 29, 2006

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

To register, drop in or phone the Iyengar Yoga Centre of Victoria,
202-919 Fort Street, Victoria, B.C. V8K 3K

(250) 386-YOGA (9642)

www.iyengaryogacentre.ca

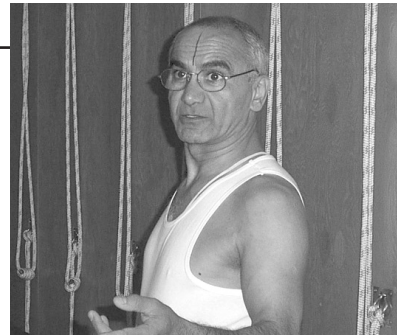
Refunds will only be offered if your space can be filled and are subject to a \$10.00 cancellation fee.

Iyengar Yoga Centre of Victoria 5th Birthday at 919 Fort Street

Happy Birthday
The Iyengar Yoga Centre of Victoria
has been offering classes at 919 Fort Street
for 5 years!!!

Thank you to all our members, volunteers, staff,
teachers and board members for all your hard work
these past 5 years.

All of you have helped us grow!



**Faeq Biria's
Coming!!!!!!
May 4-7, 2007**

See the next issue for more information

See interviews with Faeq in past issues of the
Iyengar Yoga Centre of Victoria newsletter

Part 1, July / August 2004

Part 2, September / October 2004

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Cover: Karin Dayton's practical interpretation of Patanjali's
yoga sutras: "Thousands of Years of Satisfaction, Order Your
Copy Today!"

Correction:

We apologize for the misspelling of Skjei Sharma's name in the Photography credits of our last issue. Skjei graciously donated her time and talents to photograph the 2006 CIYTA conference in Victoria, BC.

Newsletter Advertising Policy (Adopted February 20, 2004)

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

1. Advertisements must not conflict with the aims of the newsletter of the IYCV.
2. Advertisements must be only for Iyengar Yoga
3. Priority given to advertisements regarding:
 - IYCV events
 - IYCV sponsored events
 - IYAC events

COURSE REGISTRATION:

Drop in:

202-919 Fort Street,
Victoria, B.C. V8V 3K3

Phone:

(250) 386-YOGA (9642)

Refund policy:

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IYENGAR YOGA
CENTRE OF VICTORIA

NEWSLETTER

EDITOR Taimi Mulder

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

DESIGN / PRODUCTION Cady Graphics

IYCV LOGO Charles Campbell, Lauren Cox

PHOTOGRAPHY Melissa Worth, Jayne Jonas,
Taimi Mulder

PROOFING Monica Dimofski

ADS & ANNOUNCEMENTS Nancy Searing

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DISTRIBUTION Rosemary Barritt,
Krysia Strawczynski, Karin Holtkamp

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IYENGAR YOGA CENTRE OF VICTORIA

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

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

Send contributions, articles, photographs, drawings, information or suggestions to the Iyengar Yoga Centre of Victoria Newsletter: 202-919 Fort Street, Victoria BC V8V 3K3. For information on activities and events, call (250) 386-YOGA (9642) or visit our website: www.iyengaryogacentre.ca.

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

first published Feb 1992



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

Yoga lessons come in many forms. They are not restricted to the time we are in class or practising at home, but abound in the events of our daily life twenty four hours a day. Yes, even in our sleep and dreams.

The other day I had a yoga lesson of a different kind, and one which I prefer not to repeat, when I became a victim of that modern plague – rear-end motor vehicle accident. The conditions were ideal. It was pouring with rain, the pavement was slick with rivers of water streaming down the road, and visibility was very poor. As usual in Victoria, the traffic continued at its normal pace as if none of the aforementioned conditions existed.

I was travelling along the Trans-Canada highway in a line of traffic which came to a sudden halt. Fortunately, I had left enough space between myself and the car in front to stop with room to spare. Unfortunately, the driver of the heavy American car behind me had not! I was congratulating myself on the fact that I had good brakes, when my peace of mind was rudely shattered along with my car. The force of the impact propelled my Volvo into the car in front making it a three-car accident.

My car is ten years old, and recently I had been wondering if it was time to trade it in. My husband likes to keep reminding me that in Sweden, the average Volvo owner keeps his car for nineteen years. Why not? They are well built, solid, reliable cars, which handle well, run smoothly, and are very good in emergencies. Ten years ago, a

new Volvo (my first *new* car) was written off in a bad accident; the driver, my seventeen year old son, escaped with a fright and two small stitches in his scalp.

When dreaming of a new car, I had been thinking that perhaps next time I would get something a little more exciting than a Volvo. Maybe one of the streamlined new models with a spoiler on the back, low slung and fast. For many years I have driven “safe” cars. When I was single, I couldn’t afford any sort of car, and in the first years of marriage we bought what we could afford, which wasn’t much: second, third or fourth hand vehicles, small and light. Once we had children, we became concerned with safety and looked for a car with a proven safety record, and when our children turned sixteen and began to drive themselves, this became an even more important factor. Last year, we had an unusual amount of snow and considered getting a four-wheel drive vehicle. This year there has been none, so I had forgotten about that.

What really counts? Performance or safety? Style or substance? Is it possible to have both? How much energy should go into preparing for something which may never happen?

As the carnage on our roads testifies, any motor vehicle accident is potentially fatal. The other day, having satisfied myself that there was no threat to my life, I immediately became concerned about the threat to my way of life. Would I suffer from whiplash, a common injury in this type of accident? If so, or if there were any other serious injuries, what about my teaching? Battered, bruised and probably without a car, how would I teach my I classes tomorrow? What about the workshops that I was scheduled to teach next month? And what about my practice, which had been going so well recently? Would it have to be modified? Would I have

That, however, is not the nature of the Universe, which will make sure that from time to time you are brought face to face with the nature of your attachments and encouraged to let them go.

to practise therapeutically? For how long?

As I waited for the police to come, I sat in the car, trying to calm my scattered mind. I breathed slowly and deeply, and alternated between saying a mantra and doing the Divine Light Invocation (a practice learned from Swami Radha). I felt tearful and shaky, probably suffering from shock, but I could breathe easily so my ribs were not broken. I could move all my limbs, and the only real pain I felt was on my chest where the seatbelt had done its job well and restrained me from hitting either the steering wheel or the windscreen. One element of concern kept surfacing because I know, from some of the medical reports I have typed for Derek, that the pain from injuries such as whiplash does not always manifest immediately. However, in the present moment I was alright.

I have heard this sentiment many times from people who have suffered intense physical or psychological distress, that as long as they stay in the moment they are OK. It's only when the mind becomes caught up in "what if", that problems become unsurmountable.

I became aware of my attachment to a certain way of life: wanting to go on doing what I always do without interference. That, however, is not the nature of the Universe, which will make sure that from time to time you are brought face to face with the nature of your attachments and encouraged to let them go. If you ignore this warning, sooner or later you will be forced to let go.

This accident and its aftermath also involved other yogic practices of surrender and acceptance. Acceptance that the direction of my life on that day had changed its course, and would no longer unfold as planned. Surrender to the ambulance attendants who wished to examine me, and then take me to the hospital strapped to a board with a collar around my neck. I felt all of this was totally unnecessary, but they encouraged me to relax and let them do their job.

My body-mind is the vehicle in which my spirit travels from birth to death in this lifetime, and it is my responsibility (and no-one else's) to see that it is well cared for so that it can withstand the challenges that inevitably will come my way.

This process of surrender continued in the hospital, and having accepted it I began to enjoy and observe what was happening in an interested and slightly detached way. I was in very little pain, but I wondered if this was how someone who was severely injured would cope with their predicament. Probably, if they were already following some body-mind discipline such as yoga!

One of the reasons I came out of this accident relatively well was the type of car I was driving. Another was because I practise yoga. A spine and joints which have some flexibility are much more likely to survive such a trauma with minimal distress than those which are rigid. Muscles which are used to stretching and contracting regularly will stretch and contract in the impact of a collision much better than those which are chronically tight or loose. A person who is practising breathing exercises regularly will be more readily able to quieten the breath and calm the mind when dealing with a stressful event. Such an individual will be able to use all these tools to cope with both short and long term problems.

My car is the vehicle in which I travel to and from my work and play. Without it, I could not continue to live in my present home and would have to modify my life in many other areas. I choose my car carefully and maintain it well, so that on those occasions when it is called upon for optimum performance, it is ready. My body-mind is the vehicle in which my spirit travels from birth to death in this lifetime, and it is my

Acceptance that the direction of my life on that day had changed its course, and would no longer unfold as planned.

responsibility (and no-one else's) to see that it is well cared for so that it can withstand the challenges that inevitably will come my way. Yoga is the best life-time warranty that I know. If I practise regularly I will be in better shape to handle the vicissitudes of life. A wise investment will generate interest when

left undisturbed, but is there to cash in if necessary. The practice of yoga will generate reserves which can be called upon in times of need, and in both good times and bad will enrich your life immeasurably. ॐ

scholarships & bursaries

**Members' Scholarships
are available for all long
workshops and intensives.**

Please apply in writing at least one month prior to the workshop you are interested in. See Calendar for dates.

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

Student Bursaries are available to all students presently enrolled in classes. To subsidize your term fees please apply three weeks prior to term.

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

**Iyengar Yoga Centre of Victoria
202-919 Fort Street, Victoria, B.C. V8K 3K3
(250) 386-YOGA (9642)**

**IYENGAR YOGA CENTRE OF VICTORIA
PRESENTS**

The Heart of Yoga

**An Intermediate Workshop
with Shirley Daventry French**

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

Friday, January 19, 6:30 - 8:30 pm

Saturday, January 20, 11:00 am - 2:00 pm, 3:30 - 5:30 pm

Sunday, January 21, 12:00 noon - 3:00 pm

Shirley is a direct student of the yoga Master B.K.S. Iyengar and one of North America's most experienced teachers of his method of yoga. She has taught in Victoria since 1972 and gives workshops both nationally and abroad. She has been travelling regularly to Pune, India to study with B.K.S. Iyengar for nearly 30 years, most recently in October 2005.

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

Registration opens December 4, 2006 for IYCV members,
December 11 for non-members

To register, drop in or phone 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.

January 19-21, 2007

SADHANA

CONCLUSION

Yogacharya B.K.S. Iyengar

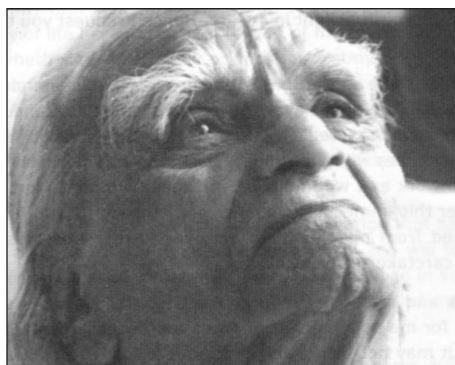
Guruji addressed an audience of 1600 people at the 10th Annual YOGA Journal Conference at Estes Park on September 29, 2005. This keynote address covered his yogic journey, from the peripheral body to the realization of the distinction between consciousness and the seer. This is the conclusion of the unedited transcript of this keynote address.

From here I moved towards self-education as the fifth step of the ladder of yogic knowledge and understanding.

We are made of five elements, namely, earth, water, fire, air and ether. To understand the function of the last two subtlest elements, I had to reintroduce the subtle form of practice for my intelligence to interweave in order to reach the remotest space in the body. For this, I had to go back to study and understand health in its wholeness which needed total attention and awareness.

This thought of attention and awareness drew me to different dimensions of health, namely, physical health, moral health, mental health, energy health, intellectual health, conscientious health and divine health. If all these various dimensions of health have to work in unison and concord, it needed holistic attention and awareness of intelligence and consciousness.

Actually health is nothing but awareness of life's force. As the river flows forward, life's energy too has only forward movements. As such the various facets of health follow the flow of life's energy. Health is like a live wire. If one touches the live wire, he gets a shock or burn. Similarly, the awareness of health has to prick the intelligence at once if some-



thing within the body gets disturbed. This disturbance in health means disturbance in intelligence and consciousness.

In order to bring this unison between intelligence and consciousness, I began to remodel the techniques of *asanas* and pranayama to feel the attention and awareness concurrently moving with motion, action, observation, reflection and absorption of each *asana* along with the breath to grasp the functioning of the consciousness and energy in this human body. This human body has five sheaths interwoven as anatomical sheath, physiological or organic sheath, mental sheath, intellectual sheath and the immeasurable space within – the space of cosmic bliss sheath.

Consciousness being the gateway to enter the core of the Being (the Capital SELF), I peeped into the states of consciousness.

Though consciousness is one, it has seven states of functioning. They are emerging consciousness, restraining consciousness, tranquil consciousness, indivisible attentive consciousness, *sattvic* "I" consciousness, slit consciousness and crystal pure consciousness.

Though Patanjali explains yoga as the restraint of consciousness, see how diffi-

cult it is to bring these various facets of consciousness under control. For me, consciousness is like a carry bag with different contents in different packets. It carries five fluctuations, five afflictions that may be physical, moral, mental, intellectual and spiritual. It also carries disturbing and distracting problems like disease, lack of interest, indecision, overlooking things, idleness, incontinence, illusive notions, disappointments, inability to pursue, aggravating further with distress, dejection, laboured breathing and tremors of the body. These disturbing factors may be in dormant, attenuating, alternating or fully active states.

So far I gave you thoughts on destructive contents. Let me take you to the other side of the consciousness, which carries components to uplift the practitioner from nescience or want of knowledge towards the crown of knowledge and wisdom to experience the eternal cosmic bliss. These constructive suggestions are to remain quiet after exhalation, contemplation on a luminous effulgent light, to live either in dreamy, sleepy or wakeful states or on a thing conducive to the heart.

Defining the bad parts and good parts of the consciousness, I had to go back to my earlier thoughts regarding the intellect of the head and intelligence of the heart. I had to communicate the facets of the various compartments of the head and the heart through trust, physical power, mental power, intellectual will and memory as a means to repose consciousness for it to move closer towards the soul and God.

As a river with its tributaries joins the sea, I would like to take your conscious-

ness with its tributaries to mingle and unite with the sea of the Soul.

Patanjali begins his teachings with the path of surrender – (*bhakti marga*) through – devotion on God (*Isvara Pranidhana*). Knowing that the *bhakti marga* (the path of devotion) is not possible for each and everyone, he takes us and proceeds towards the path of action (*karma marga*) and path of knowledge (*jnana marga*) through *asana*, *pranayama*, *pratyahara* and *dharana* and ends up in *bhakti* in the form of *dhyana* (meditation). From this, one can conclude that *astanga yoga* – the eight petals of yoga cover action, knowledge and surrender of one-self to the supreme soul – God.

Thus, this *astanga yoga* makes the practitioners develop perfect action mingled with mature intelligence, which in turn brings humbleness in them to see all evenly and treat all equally. For this, he takes us to know the nature's power existing in each human being in the form of five elements and their atomic qualities, organs of action, senses of perception, mind, intelligence, consciousness, cosmic intelligence with the nature's qualities namely illumination, vibration and inertia, and then the soul and God or cosmic force.

He guides us to use these components of nature in conjunction with the soul to understand nature, and then pacify nature so that the *atman* or the soul or the seer rests and dwells in its own abode. The seer or the soul is stainless and choiceless. The soul being the perceiver, *astanga yoga*, as an instrument, helps the practitioner, who as a seeker, reaches ripeness in practice and sights the seer – the soul that was taunting as an object.

The principle of yoga is meant to remove that letter 'K' which is like a

thick intellectual cloud abiding in between the seeker and the seer. When this intellectual cloud 'K' is removed, then the seeker is transformed as a seer. This is how yoga practices take us towards the culminating end – the Light of the Soul on Life.

Patanjali terms '*sva*' as individual self engulfed with body and '*swami*' the soul as the Lord of the body. Lord Krishna – the Lord of yoga (Yogeshvara) – concurs with the thoughts of Patanjali and says in the 13th chapter of the *Bhagavad-Gita* that the seer or the soul is the fielder (*ksetrajna*) and body, the field (*ksetra*). Sri Krishna explains the discrimination between the field – the body, and the knower of the body – the fielder as the Self and shows how these two get wedded together through yoga.

As the fielder ploughs, removes weeds, sows the best of seeds and nourishes them to get the best produce, Patanjali has given us *asanas* to plough the field, the body, to remove the unwanted desires that grow like weeds in the body, disturbing the tranquil state of consciousness. When the body is well ploughed, then the seer residing within this field, the body, yields the fruit of emancipation and eternal bliss.

If God is *vishva chaitanya shakti*, the cosmic energy is the *vishva prana shakti* or the universal source of life's energy. Cosmic energy inspires the aspirations of nature as well as the seer. Hence, I began to understand the importance of conjunction of energy with consciousness in *asanas* and *pranayama*, which led me slowly towards the *Light on Life*.

This is the sixth progressive lead that yoga gave me.

Cosmic life force is the breath of all life. This cosmic breath divides and sub-

divides into five main and five subordinate energies. While practising *asana* and *pranayama*, I have to co-ordinate these ten energies with various facets of the body and consciousness as a meeting point so that gladness, harmony, balance and concord is maintained with parity between the body, mind and Self.

Many *Upanishads* express that energy and consciousness are wedded together and diminish together. If one fades, the other also fades. If fullness is maintained in one, then the other also remains full.

With these new impressions I was lifted to the seventh stage of knowledge. This twin-ness of energy and consciousness made me to study the characteristics of *asanas* and began characterising the *asanas* through refinement and reach the state of singleness between intelligence and consciousness in each *asana*. For this I had to make successive sequential changes in my practices to observe the distinctive differences by arranging and re-arranging the *asanas* in conjunction with energy, intelligence and consciousness to get the single state of oneness between the field – body and its fielder – the Soul.

I have unknowingly and instinctively followed my *sadhana* which I surprisingly learnt later that the practice I followed was identical to the 7 stages mentioned in Patanjali's yoga *sutra* 11.27, wherein he says that through uninterrupted flow of discriminative awareness, one gains perfect knowledge which is of seven states. These are integration of the body, the senses, the breath, the mind, the intellect as well as the intelligence, the consciousness and last, the Self or the Soul.

I tell you with joy that I began my practice perspiring from the body to align its muscles and joints. From this gross perspiring state, I gradually proceeded through intellectual sweat along with the inspiration of the consciousness to align energy flow with the intuitive eye of the Self, embracing the remotest parts of its frontier, the body, from the

*If God is vishva chaitanya shakti,
the cosmic energy is the vishva prana shakti
or the universal source of life's energy.*

skin to the Self and from the Self to the skin, as a single unit,

Now my practices are directly dictated by the Core – the seed of knowledge and understanding, and not through the mind, intelligence or consciousness as it used to be earlier.

This right understanding of conjunction took me to the gates of that illuminating timeless eternal power – the Self – and the illuminative Soul's light on my life.

After hearing from me these various states of intellectual ascension that took place in me and in my practices, I hope you can rightly guess in what quality the *sadhaka* should be and what type of *sadhana* is needed to reach this level.

Patanjali categorises the practitioners into vehement, ardent, moderate and mild class. Svatmarama too categorises them as connative practitioners, cognitive practitioners, intimate and consuming practitioners. Siva samhita also distinguishes the practitioners as feeble, moderate, keen and supremely enthusiastic.

By these various classifications in practitioners, you can calculate that the span of time varies according to the efforts to reach the ultimate goal. If one

is highly intelligent, then practice of *asanas* influences the intelligence to be efficacious. I am again emphasising on the importance of *asana* and *pranayama* as these two are the only means to plough, eradicate desires, and through *pranayama* irrigate the body to make it fertile to taste the effect of the efforts in integrating the rivers of consciousness and energy to unite and mingle with the sea of the soul.

Similarly, you have to recharge the battery of energy to be of that high level through the practice of *pranayama* to receive that light of knowledge and wisdom that flashes at the ripe time as you ripen in memory and intelligence. These flashes of wisdom may come through sight or through vibrational feelings in the form of sound.

Thus my practice of yoga began from the grossest level and moved further in penetrating the most infinitesimally small cells of the body for the Self to feel its presence before their birth and death. This helped me in harmonising the body mechanism and led me to pacify the power of nature.

From this I learnt the reason why so many *asanas* were invented and discov-

ered for the yoga practitioners to practise so that each ingredient of the body lives in the stream of virtuous wisdom devoid of desires and ambitions; devoid of qualities of nature, in order to live and lead a radiant life with freedom, beatitude and benevolence. This is the true essence of light of yoga on Life's Light.

I devoted all my time on *asanas* as we have examples of great people of the past who reached the pinnacle of life by following one of the yogic principles like non-violence, truthfulness, and so forth. Yogi Yagnyavalkya reached the zenith through *pranayama*. I used my energy and intelligence to find out the greatness of each and every *asana*.

I took the clue from Patanjali wherein he says, *visayavati va pravrttihi Utpanna manasah sthiti nibandhani* (Yoga Sutra 1.35) "one may attain an exalted state of consciousness by becoming totally engrossed, with dedication and devotion in his object of interest". *Asana* being my subject as well as object of interest, this aphorism stuck to my heart and I practised them uninterruptedly to reach parity in body, intelligence and Self.

Most of the practitioners practised within the frame of their minds. But I

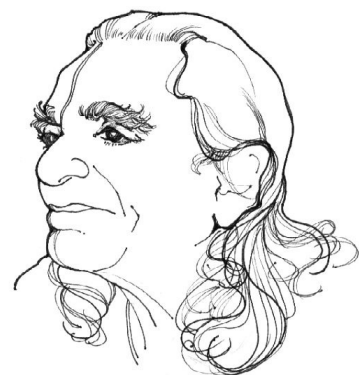
In the Light of Yoga

**Come celebrate the 88th birthday of Yogacharya
B.K.S. Iyengar at this special benefit workshop.
Music and food provided!**

**Sunday, December 10, 2006, 1:00 - 4:00 pm
See the next issue for more information**

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

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

went beyond this frame of mind. I interpenetrated in interweaving the life force with the body to the Self. As I had to give hundreds and hundreds of lectures / demonstrations (solo), I had to cultivate extrovertism and the skill of exhibitionism and explicitness which might have been a reason for people to misunderstand and misread my *sadhana*.

When I am in my practice – doing alone – I am totally an introvert, as I cannot practice with totality, without the other components of yoga being implicitly involved in my *asana* and *pranayama sadhana*. Without conjuncting all the components of yoga, it is impossible to do *asanas* independently and distinctly as a unit of its own. *Asana* is an integral part of the whole of yogic discipline. It only acted as an avenue for me, directing me in the journey of yoga to experience the wholesomeness and glory of it. Thus my yogic journey from Light on Yoga towards the Light on Life!

My Guruji might have specifically initiated me to *asana* wanting me to find the end point in each *asana* and as far as my intellectual capacity carried. I am happy to say that I fulfilled his dream by reaching the end of my journey in *asana* with spiritual contentment wherein I differentiated between consciousness and the core of the being and now I do the *asanas* from the intelligence of the Self and not with the intelligence of the consciousness.

The seeker in me has disappeared and only the seer in me directs my practices. As I practice *asana* daily with a religious sense, many are under the illusion, that I am still a seeker. Please note that I practise them daily because these *asanas* uplifted me and if I stop them, then my conscience pricks me and brands me as an immoral person. Secondly, if I say that I have savoured the flavour of yoga, you may brand me as an arrogant yogi and in humility, if I say no, then my critics will be jubilant but my conscience

knows the truth. Therefore, I follow the dictum “silence”. Hence let me advice you to practise without arrogance but with innocence in your head and heart.

To begin practice you all need to have some information on the subject. I have tried my best and explained the ways of searching, removing the errors by discretion, and to feel repose and tranquility so that you live in the lustre of brilliance of the real Self as I am living. I thank you all once again for your patience in listening to my harsh and rough voice and ask for your forgiveness.

Only, please take note of the best part of my address and unlock the yogic lock and dress it devotedly with discernment by the key of yogic wisdom so that the energy and wisdom flow perennially in each cell of your body, mind and intelligence so that you all live blissfully, as I am living in this spiritual empire.

May Patanjali's blessings be upon you all and once again I thank you. ॐ

Congratulations

Margot Kitchen, Calgary, AB, was awarded a Senior Intermediate II certification by Guruji, B.K.S. Iyengar in 2006.

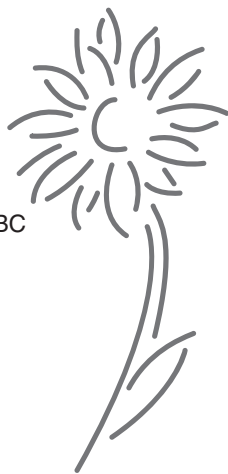
The following candidates achieved certification during the Introductory I/II assessment in Calgary and Saskatoon in June 2006:

Introductory II

Stephen Boechler, Saskatoon, SK
Sylvia Guenther, Toronto, ON
Randa Westland, Hong Kong
George Dovas, Hong Kong
Jayne Lloyd-Jones, West Vancouver, BC
Britta Poisson, Victoria, BC
Christine Brown, Calgary, AB
Karin Holtkamp, Victoria, BC
Krisna Zawaduk, Kelowna, BC
Skjei Sharma, Calgary, AB
Traci Skuce, Cumberland, BC
Kristine Hodge, Hong Kong

Introductory I

Sappho Balfour, Calgary, AB



Thank you!



Janine Beckner, Emma Richards and Lori Webber for getting the Iyengar Yoga Centre of Victoria library even more in order.

All members of the IYCV board of directors who sponsored the CPR course for IYCV teachers.

Jayne Jonas for assisting with a merchandise mail-out and a special delivery of India blankets to Vancouver!

Balancing the Belly: A Benefit of Prenatal Yoga

Susan Robinson

Being pregnant is interesting. It is an intense personal experience in full public view. Everyone has something to say about being pregnant. I should be used to this as I am a teacher and everyone has something to say about the education system. At the moment I am besieged with comments such as, “You are so big!” and “There is no way you are going to last until your due date,” and “It’s definitely a boy,” all said with such certainty. Occasionally I hear, “You look so beautiful.” This makes my day. Coming to yoga class is different though. People ask questions, with most wanting to know how yoga affects my pregnancy.

This is my second pregnancy and the second time I have practiced yoga throughout the pregnancy. Throughout both pregnancies I felt great, with no back pain or swollen feet to worry about. The first delivery was another story and I am now convinced that while you can do everything right during your pregnancy, the baby has a lot more control over things than you think. Hopefully this second baby will choose to enter the world in a different manner. So how has yoga affected my pregnancy?

This time around, with a four-year-old and a busy job, it has been difficult to find time to remember that I am pregnant. As soon as I started to show (and this occurred much earlier in this pregnancy!) people started to ask me how I was doing all the time. Thinking they were being polite I would respond fine, and how are you, but would only realize as the words were flying out of my mouth that they were enquiring about my overall well-being because of my pregnancy. Most



“It was in yoga class that I first really started to take notice of my pregnancy. It was here that people figured out something was different even before I started to show, and it was here that I was first forced to stop and think about how to adapt to the changes within my body.”

of the time I forgot that I was pregnant. I haven't ever forgotten I am pregnant in yoga class though. It was in yoga class that I first really started to take notice of my pregnancy. It was here that people figured out something was different even before I started to show, and it was here that I was first forced to stop and think about how to adapt to the changes within my body.

"Feet apart, reach up, create space for the baby – always create space for the baby." These words were spoken to me during a yoga class and have remained in my awareness of everything I do. Standing, sitting, riding my bike, I think of these words and adjust my position to keep the baby happy.

I have learned other things as well. *Ardha chandrasana* helps to relive nausea, and *baddha konasana* and *upavistha konasana* should be done every day to help prepare for the birth. Backbends are to be avoided as well as any twists or other poses that compress the abdomen. Take it easy during weeks 10-13, in the transition from the first to the second trimester. *Savasana* is done lying on the side with a bolster between the legs and lots of support. (I sleep this way now, but it doesn't help. Nothing seems to help sleeping at the moment. This is probably a way to get mothers ready for the lack of sleep once the baby arrives.) Feet apart, always. Use support. Be quiet and still and listen to your body.



"Feet apart, reach up, create space for the baby – always create space for the baby."

This baby, just as my first child, has been surrounded by yogi-godmothers (and godfathers). I have been fortunate to have been surrounded by experienced teachers who have helped me learn how to adapt my practice both in class and at home. I continue to feel great, although it is now difficult to forget I am pregnant as the due date draws closer.

What I have gained from yoga during my pregnancy is balance. What we all gain from yoga. In the words of B.K.S. Iyengar, "Balance is the state of the present – the here and now. If you balance in

the present you are living in eternity." Yoga has helped me to balance my family and job with my pregnancy. It has given me the chance to focus on the life growing inside of me, something I might have missed this time in the midst of everything else. Lying in *supta baddha konasana* I feel the baby shift to my new position. And that is all that matters. ॐ

SUSAN ROBINSON PRACTICES YOGA IN VICTORIA, B.C. SHE IS EXPECTING HER SECOND BABY AT THE END OF THE SUMMER.

Iyengar Yoga Association of Canada

ASSESSMENT DATES

October 13-15, 2006 Toronto
Sr. Intermediate I

November 17-19, 2006 Victoria
Jr. Intermediate II

March 16-18, 2007 Edmonton
Jr. Intermediate I

June 15-17, 2007 Kelowna
Introductory I/II

June 15-17, 2007 Ottawa
Introductory I/II
(In English and French)

October 19-21, 2007 Toronto
Introductory I/II

November 16-18, 2007 Vancouver
Jr. Intermediate II

April 18-20, 2008 Toronto
Jr. Intermediate III

July 2006 Level I & II Teacher Training Intensive

Taimi Mulder



Each year the Iyengar Yoga Centre of Victoria runs a Level I/II

Teacher Training intensive for Level I/II teacher trainees. Students from all over the world have attended these intensives. This year 19 student teachers from across Canada and Mexico attended the six day workshop. Ann Kilbertus and Leslie Hoya have run this program for several years, taking over from Shirley Daventry French. Mornings were spent on *asana* and *pranayama* practice and assessment of the student teacher's own practice. Afternoons were spent on a variety of exercises designed to enhance a teacher's understanding of clarity in teaching, various methods of assisting students in *asanas*, *sutra* chanting, philosophy, and mock assessments. While a lot is expected of the student teachers and an extensive amount of material is covered, Ann and Leslie maintain a relaxed atmosphere throughout the week and the entire intensive somehow manages to be filled with laughter. Particularly delightful and touching are the student teacher presentations on the Friday afternoon. These are done individually or in groups and the format is open. This year these presentations ranged from a hilarious



Leslie Hoya and Ann Kilbertus

Assignment: Read the introduction to the sutras by B.K.S. Iyengar for Samadhi pada, especially on the section titled culture of consciousness. Think about the sutras 1.12 to 1.17 and prepare a presentation to help you further your understanding of the concepts of abhyasa (practice) and vairagam (detachment).

Sutras I.12–I.17 (Iyengar, B.K.S., *Light on the Yoga Sutras*)

I.12 *abhyasa vairagyabhyam tannirodhah*

Practice and detachment are the means to still the movements of consciousness.

I.13 *tatra sthitau yatnah abhyasah*

Practice is the steadfast effort to still these fluctuations.

I.14 *sa tu dirghakala nairantarya satkara asevitah drdhabhumih*

Long, uninterrupted, alert practice is the firm foundation for restraining the fluctuations.

I.15 *drsta anusravika visaya vitsnasya vasikarasamjna vairagyam*

Renunciation is the practice of detachment from desires.

I.16 *tatparam purusakhyateh gunavaitrsnyam*

The ultimate renunciation is when one transcends the qualities of nature and perceives the soul.

I.17 *vitarka vicara ananda asmitarupa anugamat samprajnatah*

Practice and detachment develop four types of samadhi: self-analysis, synthesis, bliss, and the experience of pure being.

“Game of Life” with game show host Gary Wong and delightful assistant Rose Marie Rodden, a “String of Life” collage from Linda Kusleika, Terice Reimer-Clarke, and Taimi Mulder, an essay on *abhyasa* by Athena George, a model airplane from Chitta Vritti Air from Stephen Stewart, juggling lessons by Elizabeth Adilman, the “Bhagavad Gita Colouring Book” by Charles Campbell, a skit on *vairagam* and the eight petals of yoga by Phofi McCullough, Alicia Ramos, and Charlotte Sandoz, a book review of “The Light and Dark” by Rosemary Barritt, an interpretive dance by Patty Rivard, a tearful soliloquy on “I Threw My Husband Out with the Garbage While I Was Downsizing” by Marcela Tuma, instruction on “Obstacles and Afflictions and Excuses for not Practicing and Renouncing” by Missi Hegyes, a Patanjali postcard by Karin Dayton (see cover), to recitation of a beautiful, inspirational poem by Marilyn Shepard. Some of these presentations are reproduced here.

Abhyasa: Practice

Athena George

Not far from the land where we are building our house lives a trombone player. He is a solitary man, and although we have met all our other neighbours, we have never met him. I’m never even seen him, as we live on a wooded mountainside with some distance between each property.

This man plays his trombone every day, morning and afternoon, for thirty minutes each time. He likes to practice

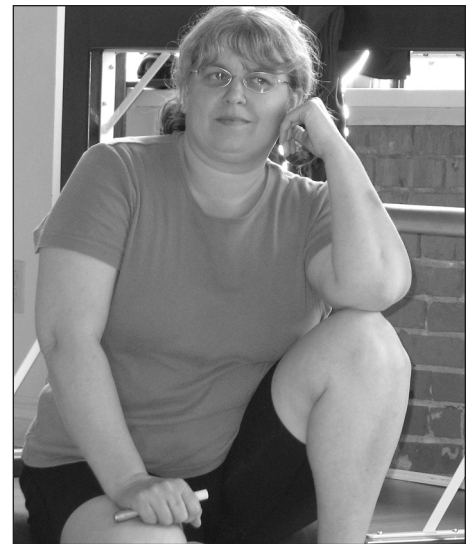
He likes to practice outside, so the low steady tones of a trombone sound across the mountainside twice a day. It’s always the same: scales.

outside, so the low steady tones of a trombone sound across the mountainside twice a day. It’s always the same: scales. He works with different pitches and intervals, but he always plays scales, like someone stepping up and down a flight of stairs, over and over.

For the first few months, when I heard him begin his daily practice, I would stop and listen, appreciating the contrast of the distant regular notes of the scales with the rushing wind and the calls of ravens and eagles. As the months went on, the repetition began to annoy me. Why wouldn’t he play a song? Did he have to play scales every day? Did he have to do it twice a day?

My other neighbours said that he had retired from a high stress job in the city—nothing to do with music—and he used the trombone to relax. Some neighbours liked the sound of the trombone; others had written him, asking him to muffle his horn. Whether we liked it or not, the trombone became part of our lives. Sometimes when the trombone player began his scales, my husband and I would sing along: “do re mi fa so la ti do.” Occasionally, we would turn on the radio to block him out. Many days we drowned him out working on our house, grinding saws and banging hammers.

There were no wrong notes, only lovely music and gold light flashing off the trombone slide and bell as he played.



Athena George

Before I met my husband, I lived alone for six years. Every morning I would wake, and in the quiet of my apartment, I would practice yoga for at least an hour. Through my practice, I lost weight, grew strong and calm, and eventually decided to train to be a yoga teacher. My friends marveled at my self-discipline.

And then, I fell in love with David.

Our lives joined and my quiet, steady yoga practice blew apart, as if hit by a tornado. I like change, and I love my new adventures with David, but there’s not a lot of time for yoga. In the past two years, we have had a big wedding, moved five times and camped out for months. We’re camping now out on our building site, trying to save money to finish our house. All the construction work has given me bursitis in both hips. I sit for an extra two hours a day, commuting farther to work, and I have gained weight. My yoga practice space is a 6’ x 8’ bit of porch off the bathhouse we built on our land. This square of porch is also the thoroughfare to the shower, David’s office/laundry room, sauna and terrace. Worst of all, an inner mean voice berates me for the days when I only get a short yoga practice or none at all.

Last weekend, David and I attended the annual Talent Show. Only 300

people live year-round on our Island, so we like to get together and entertain ourselves in the old community hall. That night the kids demonstrated karate, the tap dance class tapped to a few big band tunes, the woman from the general store read her poetry, and then, two people climbed onto the stage: a woman with a cello and an elderly man carrying a trombone.

"Is that who I think it is?" whispered David.

I checked my program and found his name. It was the horn-playing hermit from the mountainside. When he sat down, I expected him to play scales; that's all I'd ever heard him play. Instead, he and the cellist played a duet, some slow sacred music composed hundreds of years ago. He played with a clear, calm sureness. As I listened, I watched his hands pushing and pulling the brass slide up and down to find the notes, thinking how if his hand was a tiny bit higher or

*I was about to quit,
when, off in the
distance, from across
the mountainside,
came the low tones of
a trombone, stepping
up and down the scales.*

lower than it should be, then he would be playing the wrong note. There were no wrong notes, only lovely music and gold light flashing off the trombone slide and bell as he played.

The morning after the Talent Show, I woke, unzipped our tent and went to my square of porch off the bathhouse to do my yoga. While I was chanting the opening invocation, David cut past me to get to his office in the laundry room.

A few minutes later, David's teenage son and his son's girlfriend, who were visiting, asked if they could use the shower. The shower is about three feet from my yoga mat. These distractions irritated me and triggered a litany of complaints: I was hungry; my hips hurt; I felt chubby; my mat was half in the sun and it was too hot. I was about to quit, when, off in the distance, from across the mountainside, came the low tones of a trombone, stepping up and down the scales.

The trombone player's steadfast practice reminded me to let go of the distractions as best as I am able—life will never be free from distractions—and to keep practicing. The mean voice inside my head went quiet and a new voice piped up, saying that I was doing pretty well with my yoga practice, considering all that was going on in my life. I smiled and returned to my mat. With renewed determination, I began again.

Sadhana

"At winter solstice the light begins to lengthen again. Invite the light into your life with five days of morning yoga; a gift of peace for your body, mind and spirit."



with Corrine Lowen
December 18 - 23, 2006
6:30 - 8:00 am daily

Fees:
\$90 + GST IYCV members
\$100 + GST non-members

Registration opens:
Oct. 16, 2006 for IYCV members
Oct. 23, 2006 for non-members

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

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

Short WORKSHOP

Winter Solstice Workshop

With Ty Chandler

**Thursday, December 21,
6:00-8:00 pm**

**Friday, December 22,
6:00-8:00 pm**

Fees:
\$60 + GST for IYCV members
\$66 + GST for non-members

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

Citta Vrittis Air

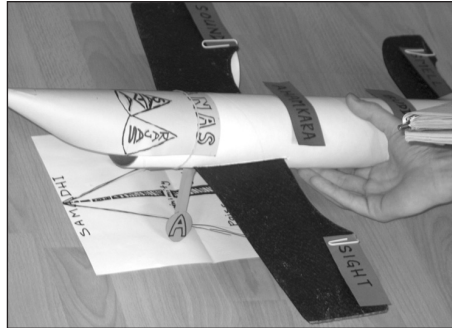
Stephen Stewart

Do you have the citta vrittis? Of course you do! So come fly Citta Vrittis Air and get to your destination safely!

This airplane is the connection between the body and *citta* (consciousness). *Citta* is composed of *manas* (mind), *buddhi* (intelligence), and *ahamkara* (ego or sense of self) and is connected to the body through the *jnanendriyas* or senses of perception. This



gives rise to the *citta vrittis* or fluctuations of the consciousness. Propelling the *vrittis* are desire and aversion. Flying the plane are the *gunas* with three pilots called *rajas*, *tamas*, and *satva* (the three qualities of nature: vibrancy, inertia, and luminosity). For Citta Vrittis Airlines to come in for a safe landing, the landing gear of *ashyasa* and *vairagya* or practice and detachment are required. The weather that obscures the landmarks and landing fields and cost Citta Vrittis Air much turbulence and a lot of jet fuel are self-doubt, worldly pleasures, judgement, expectations, results, sorrow, and laziness. Depending on the conditions the tower controller guides the planes through the clouds with sage advice:



- Self-doubt – “Be the change you wish to see in the world.” – *Mahatma Gandhi*
- Worldly pleasures – “Prepare, steady your mind, on this path no effort is wasted, no gain is ever reversed.”

– *Last year I taught a couple of classes in which we explored the perception of the 5 senses and how they affected one's life patterns. I named the order in which I found them of importance and had the students do the same. It's an incredible way to see how or what one is drawn to and what senses are least important in one's life. This quote came out of our understanding and discussions of the Bhagavad-Gita.*

- Judgement – “Learn to let go of all that you fear to lose.” – *Yoda*

Judgement comes in many forms, towards one's self and towards others. In many cases through our dis-ease with our life patterns or circumstances in which there is discomfort, pain, anger, or resentment. Judgement is fear based; the feeling that attacking or belittling a subject, object, or person will somehow make things better. This is my favourite quote by Yoda, the selfless and wise, from the latest Star Wars movie.

- Expectations – “Do or do not, there is no try.” – *Stephen Stewart*

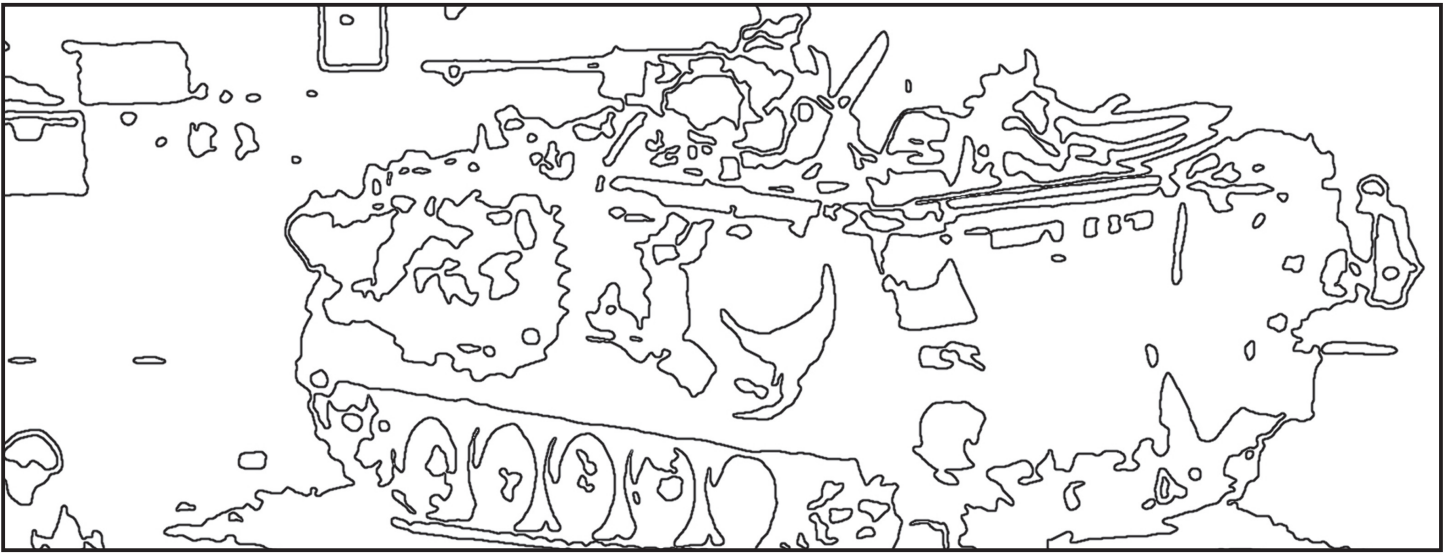
My devotion or drive to carry projects through can sometimes be arduous in nature and my expectations are sometimes quite high. Often my creativity or ideas seem vast and it becomes hard to determine which is the most important at the moment. In my enthusiasm I feel that I can do anything, thinking “oh yeah I'll and do that.” This quote is directed towards myself and helps me to focus and decipher thought from true action.

- Results – “You have the right to your actions, but not the action's fruits, act for the actions sake and do not be attached to ‘no action’.” – *Bhagavad-Gita*

Whether it is the end of a day, a practice, an argument, teaching a class, or going over in my head something I should have said, I find I confuse these emotions with the action and



Stephen Stewart calming the *vrittis* in supported Salamba Sarvangasana.



The Bhagavad Gita Colouring Book

dwelt in the past, or sometimes just avoid what I fear. I chanted this one in Sanskrit.

- Sorrow – “Be beyond all opposites, anchored in attentiveness and free from all thoughts.”

I believe this quote is from B.K.S. Iyengar, but can't seem to find the reference. It really states a firmness, assertiveness, and strength that burns away sorrow and leaves only a warrior, confident and connected.

- Laziness – “Determination is worth nothing if it bends before discomfort.”
– Mahatma Gandhi

Many times through my day or life confidence and attentiveness are weak and distilled. Practice can seem impossible, a feeling of weakness, despair, and a sense of fatigue fills within me. Another great one from M.G. It always makes me think of doing backbends.

Bhagavad Gita Colouring Book

Charles Campbell
www.charlescampbellart.com

Editor's note: Charles' "Bhagavad Gita Colouring Book" will be presented as a series throughout upcoming issues of the newsletter.

You don't have to delve very far into the *Bhagavad Gita* before you realize that it initially presents itself as a justification for war. Krishna speaks to an Arjuna despondent about the prospect of fighting kith and kin in a terrible battle. His words about action and duty, good and evil and the glory of God have a chilling familiarity with the contemporary rhetoric around Iraq and Afghanistan. Of course anything more than a cursory look at the

To act in the outside world you have to understand what is in yourself.



Charles Campbell

Gita reveals it to be anything but a justification for war. It is after all the text that Gandhi used to chart his path of peaceful resistance. But the much abused

metaphor of war remains; the battlefield of Kurukshetra its setting. Although it relates to our internal battle, the *Gita* still calls for action in the external world.

The Bhagavad Gita colouring book is an early attempt to understand the *Gita* in relation to present day events. The images are taken from the conflicts in Iraq and Afghanistan. With the text I tried to simplify some of the major themes in the first few chapters to the level of a child's story book. It is all presented as if it can be easily understood. Read this, colour in the pictures and you are on your way to doodle-art enlightenment. The more you see the *Gita* the more it seems to say you have to see yourself. No matter how clearly you understand the nature of conflict in the Middle East, to act in the outside world you have to understand what is within yourself. ॐ



Gary Wong and Rose Marie Rodden hosting the "Game of Life" game show with contestant Linda Kusleika, who earned her wings by managing to overcome many obstacles, such as chocolate and coffee.



Marcela Tuma, being so determined to downsize, managed to throw her husband out with the garbage – she can't find him anywhere.

Refining our Teaching

a Workshop for teachers and teachers in training

With Shirley Daventry French

March 23-24, 2007

Focusing on the evolution from Introductory to Intermediate teaching.

Friday, March 23, 2007 6:30 – 8:30 pm | Saturday, March 24, 2007 11:00 am – 5:00 pm
(1 hour lunch break time TBA)

Fees: \$120.00 + GST IYCV members | \$130.00 + GST non-members

To register, drop in to or phone the
Iyengar Yoga Centre of Victoria
202-919 Fort Street,
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and are subject to a \$10.00
cancellation fee.



Elizabeth Adilman, learning to juggle by Friday. She finally accepted that she may not quite master that art in 5 days.



Rosemary Barritt's hippopotamus and snake take us through a book review of "The Light and the Dark – Part I". Stay tuned for the enactment of next year's chapter.



Phofi McCullough



Props

A class from RIMYI

Jayne Jonas

This was my first class at the Institute with Geeta Iyengar. I was at home, and yet not at home, at the Institute and with my body. I found myself being attentive to the voice and words of Geeta, while at the same time struggling to understand her Indian accented English.

Slowly I began to surrender my desire to be so utterly present, as I become attuned to the inner work. Realization and gratitude to all my previous teachers for their words and voices which trained me to listen to the words in any language and translate those words into actions of awareness in my body.

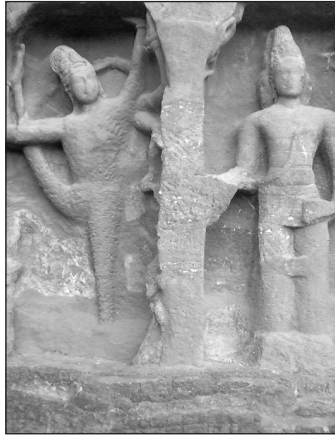
It was a great month.

What follows are the sequences of poses from Geeta's April 11, 2005, class and my own notes on the practice. For full instructions on the poses see: Iyengar, B.K.S., *Light on Yoga*; Iyengar, Geeta, *Yoga, a Gem for Women*.

Adho Mukha Svanasana
Adho Mukha Virasana
Uttanasana
Tadasana
Trikonasana
Parsvakonasana
Virabhadrasana I
Ardha Chandrasana



The front entry way to RIMYI - an almost lifesize sculpture of Mr Iyengar.



From Cave #16 at Elora.

Malasana
Sirsasana I
Supta Padangusthasana
Pasasana
Malasana
Sirsasana I
Paripurna Navasana
Ubbhaya Navasana
Malasana
Paschimottanasana
Malasana
Paschimottanasana
Sarvangasana
Halasana
Savasana

POINTS

Standing Poses

1. Press middle thigh back to aid in extension of the lower back.
2. Direct buttocks towards the heels.
3. Belly soft but lifting up and in towards the spine.
4. Note opposing directions of forces in poses.
5. In *Ardha Chandrasana*, to make sure that the belly of the thigh of the up leg does not look three months pregnant, push it forward – take the muscles to the bone.

Pasasana

- 1 Sit with heels as close as possible to sit bones, heels together.
- 2 Bring sit bones to the floor.
- 3 Arms around shins.
- 4 Arms around ankles.
- 5 Soft belly.
- 6 Knees apart.
- 7 Bring chest through.
- 8 Hands around heels.

Wrap arms around and go to *Malasana*

Malasana

- 1 Lower and upper belly lift.
- 2 Thighs roll in.
- 3 Bring chest through thighs.
- 4 Head down.

Supta Padangusthasana

- 1 Laying on the floor, start with knees together close to chest (as in *pasasana*).
- 2 Hug shins.
- 3 Tailbone going towards the floor.
- 4 Lower back extended.
- 5 Sides of waist to the floor.
- 6 Buttock down on the floor (spine long).
- 7 Let left leg extend towards the floor, hovering a couple of inches above the floor.
- 8 As you lower left leg notice when lower back begins to lift.
- 9 Keep both sides of waist and lower back on floor.
- 10 Press belly of left thigh to floor.
- 11 See how the extended leg shortens through the lower back as you extend.
- 12 Same spinal and belly action as in *Malasana*. ॐ

Going Deeper

An Iyengar Yoga Workshop
with Shirley Daventry French
September 30 – October 1, 2006



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

Shirley is a long-time student of B.K.S. Iyengar and has been to Pune to study many times, most recently in October 2005.

The founder of the Iyengar Yoga Centre of Victoria, Shirley has been the driving force in making the Victoria Iyengar Yoga community one of the strongest and most viable in Canada. Students from across Canada and around the world have studied with her. In this special weekend, students have the opportunity to learn from her in a workshop setting.

Saturday, September 30:

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

Sunday, October 1:

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

Fees:

\$115.00 + GST
for IYCV members
\$125.00 + GST
for non-members
\$80.00 + GST
for observers

Registration opens:

July 15 for IYCV members
July 25 for non-members

**To register, drop in or
phone the**

**Iyengar Yoga Centre
of Victoria**

202-919 Fort Street
Victoria, B.C. V8K 3K3

(250) 386-YOGA (9642)

www.iyengaryogacentre.ca

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

Shirley's 75th Birthday Workshop

Saturday, October 28, 2006

11:00 am - 5:00 pm

11:00 am - 3:00 pm

Shirley will lead the workshop

3:00 - 5:00 pm

Celebrate Shirley



Followed by a Celebration Dinner at the Spice Jammer
Restaurant, 852 Fort Street at 5:30 pm. Cash bar service.

Fees:

Workshop \$75.00 + GST

All proceeds from the workshop will go towards our
scholarship funds.

Dinner \$25.00 + GST + 15% tip = \$30.00

(Dinner reservations can be made starting September 18th
through Robin Cantor; limited seating available.

Cheques payable to the "Spice Jammer Restaurant"
may be left at the IYCV front desk)

To register for the workshop, or to purchase tickets
for the dinner, drop in to or phone the

Iyengar Yoga Centre of Victoria

202-919 Fort Street,

Victoria, B.C. V8K 3K3

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The Symphony of Life

Karin Dayton

To fully appreciate the Art of Teaching, one need look no further than our Thursday Special Needs class. A typical week will be comprised of 15 students with varying specific conditions. In a “regular” class the teacher will individualize poses as required, so imagine, if you can, one big class – 15 different practices.

Ann Kilbertus might conduct a heart practice over in one corner. Leslie can often be seen orchestrating standing poses at the ponies, while Linda Benn practices her scales with the choir and, more recently, Robin Cantor has joined the woodwinds. This is how it seems sometimes, the teachers seem to dance around each other as students join in or move on like choreography. Props fly about the room, arrangements pile high, and new compositions are introduced each week. I expect that a

conductor’s baton will appear in Ann’s hand any moment now as she steps on her tiptoes to reach the high notes. And I can see that the effects of Yoga on these students is the same as it is for me, like listening to beautiful music and marvelling at it’s creation:

“Yoga is like music
The rhythm of the body,
the melody of the mind
and the harmony of the soul,
create the symphony of life.”

– B.K.S. Iyengar

Teacher Training & Junior Intermediate Workshop

FOR LEVELS 3 & 4 STUDENTS

WITH CHRIS SAUDEK | NOVEMBER 3-5, 2006

Teacher Training

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

Times subject to change

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

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

Note: Chris will be teaching an extended Level 4 class Monday, November 6, 2006, 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.



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

Junior Intermediate Workshop

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

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

Times subject to change

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

IYCV MEMBERS FEES:

\$340.00 + GST Teacher Training and Workshop

\$220.00 + GST Workshop

NON-MEMBER FEES:

\$375.00 + GST Teacher Training and Workshop

\$240.00 + GST Workshop for non-members

Fees subject to change.

REGISTRATION OPENS:

August 29, 2006 for IYCV members

September 15, 2006 for non-members

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



2006-07 calendar

SEPTEMBER 2006

- 4 IYCV closed
- 23 Teachers' Meeting
- 29 Sutra Workshop with Shirley Daventry French
- 30-Oct 1 Going Deeper with Shirley Daventry French

OCTOBER 2006

- 13-15 Senior Intermediate I Assessment in Toronto, ON
- 28 Shirley's 75th Birthday Workshop

NOVEMBER 2006

- 3-5 Chris Saudek Workshop
- 17-19 Junior Intermediate II Assessment in Victoria, BC

DECEMBER 2006

- 10 In the Light of Yoga workshop – Mr. Iyengar's birthday celebration
- 18-23 Sadhana with Corrine Lowen
- 21-22 Winter Solstice Workshop with Ty Chandler

JANUARY 2007

- 19-21 Heart of Yoga with Shirley Daventry French
- 27 Teachers' Meeting

FEBRUARY 2007

- 24 Teachers' Meeting

MARCH 2007

- 16-18 Junior Intermediate I Assessment in Edmonton, AB

- 23-24 Refine our Teaching, A Teacher Training Workshop with Shirley Daventry French

- 31 Teachers' Meeting

APRIL 2007

- 21 Teachers' Meeting

MAY 2007

- 4-7 Workshop Faeq Biria
- 24-27 IYCV AGM, Toronto

JUNE 2007

- 1-3 Saltspring Retreat
- 9 Teachers' Meeting
- 15-17 Introductory I/II Assessment in Kelowna, B.C.
- 15-17 Introductory I/II Assessment (English and French) in Ottawa, Ont.
- 25-30 Sadhana with Robin Cantor

Newsletter submissions

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

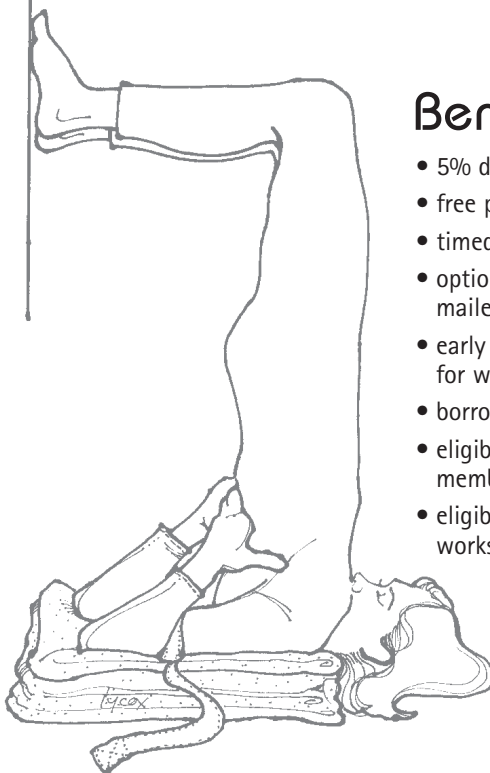
Photos: Prints or digital images. Digital files must be high resolution (minimum 600 dpi) for adequate reproduction. Acceptable formats are JPG (choose no compression, high quality, large file), TIFF or EPS. Preferred: save as black and white EPS files, with no adjustments, sizing or cropping.

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

Don't forget to renew your
membership subscription.

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



Benefits:

- 5% discount on all classes
- free practice times at the IYCV
- timed practices
- option of having 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



IYENGAR YOGA
CENTRE of VICTORIA
SOCIETY

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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 + GST,
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☐ Do not mail me my newsletter during sessions,
I'll pick one up at my class.

☐ Receipt required.