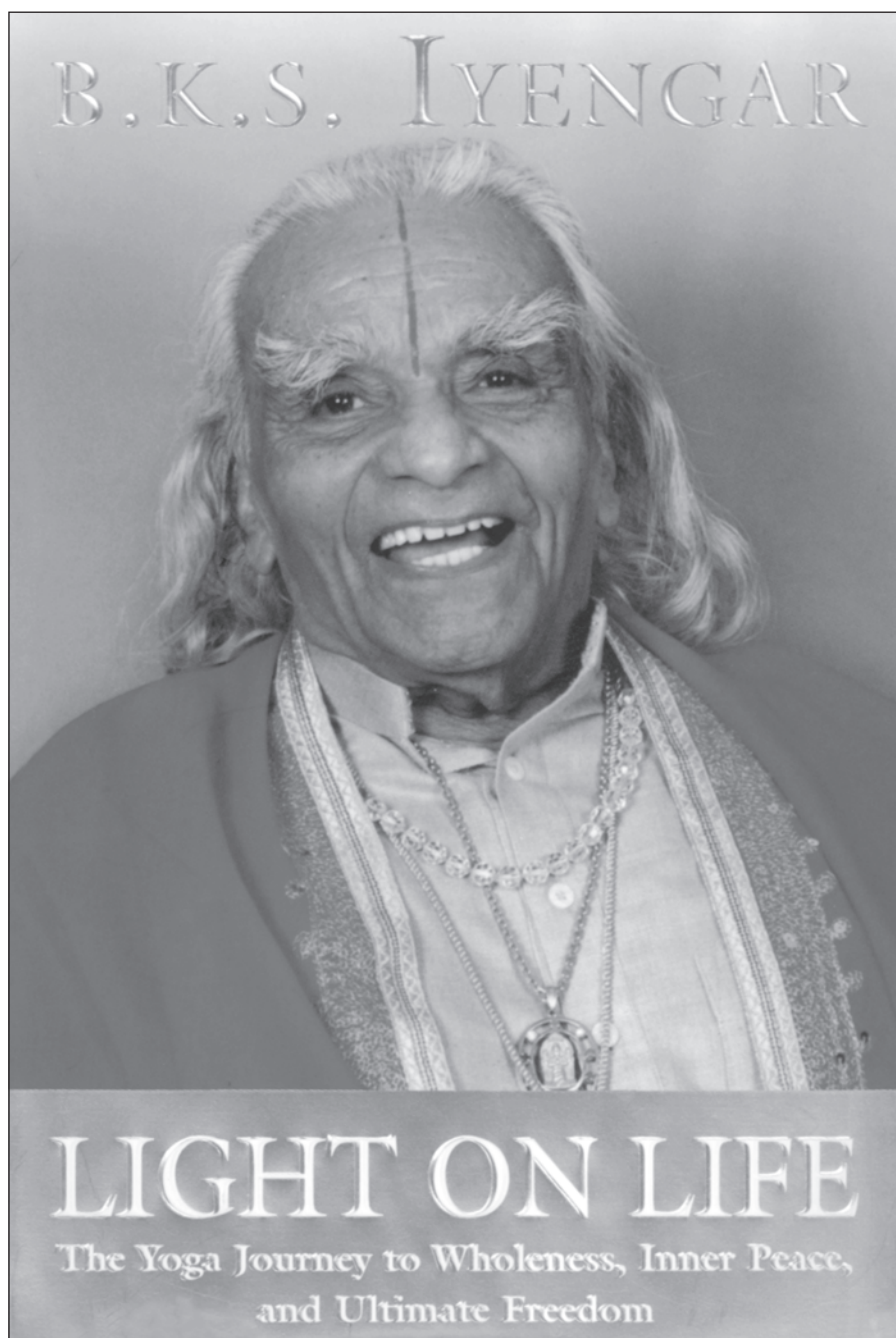




IYENGAR yoga centre OF VICTORIA

Celebrating
the arrival of
B.K.S. Iyengar's
Light on Life



"The Light that yoga sheds on Life is something special.
It is transformative. It does not just change the way we
see things; it transforms the person who sees."

– from the Introduction to *Light On Life*

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 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.

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

Sunday, Dec 4: 10:30 am - 1:00 pm
1:00 - 1:30 pm refreshments
1:30 - 2:30 pm debriefing for observers

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

Registration October 3, members
October 17, non-members

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

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



FREE

Friday Night VIDEO

NOVEMBER 18, 6:35pm

Come and join us for a movie.
Get inspired by watching yoga master
B.K.S. Iyengar demonstrate asanas.
Bring your partner, bring a friend.

Victoria Iyengar Yoga Centre
202-919 Fort Street
Victoria, BC

The Yoga Sutras of Patanjali



with Shirley Daventry French

Yoga in the tradition of B.K.S. Iyengar is soundly based on the ageless wisdom and practical philosophy contained in Patanjali's yoga-sutras.

The sutras are a series of aphorisms each containing a seed of truth. They provide a framework for living wisely, and are as relevant in the 21st century Canada as they were in ancient India.

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

6:00-8:00 pm Friday, December 2, 2005

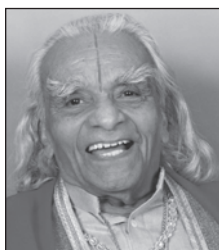
Fee: \$35 + GST for members, \$40 + GST for non-members

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

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

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

contents



- 3 Reflections**
by Shirley Daventry French



- 4 Light on Life**
Book Review by Leslie Hogya

- 5 Tree for Three at Three**
By Greg Sly

- 6 Interview with Prashantji, part 2**
by Richard and Kirsten Agar Ward

- 12 Transformation at the Student Intensive**
by Adia Kapoor



- 11 Postcard from France**
from Lauren Cox

- 13 A Leap of Faith**
by Leslie Corcos

- 14 Team Teaching**
By Yvonne Kipp



- 17 Practicing Yoga**
By Jane Munro

- 19 In Our Mailbox**

- 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
 - IYAC events

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.



IYENGAR yoga centre OF VICTORIA NEWSLETTER

EDITOR Greg Sly

NEWSLETTER COMMITTEE

Shirley Daventry French, Lauren Cox,
Taimi Mulder, Jane Munro, Susan Robinson,
Nancy Searing, Melissa Worth

DESIGN / PRODUCTION Cady Graphics

PHOTOGRAPHY Cover Photo used courtesy
of Raincoast Books Vancouver. Guruji in
Namaskarasana in Tree for Three at Three
photo by Jaki Nett. Other photos by Melissa
Worth, Karin Dayton, Leslie Hogya.

ANNOUNCEMENTS

Nancy Searing

ILLUSTRATIONS Lauren Cox

SCANNING Taimi Mulder

DISTRIBUTION Rosemary Barritt,
Krysia Strawczynski, Karin Holtkamp

MEMBERSHIP / MAILING LIST
Karin Holtkamp

PRINTING Hillside Printing

DEADLINE FOR NEXT ISSUE
November 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.

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.

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.



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.

At Shirley's request this issue's Reflections is taken from the archives of our newsletter. Today the yogic path is the same as in November of 1990, when Shirley's words were first printed to shine light on the spiritual life. (ed.)

Just about everyone who comes to a yoga class wants to feel better – physically, mentally, psychologically, maybe even spiritually (although that is often not understood until later). Something is hurting, life is full of stress, there is no sense of purpose, there has to be more to life than this! Exhaustion, tension, creaky joints, stiff and aching backs, whiplash from a rear-end motor vehicle accident, realization of one's own and one's loved ones' mortality – these are some of the reasons which bring people to yoga.

Can yoga do anything to help? Yes, if you are prepared to do it. This will involve taking an honest look at yourself and your life, practicing regularly, making some changes and learning to accept what you cannot change. If you want a panacea, which will make all your troubles go away without any effort on your part, forget it. If you want a practical philosophy that will help you to surmount obstacles, and live a full, responsible, accountable life, then keep going.

If you do decide to carry on then you will be faced again and again with the question: do I really want to make this effort? Is it worthwhile? Yoga is a quest for the highest in all aspects of life. It's odd that the question whether it's worth making the effort should even arise. Strangely, many people prefer to settle for second best or, if they are experiencing a period of comfort and contentment, delude themselves into believing that

this will go on forever. It won't. Look at your life, the lives of others, the world and its history. Isn't this enough to convince you? One wit said that the only thing we can count on is death and taxes; there is something else – change.

The world I live in, everything in it, myself and others, are changing all the time. This is a given. Am I going to be an innocent victim, helpless, reacting to external events? That's one choice, commonly made. Yoga raises another possibility: to live in a world of my own making – inner and outer. Yoga offers me a choice between being a willing or unwilling participant in my evolution.

Good news? Not everyone seems to think so, otherwise we would have hoards of people lining up for yoga classes, clamoring to study its philosophy and follow its various practices. That is not so. As Swami Vivekananda stated in his book on Raja Yoga: "If one proposes to teach a science to increase the power of sense enjoyment, one finds multitudes ready for it. If one undertakes to show the supreme goal, one finds few to listen."

It is not easy to be a yoga teacher. Most of our students would prefer to be entertained and diverted from their problems, rather than have them exposed even when this exposure is accompanied by ways of removing or, at least, minimizing them.

At teachers' meetings I often hear the comment that introductory classes are the most difficult to teach. Certainly they have their challenge. It's important to find a balance between giving too much, too soon, and holding the attention of the student while teaching them some fundamentals. With experienced students, the problem becomes more complex. What I find most demanding in teaching a class of experienced students on an ongoing basis, especially when many of them are teachers themselves.

It's relatively easy to come in now and then as a substitute, with a fresh voice,

If you want a panacea, which will make all your troubles go away without any effort on your part, forget it.

manner and approach, and hold the interest of the class. There is no shortage of different ways of working with *asanas*, so new techniques are always available which will stimulate, attract and amuse. The mind is restless, easily distracted and drawn outwards. Yoga, as Patanjali tells us in his second *sutra*, is the control of the fluctuations of the mind.

A substitute or visiting teacher, someone other than your regular teacher who has developed their own seeing can bring a fresh look on an old problem and help a student break through barriers or become unstuck and move on. This is very valuable, and one of the reasons we have visiting teachers. But this can also provide a diversion, and help you postpone dealing with the very thing you need to face – which is also one of its attractions.

Quite often, when a significant change is about to happen, there is a period of frustration, a feeling that you are going nowhere. A good teacher will recognize this, and urge you to persist with the practices which have brought you to this place: the verge of discovery. They will definitely not attempt to make it easy or do it for you. They will ask you to continue with the discipline and practise honestly.

One of the benefits of teaching an experienced group, week in and week out, is that it demands that one's own practice is maintained at a high level. There is also the challenge to bring a fresh approach to familiar postures, and be creative without losing sight of the framework of yoga and its purpose.

In the beginning everything is new and interesting. Those students who stay after the first two or three classes begin to feel more alive, more energetic, and to see the possibilities of change within themselves. They are eager and grateful. This doesn't last.

Experienced students have made most of their easy changes. They have learned discipline, persistence, developed strength and stamina. They have experienced many ups and downs, and know that yoga is not an easy path. They have persevered in the face of difficulties. At the same time, the ego, recognizing a threat to its existence, has been doing its own work: entrenching itself more firmly, practising more subtle seductions. As its defen-

sives begin to crumble, it will intensify its efforts to confuse the unsuspecting student of yoga and persuade them that that which feeds the ego is really that which uncovers the self.

Nothing illustrates all of this better than an intermediate backbend class, where students who really should know better, having been shown again and again, hold on tenaciously to their bad habits, such as turning out the feet, rolling out the thighs and compressing their lower back. Or forward bends when instead of intensifying the effort to straighten the legs and maintain this straightening action, the knees release and thighs lift up allowing the head to come closer to the legs and the truth to slip further away.

Beginning students may not know – yet – that they are bending the knees, or bending the elbows in *Virabhadrasana I*, or that their right angle is 130 rather than 90 degrees. The body's sense of proprioception is still poorly developed. There is ignorance, but it is of an innocent nature.

The same cannot be said of more experienced students whose deviations have been pointed out to them again and again. There is a median line in each posture. There are principles involved in this work. Beginning students have not yet grasped this idea. Intermediate students have generally had a glimpse, which is one of the reasons they keep going. Yet they are still unwilling to make a sustained effort. This is also ignorance but of a more dangerous nature; powerful forces are at work trying to distract us.

Once, at a workshop with Ramanand Patel, at the end of a hardworking session he asked if there were any questions. Rather than focusing on the work we had been doing, a woman asked him a question about the philosophy of yoga. He told her he would answer her question when she was able to hold her kneecaps up. Although I had thought her question was more of the "please notice me" variety than a genuine desire to know, I was surprised by his response, thinking of it as a put down. Now I understand. How can a mind which is unable to concentrate for a minute or two on a simple action, be ready to receive the truth? There is no room for it, that space is already occupied. ॐ

Light on life

The Yoga Journey to Wholeness, Inner Peace, and Ultimate Freedom by B.K.S. Iyengar

Review by Leslie Hogya

In the Introduction of B.K.S. Iyengar's new book, *Light on Life*, there are words that inspire and set forth a path for the yoga student to follow. In his words, "This book is about life. It is an attempt to light the way for you and other spiritual seekers."

This is a breathtaking handbook for self-transformation, full of insights, and yet humble and full of practical examples from B.K.S. Iyengar's very remarkable life.

Yoga philosophy speaks of levels, layers, or sheaths of being. The Sanskrit term is *kosa*, and these layers are explored in the book in an inward progression. Chapters 2-6 explore these sheaths, moving from the physical layer, to the energy body, to the mental sheath, the intellectual, and finally the divine body.

Chapter 2, Stability, explores how *asanas* can affect the physical body. "Freedom in the posture is when every joint is active. Let us be full in whatever posture it is we are doing just as we should be full in whatever we do in our lives" (pg 35).

Vitality, chapter 3, is an exploration of the energy body, through the practice of *pranayama*, control of the breath. "Retention (of the breath) after inhalation is the fulfillment of the individual's potential for divinity" (pg 77).

It is essential as a yoga practitioner to understand the workings of the mind, the mental sheath, which is the topic in chapter 4, named Clarity.

Chapter 5, Wisdom, explains the difference between mind and the intellectual body, this sheath that leads us to wisdom. "To live deliberately is to walk like an adult, to have balance, direction, and purpose and to walk in growing

freedom and assurance toward the ultimate freedom" (pg 169).

Bliss, the title of chapter 6, is the approach of the divine body. "Meditation is bringing the complex mind to a state of simplicity and innocence but without ignorance."

In the final chapter, Living in Freedom, Iyengar explores the idea of *Samadhi* or ultimate emancipation, union of the individual with the divine. In this chapter he talks about why *Savasana* is considered the most difficult posture, and explores its connection to time. Included is a discussion of the stages of life and the yogic description of ethical living through the *yamas* and *niyamas*.

Many passages are as startling in their imagery as this one:

Savasana is about shedding, [like] the snake sloughing off its skin to emerge glossy and resplendent in its renewed colors. We have many skins, sheaths, thoughts, prejudices, preconceptions, ideas, memories, and projects for the future. *Savasana* is a shedding of all these skins, to see how glossy and gorgeous, serene and aware is the

beautiful rainbow-colored snake who lies within. We even lie on the round as the snake does, with the maximum possible surface of our bodies in contact with the earth (p. 232).

This book is an inspiration for us to live life to our fullest through the path of yoga, "Yoga offers both understanding and a blueprint for action. It offers them everywhere, to all people, at all times" (p. 236).

The reader could open the book to any page and would find equally inspiring words as those above. It is a rich resource and will take many readings to glean the beauty held within its pages. This is a book to return to again and again for inspiration, and in the words of the title itself, for wholeness, inner peace and freedom. ॐ

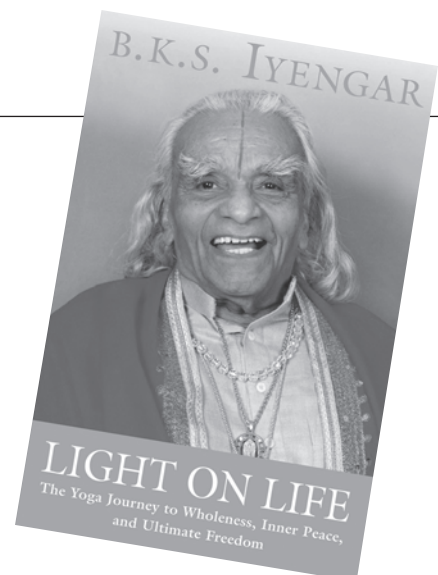
Light on Life

B.K.S. Iyengar
with John J. Evans
and Douglas Abrams

Raincoast Books
Vancouver 2005

available through your local
bookstores and at the IYCV

Cost is \$32.00 + GST



Dear Guruji,

All of us at the Iyengar Yoga Centre of Victoria send our warmest wishes as you celebrate your 87th birthday.

We also wish to send our congratulations on the publication of your latest book, *Light on Life*, the distilled wisdom of 70 years of persistent and devoted practice, and a must-read for every yoga student.

This past year has been a monumental one for you, with your five-city U.S. book tour, and guest appearance at the *Yoga Journal* National Conference in Colorado in September.

Victoria teachers Leslie Hogya and Carole Miller attended the Colorado Conference. Upon her return, Leslie, who has studied with you in Pune many times, said, "Guruji was amazing." We all feel fortunate indeed to be the recipients of your expert guidance and inspired teachings both through your books and, more directly, through our senior teachers.

It has been a monumental year for us, too, highlighted by the changing of the name of our Centre to the **Iyengar** Yoga Centre of Victoria.

This Centre is blessed with many karma yoginis/yogis, without whose volunteer efforts our Centre could not exist.



We have a dedicated, competent, and visionary Board of Directors who steer our course. We have Leslie, who puts in the many hours needed to keep the Centre running smoothly. And there are many others who support our Centre in a myriad of ways, from putting together our Newsletter to sweeping the floors!

We continue to train teachers according to your guidelines. The Iyengar Yoga Centre of Victoria now has a complement of locally trained teachers which includes: 12 Introductory II teachers, three Junior Intermediate I teachers, five Junior Intermediate III teachers, and of course our

beloved Shirley Daventry French, who holds a Senior Intermediate III Certificate. (At the time of writing, Shirley was at the Ramamani Institute in Pune.)

We also have 5 teacher trainees preparing for certification.

We are planning to celebrate your birthday with a Practice and a Party! There will be asana, music, food, chanting, and a kids' yoga demonstration, on Wednesday, December 14, 5:30-8:00 pm.

On this day, and every day, Guruji, we send you grateful blessings from the Iyengar Yoga Centre of Victoria on Vancouver Island.

—Karyn Woodland

Tree For Three At Three

Tree for Three at Three was a continental event that took place on Sunday September 18, at 1:00 pm Pacific Time. Synchronized at 3:00 pm from Ann Arbor, Michigan, all participants across Canada and the US stood in *Vrksasana* for 1 1/5 minutes on each side, to celebrate the beginning of B.K.S. Iyengar's visit to the West, and launching of his new book *Light On Life*.

In Victoria this event was a great success as it was well attended and many people brought their children. Leslie prepared us with a reading from this important new text, and then lead us into the Tree pose before finishing with savasana. This was followed by a members' timed practice lead by Ty Chandler.

Leslie received a letter from Mr. Iyengar on the day before the event:



Above, Leslie Hogya.
At top, Tree for Three
at Three forest.



Dear Leslie,

I am touched and could not believe that you are all organizing a national celebration on my visit—Tree for Three at Three. It is a great honour and I respect you all for this affection.

Yes, *Vrksasana* is apt as the Tree of Yoga is growing healthily through the efforts of you all and I hope this healthy tree blooms with Spiritual contentment in you all.

B.K.S. Iyengar

Interview with Prashantji - Part 2

Conclusion

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: 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.

Because novelty and the learning go together. Whereas study often involves repetition, going over the same material, thinking what have I done....

Yes, everyone is not qualified to study. You must know to some extent. Privilege for a student and one who studies is that he can make mistakes deliberately and correct that. But know how a mistake occurs, when does it occur, why does it occur and how it should be prevented and how it should be corrected. So he



"At times make them watch the breath. Is it spasmodic, is it sporadic, is it bumpy, is it asthmatic? Or is it comfortable? Is it efficacious? Does it have freedom from fatigue. Does it have traversing freedom, or is it stuck somewhere?"

can make a mistake deliberately. You should not allow a beginner to commit a mistake. He will make mistakes anyway! But we should not allow him to make a mistake. But a student who is studying can make a mistake. I'll dull my leg in *Trikonasana* and I'll see what happens.

Not for the beginner.

Not for the beginner. But the student can make mistakes inside the danger

zone, not outside the danger zone.

So if it's knees you're focussing on then you don't worry about the chest. You say well next week maybe chest.

Yes

I see. You referred last evening to how poor we are as pupils at writing agendas for our practice. Now you've written an agenda in a sense with your book Alpha to Omega of Trikonasana. So how should we approach this in our own practice, to putting it right?

Yes. Now say in yesterday's class you should decide that you are going to use your hands for your chest. And then see how you use your hands. Otherwise usually we do whimsically. It strikes, we do it. Our chest is not open, we do use it. So you have to decide as you work that I am going to use my hands for my back, hands for my chest, hands for my shoulders.

I'm not just going to open my chest I'm going to use my hands to open my chest

Hands. And see how I use it and how I should be using it. Because when you are in that practical act you know how you are using wrongly and how you could have used it better. So this learning process is very subjective and that is why you must have agenda. That I am going to use my hands for tailbone. I am going to use my hands for thoracic.

Systematic

Systematic. And then see how you use it.

Then you will know how you should have used it, how you have not used it.

Methodical and not rambling.

Yes, not rambling. Otherwise we ramble without a proper itinerary, like you go from Sydney to Boston, you come back to Melbourne and go to New York. A stupid way! Once you have gone to Boston you should finish New York and when you are in Sydney finish Melbourne. Why come to Melbourne from Boston! So you know from the feet we go to the head, head to back, back to knees, knees to chest, chest to ankles, ankles to hips. In sporadic itinerary so that should not be there, you must have a scheme. And that's why there needs to be an agenda. If you have an agenda, you know you are going to start *Sirsasana* from the palms and arms and shoulders and then you proceed. The moment you jump up you think of the feet, oh my palms are not right and you come down to ground. It's not proper.

Yes. People tend to feel that some poses, for example, the more complex ones, are more important than other poses, but you explained how actually it's the motivation in your approach that is the important thing not the particular pose. So how can people get a sense that they are progressing in their practice?

Well the basic concept is that certain difficult poses are considered as advanced poses. They are not advanced poses. In that case Gururji in the intensive courses would have spoken about *Kapotasana* longer than *Tadasana*. Why are intricacies given in *Trikonasana* and *Tadasana*? Because you can negotiate, you can execute and you can manage. But then in *Kapotasana* he did not explain sixth metatarsal, fourth metatarsal and instep and outstep. Those are complicated poses, they cannot be advanced poses. You cannot advance in *Kapotasana*, because you cannot observe intricacies. You can observe the intricacies in poses like *Trikonasana*, *Tadasana*. That means

Trikonasana you can advance more the yogic state than *Kapotasana* or *Vrsikasana*. *Vrsikasana* cannot advance, it has a limit. Now those poses are only good because they can help your *trikonasana* improve.

Yes, they refer back.

Yes. Actually they are subservient poses. They help you to give you better clarity in *Tadasana*, better tolerance in *Trikonasana*, *Tadasana*. Better penetration in *Tadasana*, *Trikonasana*. Having done *Kapotasana* you will have better penetration. So they are actually subservient poses, they are secondary poses. But they are wrongly understood as advanced poses. So the improvement has to be seen in the motive of the student. What does he...what is his drive? What is he trying to attain in *Trikonasana*? Is he trying to attain knee perfection, toning muscles, toning leg muscles or back muscles? Or is he aiming at higher aspects of mind? I want neutrality, composure, tranquillity. So that is advancement. What is the drive? What is the motivation? Motivation tells you about what is your hierarchy. I am aiming for *Kapotasana* and *Vrsikasana*. That doesn't mean you are an advanced student. Maybe a 20 years or 14 years or 15 years girl. She will apply for it and she can do it. So you can't brand her she is an advanced student, she does *Vrsikasana* or whatever. You can get a supple girl she will do everything!

And she'll do the photogenic pose. You were talking about photogenic poses and mindogenic and breathogenic. If one isn't accustomed to observing things in the way that you've been talking about, how can you know that you're doing it in a breathogenic way or a mindogenic way? How can you be sure you're on the right lines?

Yes that's what the teachers have to explain the student. They have to prepare them that as you all the time observe the body and try to attain precision, perfection of the body condition.

At times make them watch the breath. Is it spasmodic, is it sporadic, is it bumpy, is it asthmatic? Or is it comfortable? Is it efficacious? Does it have freedom from fatigue. Does it have traversing freedom, or is it stuck somewhere? So make them observe the breath so they can understand the breath is free or not free, is it spasmodic or rhythmic? So once they are aware of it they will start watching the breath and they will also try to strike the breath postures. That in *Sirsasana* my breath should not be spasmodic. It should have rhythm. So they will become breath aware. So at some point in time you have to make them breath aware, not all the time keep them

Iyengar Yoga Centre
of Victoria

ANNUAL GENERAL MEETING

All members welcome!

Saturday, February 4, 2006

When: 1:00 to 3:30 pm

Where: Iyengar Yoga Centre
of Victoria, Suite 202,
919 Fort Street

Program: Asana practice
1:00 - 2:00 pm
Annual General Meeting
(Business includes
election of Board Members,
special resolutions,
and Annual reports)

Tea will be served

Nominations for the Board of Directors
and non-Board liaison positions are
NOW open. Please contact an IYCV
Board Member or teacher for
nomination information.

body aware. Perfection of the body, alignment of the body, physical body. They must go towards the breath and see that the breath is also given that status. That body aligns with feet, that the body should be aligned, perfect, good, centred etc. Let the mind also be centred. Why not give centering to the mind? And so the mind also should be quiet, serene, unvibrating, unrambling. So that mind also has to be attended to. So teachers have to give this perspective to students, that often watch the breath also, and see that you do the pose for the breath and get to that. And do *Viparita Dandasana* for the breath and do it for the mind. In that case you are not going for hard calf muscles and hard quadriceps.

Yes. And there are perhaps intermediate stages which can point the way, for example, in Sirsasana if you have a problem upper back then if you focus the breath on the upper back to try to make the upper back function properly, rhythmically...

True.

...it takes you more towards the breath and it somehow shifts the emotion of the pose...

Yes.

...and then you've also talked about how the breath can be associated with certain types of emotion, for example in pranayama the inhalation is humility and then the exhalation is surrendering. So if people can go, thinking how to go from body to breath, and from breath to mind, then there are these stages where, I know you've taught, where you culture a breathisation, if you like, of the physical part, and an observation of the breath to see what the emotion is to make the mind more noble, so it's at these substages as well, so its very interesting how they arise.

Yes, True. Even in the case of the body. If you take *Sirsasana*. If you become thigh aware watch the state of mind, and become face aware. Now the face is also a physical part. Thigh is also a physical part. There are muscles, there are muscles. But when you become thigh

"Let the mind also be centred. Why not give centering to the mind? And so the mind also should be quiet, serene, unvibrating, unrambling."

aware it is a rough mind, tough mind, conative mind. But if you become face aware it becomes tender mind. So even varying body awareness, if you try to feel different parts of the body, how do you feel the skin of the palm and how do you feel the skin of the foot? Now that's also skin and this is also skin. How do you feel the facial skin and how do you feel the skin of the sole? That's also skin, but you have different mind. So even in body awareness you can make them aware. "Now start feeling your face." It is a physical part of the body. Your awareness is tender, gentle. So feel your thighs and feel your calf muscles in *Sirsasana* or *Tadasana*, it's a different mind. So within the body itself you can see that the mind can be made multifaceted, and they can realise it, they can feel it. Now when you are going to feel the breath, similarly the breath in different parts. How do you feel your breath in the nostrils? If you have to feel your diaphragm it's a different way of feeling it, it's a different mind. So like you feel the breath in the back, you feel the breath in the spine, you feel the breath on the laterals, you feel the breath in the breath, you feel it in the floating ribs, or abdomen. It's all different mind there. So the whole....

Multifaceted.

Multifaceted. Make them aware. Otherwise mind is mind – theoretically body is body, mind is mind. It is multifaceted, Make them aware. Make student aware that the body is multifaceted, the mind is also multifaceted, the breath is multifaceted.

Yes. I think this is the problem we often have with the practice is that if you say the constituents are body, breath, mind, people tend to think block, block, block.

Mm true.

And without seeing the interpenetration. Another question – often in your classes you've been critical of the way Iyengar teachers approach the subject of yoga, for example you talk of them being alignment fanatics. How would you advise them to refine their approach to the subject?

Yes basically higher teachings are all on interpretation. See when you are teaching the child, the child doesn't interpret, 'egg' or 'apple' or whatever. It doesn't interpret. It has to just learn. But higher education training is always interpretation. So the word alignment has not been properly construed, by students. Now see alignment is of the body. Actually the body can never be aligned. Because what is on the right side body is not on the left side of the body. Do you follow? It's not even body right-sided, half weight and left side has half weight. It's not like that. The organs have different sizes, dimensions. Different organs are in different parts of the body. You don't have right liver and left liver, right lung and left lung and right stomach, left stomach. What is on the right is not on the left. What is on the left is not on the right. So the body alignment itself is not a proper thing. Alignment is always in the mind. Your mind can be aligned. Like substance, water. If you put it in a vessel it is going to maintain the level everywhere. Do you follow? So water will be aligned in that vessel.

The content.

Content will be. So basically alignment is of the mind. *Samatwam yoga mukshate* is the definition. Now that *samatwam* is of the mind. The mind can be even. The body can never be even. Even if you cut your body in half it will not be even. If you have to divide the body in weight then you will cut the body in a different

shape. The two sides will be different in form, shape and volume. If you divide it in weight. So the question is whether you are going to divide in weight or dimensions? So the alignment of the body...it's not that you have to be in balance *Tadasana* not back, not front, not right, not left. So why call it alignment? It's not proper word. And it doesn't convey proper meaning also.

Right. I see.

Now how can you be aligned in *Trikonasana*? Right leg has more weight, if you are doing on the right side. Left leg has less weight. How will you align? You cannot make the weight even on two legs in *Trikonasana* or *Parsvakonasana*. Because the body has gone to one side.

Yes. It's as you say mentally and therefore internally, so that was my supplementary question. What should be aligned so that pupils do not become fanatics of alignment?

The mind should be even. So if the mind has to be even it means mind should be neutral. Mind should not be

"In an asana we have to strike neutrality of the mind, it is not polarised towards success or failure, loss or gain, excitement or anxiety or worry."

not polarised towards success, towards failure. If I am doing *Trikonasana* and I am brooding or I am having worry or I am not getting what I should have got or I could have done better, Guruji does better. I am not doing good. This is not an aligned mind. The mind should be neutral. Whether you get or don't get. The mind should be neutral. That is alignment of the mind. So in an asana we have to strike neutrality of the mind, it is not polarised towards success or failure, loss or gain, excitement or anxiety or worry. So the mind should be neutral, centred, which means that you don't aspire, there is no, what you call, brooding, there is no grudge. Otherwise

many times students start with a grudge. "You do better, I don't do better." This is not the way of practising. He does whatever he is qualified to do, I do whatever I am qualified to do.

Yamas and Niyamas.

Ah yes. Alignment is that mind should be neutral in an *asana*. When you do an asana try to strike neutrality. Balance of mind. Not going for dualities. Success, failure or loss, gain, etc. etc.

You were saying, I think it was last night, that inspiration is more important than aspiration.

Aspiration should not be there. "*Abhyasa vairagya*" [Yoga Sutra 1.12] Dispassion is the means of yoga. Now how can you say that you aspire dispassionately? It's a contradiction! In all other endeavours we must have passion. We are passionate students of art, science, whatever, whatever, business. We must be passionate students. But yoga is a spiritual subject and that's why there is a first condition "dispassion is the means of yoga". You can't be aspiring. You can be inspiring,

In the Light of Yoga

Come celebrate!!!

A very special benefit workshop will be held to honour the 87th birthday of Yogacharya B.K.S. Iyengar and to commemorate the official name change of the Iyengar Yoga Centre of Victoria.

Wednesday, December 14, 2005, 5:30 – 8:00 pm

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

All those who support the B.K. S. Iyengar Scholarship Fund with donations larger than the \$20 (+ GST) tuition fee for the asana class will be issued a tax receipt for the amount given above the tuition fee.

\$35 – Tadasana Supporter \$75 – Sirsasana Supporter

Donations of any amount are gratefully accepted at any time to the Scholarship Fund. Tax receipts will be issued.



Music and food provided! Kids Yoga Demonstration, Chanting and Asana practice with Ty Chandler.

Fees: \$20 + GST, Kids under 15 FREE

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

but not aspiring. If you aspire, you are passionate. If you are passionate then you are polarised.

I see. And you said something in the class it was again last night how often as students of Iyengar yoga we're intellectually constipated and emotionally constipated and may be even a little bit physically constipated! So could you expand on that? How this stasis arises?

Yes, both are given, taken Iyengar yoga as a very physical yoga, rigorous physical yoga. They sincerely work very, very hard. Then what happens? They become rough and tough. They become intolerant. Then they become unaccommodative, or they lose the emotional tenderness. Those who are working very hard in *asanas* they will never be emotionally tender. They will not be understanding others. They will want everyone to understand them but they will not want to understand anyone. You know physical practices always take to that state. See if you have worked very hard cleaning your house, somebody comes and spoils your house, you get infuriated. But if I just decided mentally I am going to clean my house on Sunday. Tomorrow I am going to clean my house, and somebody comes and spoils your house on Saturday, it doesn't bother much because you haven't done anything physically. You have only



planned mentally. That I will start from kitchen, then I'll go to this room, that room and finally bedroom or whatever. So you have just planned on cleaning the house and somebody spoils it, you, it doesn't agitate you much. But you have cleaned the house physically, somebody comes and slightest thing he does, he is abused or cursed. So those who put a lot of physical effort its always the case that you become intolerant. If you have put mental effort, you won't be intolerant. And that care has to be taken, if I have worked absolutely physically because Iyengar system is rigorous practice and rigorous physicality then they put a lot of physical effort and then something goes against it then they won't dare.

What you've said in the class is that we you should work actively, passively, reflectively, and then you've used a lot of other adjectives....

Yes.

...so what people are doing is they're working actively they're not working reflectively...

True yes

...they're not working passively. They're not working thoughtfully.

Like yesterday, if you use that essential paradigm every time in your practice maybe for 10 minutes, 15 minutes during your session, then you develop that mature mind. You become tolerant, you become accommodative. But if you do hundred *Viparita Dandasanas* and then somebody comes and offends you, you will slap him! But if you have done long half *Halasana* and *Viparita Karani* and someone offends you, you neglect! You have done *Pranayama*, or done passive poses, somebody says something, you neglect. Why? Because you have tolerance then. So we have to see that a part of our practice is to essential paradigm, so that we develop these qualities, we culture that mind and you don't become intolerant and have fights in all Associations. It's very, very heartbreaking, Guruji's did for so many years in all these countries, everywhere, even in India, it's same thing here also. And lot of frustration for him actually, although he doesn't show.



Fall Retreat at Saltspring Centre November 18-20, 2005

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

Fees: \$310.00 + GST members
\$340.00 + GST non-members

Registration:
September 1, members
September 15, non-members

Shared accommodation. Begin at 4:00 pm Friday with a restorative class before dinner, end after a delicious vegetarian lunch on Sunday.

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.

Yes. I know he's suffered a lot.

Yes he's suffered a lot. Such a hard work he put in, you know he did so much of good intentions and now people are fighting within themselves.

So if people practice to become gentler and tolerant then it's the right thing to practise?

Yes. True. Yoga should give you an extra tolerance then you had ever before. It has become the other way round. People were better before!

It's this benevolence again. If people miss it out...

Yes, true.

...stop to reflect.

True, true. See if reflective practices are there then you definitely...Yoga is not dangerous. But practising wrongly and under garb of yoga is dangerous. This is what happens. They say "I practise yoga regularly" but what actually they practise is unyogic and that is more harmful. If you don't practice, doesn't matter,

It can become destructive.

Yes, true.

Is that what you meant when you said it's worse that you know something not to do it than if you were to remain ignorant.

Yes. Some people are better who don't practise at all. Than those who are working rigorously, seriously, vigorously. They were better 20 years back. And people say that they were better people, and now they are unaccommodative, intolerant and hard and agitated, they agitate other, they also get agitated by slightest things. That tenderness is not good. If they don't practice this tenderness, they get that tenderness. They can develop it evilly.

Pride comes up

Pride yes. One of the saints has said that pride is most delicate thing, although it looks to be very stubborn. A slight bubble, blow a bubble on it...

A pinprick.

Yes pinprick.

Last question. What are the differences between civilisation and culture?

Yes this is all modern metropolitan life. And our etiquette. Why do we have etiquette? We show that we are polished. We are understanding, we have all the tolerance, all good qualities. But it's all face. Things that we show on the face. All the time showing a smiling face and then inside we have devilish face. So in civilisation we try to fool others. Mannerisms, etiquette

Accomplishments. People want their children to be accomplished.

Yes. Behaviour yes. Now what is the behaviour? Behaviour is always with someone else. Now if you are locked in your room behaviour question doesn't come. The conduct comes there if you are in your room all alone. What is your conduct? The conduct is on test when you are all alone. Behaviour is never on test when you are all alone.

And so the civilisation is about behaviour?

Yes it's about behaviour, that we should be good to others. Culture is something intrinsic and inherent.

Thank you. ॐ



Thank you to Meg Seaker of Kaslo, B.C., for her donation of a series of videos of Mr Iyengar during his visit to Sydney Australia. She also donated two copies of Iyengar, His Life and Work. The books and videos are now in the library for all to view.



Teacher Training and Junior Intermediate Workshop

FOR LEVELS 3 & 4 STUDENTS

with

CHRIS SAUDEK

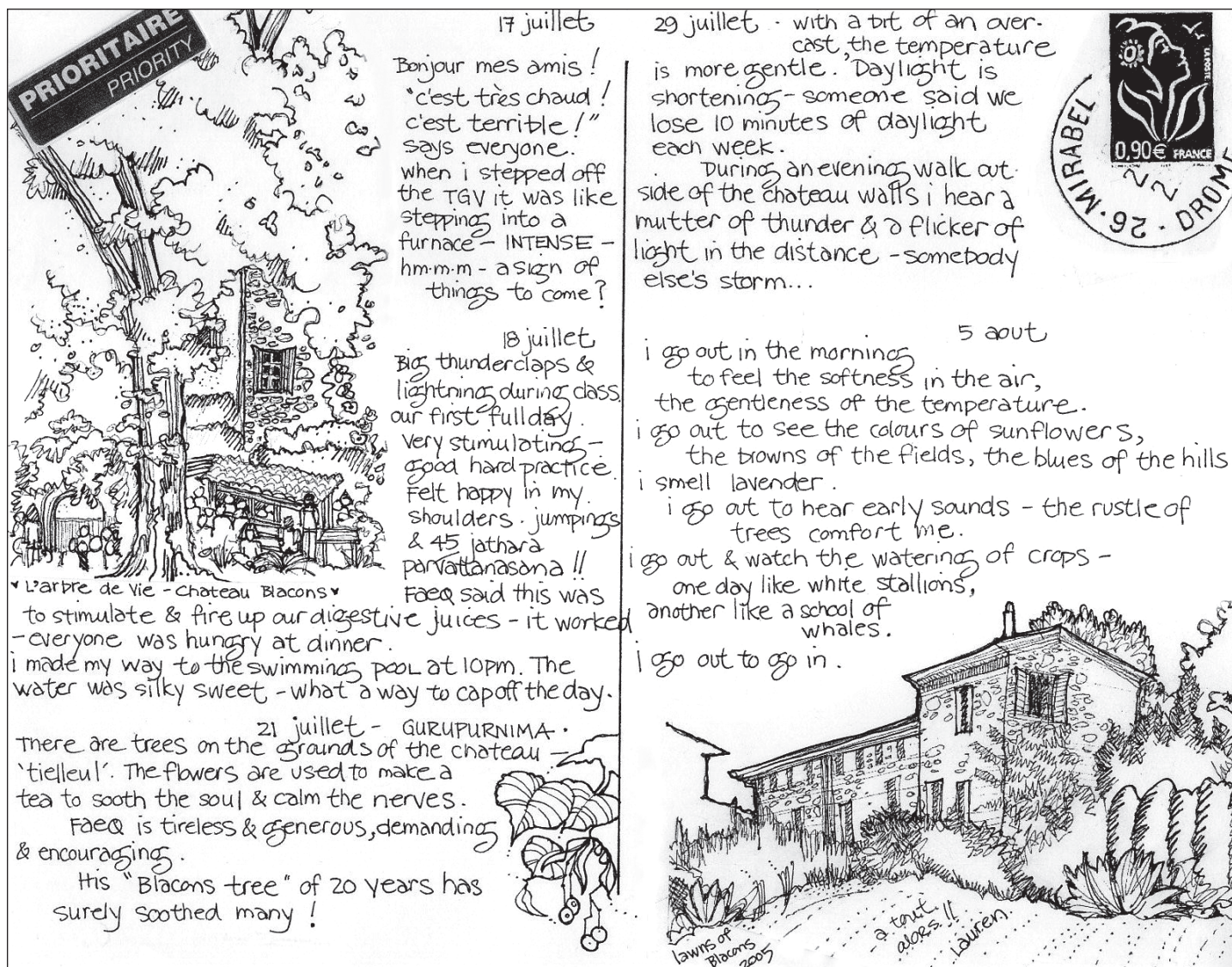
NOVEMBER 4-6, 2005

For more information call
The Iyengar Yoga Centre of Victoria
250 386-YOGA (9642)

Postcard from France

from Lauren Cox

LAUREN COX IS ONE OF IYCS'S SENIOR TEACHERS. SHE HOLDS A JUNIOR INTERMEDIATE III CERTIFICATION, HAS BEEN TO THE INSTITUTE IN PUNE SEVERAL TIMES, TEACHES SPECIAL NEEDS, PRE & POST NATAL, LEVELS I-IV, AND HAS TAUGHT IN HONG KONG. SHE IS A TEACHER TRAINER FOR OUR CENTRE AND CONTRIBUTES OFTEN WITH HER ARTWORK AND ARTICLES.



IYAC

Assessment Dates

Dec 9-11, 2005, Montreal QC

Introductory I/II & Junior
Intermediate I

June 16-19, 2006, Calgary

Introductory Level I/II

June 16-19, 2006, Saskatoon

Introductory Level I/II

October 13-15, 2006, Toronto

Sr. Intermediate I

November 17-20, 2006, Victoria

Jr. Junior II

"Every illness is in reality a part of ourselves, it is a part of our manifestation. According to yogic philosophy, diseases and suffering are the fruits of our past actions. In that sense we are responsible for what we have created. If we confront affliction through yoga, we awaken a new awareness of tolerance and endurance, as well as a true sympathy for others in their afflictions. These qualities indicate the degree of development we have reached. So why not take adversity positively? Certainly it is an alarm signal, but it also contains the seed for its own resolution and transcendence."

B.K.S. Iyengar from "Light on Life" pg. 52

Transformation at the Student Intensive

by Aidia Kapoor

Yoga Sutra 1.33: *“maitri karuna mudita upekshanam sukha duhkha punya apunya vishayanam bhavanatah chitta prasadanam.”*

At the beginning of the Student Intensive workshop, our instructors, Ty and Lauren, gave us each a copy of *Yoga Sutra* 1.33 and asked us to think and reflect upon it over the week. At first reading, I found the text to be pleasant, but could not understand why they had chosen this *sutra* for the week. “Through the cultivation of friendliness, compassion, joy, and indifference to pleasure and pain, virtue and vice respectively, the consciousness becomes favorably disposed, serene and benevolent.” It is a pleasant thought, but what does it have to do with yoga? I put the *Sutra* aside and decided to wait and see if the week would give some illumination.

We started the first day with a timed practice, and on the second day added a *pranayama* practice before 2 hours of *asana*. Each day included learning some prayers, chanting, and discussions about yoga and its philosophy. Ty and Lauren led us through a rigorous week of practice, teaching us in a demanding but supportive way that left me feeling challenged but wanting more. In the afternoons I was acutely aware of my body from the morning’s practice, and could not get Ty and Lauren’s voices out of my head. “Lift the border of the nipple chest! Don’t let that leg waver!” etc. We worked that week harder than I had worked in practice before. Deep *pranayama*, intense and strong *asana*, and conscious attention to details: It was challenging and not to be taken lightly.

Friday morning, at the end of a powerful week, we gathered together to discuss the *Sutra*. Some offered insights,

“After all, the goal of yoga may be the 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.”

B.K.S. Iyengar, “Light On Life,” pg. 11

but largely it was students sharing their personal interpretation of what the *Sutra* meant. Apparently I was not the only one struggling with the meaning, but most people seemed very interested in the “indifference to pleasure and pain” part. We discussed this for some time, with some students sharing their thoughts. But the question kept burning in my mind: What does this have to do with the yoga we have been practicing all week? I did not get my answer.

The week ended with me feeling no closer to understanding the secrets of this *Sutra* than when I had begun. Through a demanding five days of *asana*, *pranayama*, prayer, and philosophical discussion, I still could not see what cultivating a pure mind had to do with anything that we had done that week. I felt defeated, exhausted from the rigours of the week, and overwhelmed by the amount of work I knew I had still to do to progress. That night I began to question: Why am I doing this then? What is the point of this yoga? What exactly am

I trying to progress towards? What does it mean to be “good” at yoga? A week of intense practice and I feel exhausted, frustrated, and overwhelmed – what am I doing this to myself for? I knew if I could not answer these questions, then I should give up this practice altogether. Lauren and Ty had showed us this week that this yogic path is hard work and not an easy path. If I did not understand my commitment to it, I should get out now.

The next day was Saturday and in the afternoon I went with my neighbours to Beacon Hill Park, to meet and practice yoga with a friend who had also been in the intensive that week. We went through a long and gentle practice outdoors which was a welcome change from the demands of the week. I observed my neighbours, who were newcomers to yoga, laughing as they lost their balance, making faces at some of the poses, and struggling to contort their bodies. How nice it must be, I thought, for them to just stretch

and feel good without having to think about it so much!

As I lay in the grass in *Savasana*, I thought about this and wished my relationship with yoga had not become so complicated over the week. But why had it become that way? And then the answer came to me: I had been looking at Sutra 1.33 in the wrong way! It's not that we do yoga to become serene, this *Sutra* says that without the cultivation of a pure mind, yoga is simply all the work we have been doing this week. Stretching, breathing, praying, is all just stretching, breathing and praying unless we are doing this with intent – the intent to cultivate a pure mind, a mind that is full of friendliness, compassion, joy, and indifference to pleasure and pain, virtue and vice; a mind that is favorably disposed, serene, and benevolent. This is why we do yoga and this is what practice is for.

I laughed as I lay there, thinking how Ty and Lauren had given us the answer the first day, but it had taken me all week to see it! Here I had been stuck on the text of the *Sutra*, trying to take it apart and make sense of it, when all I had to do

was step back and look at it as a whole and in its relationship to my practice. And then the answers flowed. Just as in the way we spend all class on points ("Lift the border of the nipple chest! Don't let that leg waver!" etc.) we aren't truly practising until we are able to drop all that and just be in the pose, I was only able to understand the *Sutra* when I dropped the words and savoured its message: With pure intentions the practice of yoga will lead to transformation. ॐ

"As we explore the soul, it is important to remember that this exploration will take place within Nature (the body), for that is where we are and what we are. Our specific field of exploration is ourselves, from skin to unknown center. Yoga is concerned with this fusion of nature and soul because this is the essence of human life with all of its challenges, contradictions and joys."

B.K.S. Iyengar, "Light On Life," pg.6

A Leap of Faith

By Leslie Corcos

When I received a wonderful invitation to Victoria for Shirley's Junior Intermediate I/II Intensive I emailed back: "Here I am living in Yemen! I've had only 5 days of yoga instruction all year, albeit from Geetaji in Pune. Still, I can't possibly be ready for an intermediate workshop!" My friend replied, "Just come. Do what you can do. Stay at my house."

I took a leap of faith, and from August 15 to 19th drank deeply from the cup of knowledge offered by Shirley and the larger Iyengar Yoga community. Because of the skilful way in which our activities were facilitated we learned a lot from the collective knowledge of all the participants of the intensive. We processed our work with *asanas* and *pranayama*, in paired and group activities, and daily discussions.

We began with a videotape of Geetaji

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

250 386-YOGA (9642)

"Yoga releases the crestive potential of Life. It does this by establishing a structure for self-realization, by showing how we can progress along the journey, and by opening a sacred vision of the Ultimate, of our Divine Origin and, and final Destiny. The Light that yoga sheds on Life is something special. It is transformative. It does not just change the way we see things, it transforms the person who sees. It brings knowledge and elevates it to wisdom."

B.K.S. Iyengar, Introduction to "Light On Life," pg. xxi

at her 60th Birthday *Sadhana*, in which she explained the terms *bahiranga*, *antaranga* and *antaratma* as three levels of one's *sadhana* (practice). Although I had heard these words in Pune, I was now to have an opportunity to explore their meaning more fully, and this thread of the teachings turned out to be woven throughout the intensive.

I "experienced" these terms through "doing." As I flailed and even collapsed to the floor in *bhujasana* and *lolasana* it became clear that I was working with only my outermost body, *bahiranga*. Later in *janu sirsasana*, a familiar *asana* I have practiced for years, I moved into it with the ease of meeting a loved one. Because there was no struggle through *bahiranga*, I felt myself moving deeper inside, towards *antaranga* and *antaratma sadhana*. As Geeta phrased it, I was able to move "somewhere deeper, to go in to

reach the soul." The *pranayama* work has made my breathing gentler and smoother.

In our teaching practice we were teamed up with at least one participant who was working towards their senior intermediate assessment, so discussions about how to choose, sequence and link the *asanas* were very instructive. My group helped me to prepare the teaching of my *asana* by guiding me into greater body awareness and into more self-directed '*ahimsa*'.

The Victoria Iyengar Yoga community exemplifies professionalism and a deep knowledge base combined with enthusiasm and generosity of spirit. From the support and encouragement of Shirley and all the workshop participants, I have returned to California a more knowledgeable and confident teacher. Thank you all. ॐ



Sirsasana II

Team Teaching

by Yvonne Kipp

Who among teachers has not felt the tremulous anxiety of teaching in front of one's peers? The thought is always present that I could have been so much better prepared. It is common (Teacher Training) knowledge that assessment brings out everything we know and more. Under duress there is little time for artifice or posturing. What we actually know will show.

This year there was a brilliant Junior Intermediate Intensive with Shirley Daventry French in Victoria. A main idea revisited was the critical importance of sequencing of the *asanas*. A series of poses dovetail and support progressive opening in their execution. One thing leads to another: from *bahiranga* to *antaranga* to *antaratma*.



Urdva Prasarita Ekapadasana

Penetrating from the external, the body, through to the deepest inner place in the soul itself. For me, working with the Junior Intermediate I and II syllabi brings a greater awareness of sequencing generally, and especially involve the

areas of the groins.

Working with three others in a group we put together a four-pose sequence from the J.I. syllabus and team-taught these to our peers. The learning was deep. Curiosity and investigation took us to a

new level of group inquiry. One of my favorite sequences was: *Urdhva Prasrita Ekepadasana, Utthita Hasta Padangustasana I, Trianga Mukhaikapada Pascittmottasana,* and *Krounchasana*. The linking of instructions in this sequence was in the thighs rolling in and pressing back or down, shoulders down and chest up, and respecting the asymmetry of the pose.

For me, so much more depth of each pose was visible, because each teacher has his or her own perspective on the practice and teaching of that pose. Combining the various ideas and paring and implementing them became a wonderful exercise in the precise science and art of teaching. This involved clarity in the actions of the pose, clarity of

speech in presentation, expanded attention towards the class doing the pose, and understanding of the integration of Yoga as a whole system. For all involved the experience was a revelation, because the Iyengar method is profound in its clarity and depth. ॐ

Your subscription
ends
with this issue!!!

See back page.

Workshop

with Stephanie Quirk

for students with 6 months or more Iyengar Yoga experience.

This is fabulous opportunity to study with someone who has a wealth of direct experience studying with the Iyengar family.

Sunday, May 21, 2006, noon - 3:00 pm

Monday, May 22, 2006 (Victoria day), 10:00 am - 2:00 pm

Fees: \$ 160.00 + GST members
\$ 180.00 + GST non-members

Registration:

February 4, members

February 14, non-member

To register, drop in or phone

Iyengar Yoga Centre of Victoria
202-919 Fort Street, Victoria, BC, V8V 3K3
250 386-YOGA (9642)

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



Sri B.K.S. Iyengar, Honourary President

The Iyengar Yoga Association of Canada Presents Stephanie Quirk May 25-28, 2006 at the University of Victoria, Victoria, British Columbia In conjunction with the IYAC AGM

All Iyengar Yoga students and teachers are welcome!

Thursday, May 25

10:00 am - 2:30 pm Registration
3:00 pm - 6:00 pm Asana Class with Stephanie Quirk
(Dinner provided)

Friday, May 26

9:00 am - 5:00 pm Asana Class with Stephanie Quirk
(2 hour break - Lunch and Dinner provided)

Saturday, May 27

9:00 am - 5:00 pm Asana Class with Stephanie Quirk
(2 hour break - Lunch and Dinner provided)
A Celebration with Yoga and Music Sunday,

May 28

8:30 am - 11:30 am IYAC Annual General Meeting
(Light breakfast buffet provided)

Costs

Total cost for the weekend:

\$400 + tax before April 10, 2006
(includes lunches, dinners & accommodation
throughout the weekend)

\$440 + tax after April 10, 2006

Conference only: \$265 + tax

Extra accommodation: \$45 + tax per night (includes bed & breakfast in a private room). *Call the University of Victoria Housing office at 250 721-8395 to book extra nights.*

To Register: Cheques made payable to the Iyengar Yoga Centre of Victoria and sent to: 202-919 Fort Street, Victoria, BC V8V 3K3

Please mark IYAC Conference on the envelope.

For payment by VISA over the phone, please call the Iyengar Yoga Centre of Victoria: 250 386-YOGA (9642) between 10:00 am - 1:00 pm Pacific time.

Practicing Yoga

Jane Munro

George, the alarm-clock-cat, scratched on the bedroom door at 6 a.m. *Tapah svadhyaya Isvarapraiidhanani kriyayogah*—one of the few sutras I’ve managed to memorize—came to mind. Right: “Burning zeal in practice, self-study and study of scriptures, and surrender to God are the acts of yoga.”

Before starting *pranayama*, I fed the tabbies, went outside to grind the coffee so the buzz wouldn’t disturb my sleeping husband (a few stars dimly visible through the damp overcast), and prepared the fruit for our breakfast. I don’t wake up quickly; the chores give me time to surface, and make it easier to ignore Bob and my “to do” list for a while. They’re part of a bargain with the fear of being selfish when I disappear into one of my practices.

I’ve returned to practicing *pranayama* lying down, supported by a bolster. In class, a teacher corrected my neck by running her thumbs down the muscles from skull to upper back and pressing firmly into their roots where they attach to the spine. I know they knot up. It’s a challenge to keep the nape soft as the neck elongates and the head tilts far enough forward for the chin to rest in the hollow of the throat. Lying down helps.

My first attempt at following the breath failed. Clearing my mind was as challenging as relaxing the neck muscles. On a long exhalation, I imagined my thoughts floating out across the clearing like strands of fog. Curling round spruce branches, joining their drapery of lichen. Hanging out in the forest. Then, a little grief arose, as if I’d just banished myself.

Remembering how helpful it had been to write as if I were already dead (removing any possibility of outcome), I

Remembering how helpful it had been to write as if I were already dead (removing any possibility of outcomes), I tried following the in-breath as if I’d been permitted to wake up my body after it had died.

tried following the in-breath as if I’d been permitted to wake up my body after it had died. That got my attention. I felt a current of air like a creek flowing through my nostrils, pouring down the back of my throat, pooling in my lungs, and the lungs expanding rib by rib to take the breath in. With its retention, I could feel a tingle in my arms, fingers, shins. Then, the out-breath—across the clearing, into the trees—and the emptiness when it was gone, gut drawn back to rest on the spine, waiting for that little lift of the diaphragm, the return. Below the house, surf: a wave building, traveling a long way, spilling from its crest onto the beach, pulling back through gravel into ocean, and then another wave rising—like breath.

After half an hour, I walked downstairs with a big grin for Bob, who was already eating his breakfast. When I returned to my study the worries were back, but I could deal efficiently with the “to do” list.

The mysterious thing is that even my far-from-expert *pranayama* practice has been fruitful. The first winter I managed to do it most days was also the first winter I didn’t get a cold. I began to sleep easily for eight hours most nights. And, I began to crave my *asana* practice. So, why does taking time for it (and my writing and *asana* practices) remain a juggling act?

I know the voice who calls me selfish. Over the years, I’ve assembled a defense

against her. It works, up to a point. So, there is something else involved. Maybe laziness or inertia: getting carried along in a current of stuff that seems pressing and takes exertion to interrupt. But what if the very thing I love—feeling absorbed—triggers a subtle fear? Do I equate the nattering of my brain with staying in control of my life?

Back to the sutra and “the acts of yoga,” including *Isvarapraiidhanani*—surrender to God. I’ve been exploring mantra use, but in the fashion of a toddler who, from time to time, notices a yellow truck and pushes it around the room. Could I trace my fear of surrender to its root, apply pressure, and let my mind discover what it would be like to release that grip? Would this ease my entry into my practices? A balancing act: self-control, mindfulness, and then...whoosh: letting go. Again, it’s like the breath. Or a wave, spilling over, surrendering its integrity. Those steady crashes blooming on the beach below my study.

There’s so much to learn! Sometimes curiosity is the cat calling me to the mat. ॐ

Short WORKSHOP



postcard from france: a blacons experience

With Lauren Cox

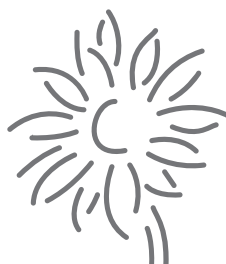
Saturday, February 11, 2006
11:00 am - 2:00 pm

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

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

Victoria Iyengar Yoga Centre volunteers are everywhere

Thank
you!



CLEAN-UP

Karin Holtkamp
Wendy Boyer
Leslie Hogya

PAINT TOUCH-UPS

Keiko Alkire

CLOSING CEDAR STUDIO

Bob Maher
Rosemary Barritt
Bruce Cox
Jim Riddell
Monica Dimofski
Sue Riddell
Nathan Cox
Britta Poisson
Diane Nadeau
Caron Rollins
Ty Chandler

Hilary McPhail
Byron Smith
James Currie-Johnson
Silvia Vilches
Tom Barritt
Greg Sly

HANGING BLINDS

Rosemary & Tom Barritt

WORM GODDESS

Many people take care
of our worm composting
system including:
Laura Roy

Short WORKSHOP



Winter Solstice Workshop

With Ty Chandler

Saturday Dec 20, 5:00 - 7:00 pm
Sunday Dec 21, 5:00 - 7:00 pm

Fees:
\$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.

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 19 - 23, 2005
6:30 - 8:00 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

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



In our mailbox

Greetings,

My husband and I moved to Gabriola Island at the end of May, and now that we are more or less settled in I want to take this opportunity to thank everyone at Iyengar Yoga Centre of Victoria for the wonderful environment you have created in the yoga space at 919 Fort Street. I was fortunate to have spent almost two years in Victoria, and during most of that time I was signed up for at least two classes a week.

The professionalism and compassion of the teachers, staff and volunteers is very moving, and I especially experienced the depth of these qualities during the time I spent in the special needs class. Of course every class I attended, and every teacher who taught me during my stay in Victoria was special. I especially want to thank Linda Benn, Leslie Hogya, Ann Kilbertus and the volunteers in the special needs class – your support and skilfulness benefited my entire body and mind and I am happy to report that I have full mobility in my shoulder and arm (I'm still working on the strength part). I have been attending yoga classes on the island and hopefully in the fall I will be attending Kelly's classes in Nanaimo.

If anyone is coming this way please drop by.

Once again thank you for the quality, integrity and mindfulness that each of you contribute to society.

With palm to palm, Namaste
Vicki Robichaud

A love letter to my first three Yoga teachers on the occasion of my fortieth birthday

Almost six years ago I took my first Iyengar Yoga class. I had been attracted to yoga for years but had not pursued it. At the time of my first class I was an overweight smoker, resentful and angry to be back in Victoria having lived happily and creatively in Toronto for ten years, but...life such as it is had different plans for me.

We all have our own yoga beginnings. It was my second term with Linda Benn that resonated, and this is where my love letter begins. I consider Linda Benn my first yoga teacher and given the right occasion (my fortieth birthday for instance) I can become quite sentimental because yoga has become so important to me. A life without it? Unthinkable. Linda's combination of warmth and reserve had me confused and things felt a bit upside down. No amount of well executed *trikonasanas*, eagerness and sincerity could catch her attention, yet she seemed very attentive to the guy next to me...what was so special about him? My blurted out questions and curiosity

were not necessarily encouraged or praised. I remember enthusiastically asking her after class one day about "Light on Yoga", and she suggested that I start with other "simpler" yoga texts to begin with (remember, this is all filtered through my memory). She never did praise me, or appear to notice that I was working so hard. "Why?" I wondered, but would then find myself quickly distracted by her teachings. Looking back I can see that unbeknownst to myself I was indeed "working hard"; I was learning to find my own sense of self worth. If Linda had told me that I was "great" or "special", how wrong that would have been. How did she know the work I needed to do? I don't crave the praise or need a feeling of specialness so much these days. I attribute a truer sense of my self worth to Linda and her teachings, without question.

My second teacher was Ty Chandler. My first class with Ty was the week that her Mother had died. She informed the Sunday level one group that she was in mourning and, through clearly bereaved, proceeded to teach. I felt sympathy, empathy and compassion, but I was also intrigued by her ability to be so open and then so quickly deflect the energy off herself and direct our attention to her teachings. That class has stayed with me ever since.

My third teacher is Lauren Cox who just today demonstrated what seemed to me a flawless *Parsva Bekasana* at age 53. Why is it that it is Lauren's image that comes to mind when I know I can and should work harder? Lauren's silence speaks volumes.

Six years later, I am a fit non-smoker with no regrets. Yoga has enriched my life. On the occasion of my fortieth birthday I give gratitude to the lineage of teachers: my first three teachers Linda Benn, Ty Chandler, and Lauren Cox, our senior teacher Shirley Daventry-French and especially B.K.S. Iyengar for bringing me this gift of yoga.

Namaste, Karin Dayton

*"Pain comes to guide you.
When you have known pain,
you will be compassionate.
Shared joys cannot teach us this."*

B.K.S. Iyengar, "Light on Life," pg. 52

IYENGAR
yoga centre
calendar

NOVEMBER 2005

- 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 Friday Night Video
- 18-20 55+ Fall Retreat at Saltspring Centre with Leslie Hogya and Wendy Boyer
- 26 Teachers' Meeting

DECEMBER 2005

- 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
- 20-21 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
- 16-19 Introductory Level I/II Assessment in Calgary, AB
- 16-19 Introductory Level I/II Assessment in Saskatoon, SK

JULY 2006

- 10-15 Teacher Training Intensive - Introductory Levels with Linda Benn, Leslie Hogya, Ann Kilbertus

AUGUST 2006

- 7 -11 Teacher Training Intensive - Junior Intermediate Levels with Shirley Daventry French
- 20-25 Footsteps of Patanjali Retreat at Saltspring Centre with Shirley Daventry French & Leslie Hogya

SEPTEMBER 2006

- 28 Sutra Workshop with Shirley Daventry French
- 29-30 Going Deeper with Shirley Daventry French

OCTOBER 2006

- 13-15 Senior Intermediate I Assessment in Toronto, ON

Junior Intermediate Workshop
For levels 3 & 4 students
with Manouso Manos

Manouso Manos is one of the few teachers who has enjoyed Mr. Iyengar's constant supervision for over two decades. He holds an Advanced Senior teaching certificate, awarded by Mr. Iyengar to only two teachers in the United States.

In class, Manouso methodically lays a solid foundation and progressively refines each of the asanas. His dynamic teaching style, insight and enthusiasm, combined with his in-depth knowledge of yoga, has made him an extremely popular workshop teacher throughout the United States and internationally.

April 14-16, 2006

Friday, April 14, 6:00 - 9:00 pm

Saturday, April 15, 10:30 am – 1:30 pm, 3:00 - 6:00 pm

Sunday, April 16, 10:30 am – 1:30 pm

Fees: \$250.00 + GST members
\$275.00 + GST non-members

Registration:
January 20, members
January 27, non members

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

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

VICTORIA IYENGAR YOGA CENTRE PRESENTS

*The Heart
of Yoga*

**An Intermediate Workshop
with Shirley Daventry French**

**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, 11:00 am - 2:00 pm, 3:30 - 5:30 pm

Sunday, Jan. 29, 12:00 - 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 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

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

January 27-29, 2006



Time to Renew!

This is a reminder that the
Iyengar Yoga Centre of Victoria
membership expires
on December 31, 2005.

The membership subscription fee is
\$40 + GST (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: _____

Address: _____

City: _____

Postal Code: _____

Country: _____

Phone: _____

E-mail: _____

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

☐ Receipt required