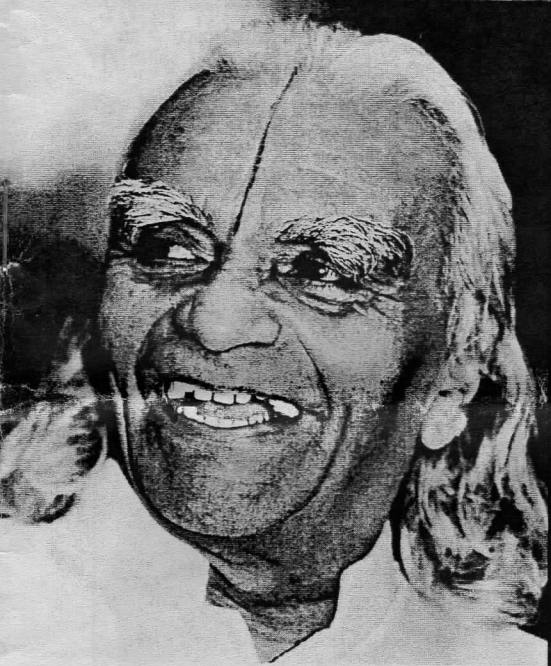


Yoga Vancouver

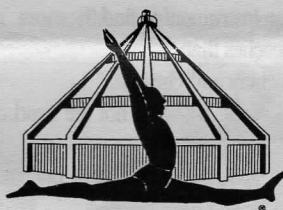
Iyengar Yoga Vancouver Newsletter

SUMMER 2005



“Balance is the state of the present – the here and now. If you balance in the present you are living in Eternity.”

B.K.S. Iyengar



B.K.S. Iyengar
Yoga Association

Yoga Vancouver is distributed to members, associate members and other subscribers. For information on membership, or to contact the Board of Directors, write to:
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Taking Care of Bellur

By Louie Etting



Photo by Louie Etting

Bellur Krishnamachar Sundararaja Iyengar, more widely known as B.K.S. Iyengar, was born on December 14, 1918, in the village of Bellur, in the Indian state of Karnataka.

This past December Mr. Iyengar invited local and international students to join him in going to Bellur to attend the inauguration of the world's first Patanjali Temple, constructed in the intricate classical style of the ancient temples of South India. About 50 of us made the journey, an hour by plane, a day by train.

On the day of the inauguration, we were served a delicious traditional breakfast under the tent at the temple. After the ceremonies, which lasted almost seven hours, we were again served vast helpings of wonderful food; a feast the entire village was invited to join.

We were in awe of Gurujī, who remained right at the front with those leading the Puja, focused, calm and fully present, hour after hour, through rituals that included the decoration of a marble bust of Gurujī's late wife, Ramamani Iyengar, and a re-enactment of the marriage of Rama and Sita.

The temple is merely the latest in a great many gifts to Bellur village from Gurujī, the Iyengar family and students, all administered Bellur Krishnamachar Seshamma Smaraka Nidhi Trust.

In the past, Bellur has suffered from a lack of health and educational facilities; alcohol and other substance abuse has also been a serious problem.

The Trust has provided the villagers with a water tank with a capacity of 50,000 gallons, ensuring the availability of clean water. Children in Bellur attend "Gurujī's school." In 2003, a yoga hall, which is also used as a community centre, was added as a top floor to the school. Soon a second school will be built - a high school for girls. Plans for further developments include a medical clinic and technical college.

Some of us know that our lives in the west are connected with, affected by and affecting lives elsewhere. Often we don't know how to express this sense of inter-connectedness in a practical way.

B.K.S. Iyengar shows us what is possible. I am filled with a positive sense of what is not only possible through yoga but part of an integrated life practice.

There is work for all of us to do in our villages of birth. And we now have the option of contributing to developments in India through the projects in Bellur. For details on how to contribute to the Trust, visit www.bksiyengar.com.

Louie Etting is a certified Iyengar teacher and director of The Yoga Space (www.theyogospace.ca)

Geeta's 60th Birthday Workshop

By Bridget Donald

From her vantage point on the front platform, Geeta seemed able to see every aspect of each individual's work, and she tailored her instructions accordingly. The teaching was inspiring and challenging, with points so incisive that "basic" poses like Urdhva Hastasana in Tadasana involved very deep and, to me, sometimes painful, work.

The surprise appearance of Mr Iyengar was an amazing bonus; I had only expected to catch a glimpse of him from a distance at his birthday dinner, not to experience his teaching.

Mr Iyengar would enter the gym quietly during the first half hour of class, and after walking around and observing the entire group, would add his remarks to Geeta's. His opening comment of the day would often begin, "Nobody -- not ONE of you -- is . . ." -- and then would identify an action we were not getting, like turning the back thigh properly in Parsvakonasana or pressing the inner thumb nail down in Urdhva Dhanurasana.

The teaching points were many, and fortunately, the entire sadhana was recorded so that I can supplement my sketchy notes at some point. What has stayed with me most clearly is an idea that I feel gives a macro view of the sadhana: asana practice as parikrama, or circumambulation.

Parikrama (also called pradakshina), is the practice of walking around a sacred person,

image, object or temple. Hindus and Buddhists travel clockwise so as to keep the sacred entity on the auspicious right side of the body.

In any given asana, we have to turn the limbs in the correct directions to find the alignment, stability and, ultimately, the tranquility of the posture. As most practitioners discover quite quickly, the groins and other circles of the body don't usually turn the right way unbidden. Therefore, the mind has to travel around the body, checking on these points in its parikrama. When the mind and body unite in this way in their circumambulations, they pay homage to the soul.

One of the central messages of the sadhana, an observation that came up repeatedly, was that our work was head-driven when it should be heart-centered. The parikrama analogy takes the aspect of external effort, the training of bone and muscle and brain that we are all familiar with, and unites it with the devotional aspect of yoga.

So, for example, Mr Iyengar says that in Urdhva Dhanurasana, we have to rotate the thighs from the outside in -- not once, but 108 times. In Utkatasana, we were asked to turn the thighs from the outside in and the upper arms from the inside out. We were then asked to "circularize the limbs" in the same way in Virabhadrasana III, which helped the balance quite a bit.

In Virabhadrasana III, there was another important instruction, involving the head. We were asked to look at the floor ahead of the front foot instead of looking forward, as usual, so that the eyes, head, and ego could become quiet.

Looking down softened the experience of the pose, releasing me from the brain's perpetual swirl of points and into a more reflective space -- an orbit I plan to enter more often.

Bridget Donald is a certified Iyengar yoga teacher and president of the B.K.S. Iyengar association.

The event: A five-day Sadhana (Practice), in honour of Geeta Iyengar's 60th birthday, December 9-13, 2004. Held at the Hindu Gymkhana, Pune -- the site of Mr Iyengar's first Pune classes in the 1930s

Program: Morning: asana class, 2 1/2 hours
Afternoon: chanting of the sutras, 2 hours
Evening: pranayama class, 2 hours

Participants: About 550 in all, from 26 countries. About a dozen from Canada attended, with B.C. represented by Ingelise Nherlan, Shirley Daventry French, Louie Etling, Val Speidel, Phofi McCullough, Alison Yarwood, and Bridget Donald.

Thirty years of change in Pune

By Ingelise Nherlan

Thirty years ago Pune was fairly quiet and Ferguson College Road was easy to cross. Water buffalos shared the road and Blue Diamond was the hotel in town.

Now the Meridien shines in all its marble glory and you run for your life if you dare to cross Ferguson College Road.

So much has changed. But the people of Pune still flash their warm smiles when you meet them in the street, and the storekeepers still bend over backwards to help you find what you need.

As we humans age and slow down, the cities we live in undergo the opposite transformation and our planet -- well, let's hope we wake up in time. Yoga is, so obviously, vital for everything and all to stay in balance.

The institute also has changed. It is not, anymore, "the good old days." And as we change and everything around us changes, Iyengar Yoga remains the ancient, ongoing purity and truth that makes every study visit a different growth experience. Each time it gives me exactly what I

need, and again and again and more and more makes me realize what an enormous gift Iyengar Yoga is to humanity.

I will never forget the English lady who is badly crippled after an automobile accident. The healing team in Britain had told her that she should prepare to be in a wheelchair. I chatted with her one day when she told me her story and with her big, contagious smile she said, "I told them 'I'm not going in a wheelchair. I'm going to Pune.'" And she did, and she is not in a wheelchair. Does it get any better?

• Geetaji's five days of teaching seemed to make the outside world so utterly unimportant. The mind, the senses, all came into one focus and time stood still.

In pranayama she teaches us to work: "as if the brain is nonexistent. Shoulders and legs are nonexistent. Only spine and brain exist."

"Chest like Sarvangasana. Abdomen like Sirsasana."

"Our intellectual capacity has to be cleansed very often to keep clarity."

"The action in poses should make an imprint."

"Cheerfulness comes from purity."

• Prashantji teaches:

"Do the right pose, not the correct pose."

"Doing it symmetrically is not Yoga."

"Alignment is to create equilibrium. You cannot have a photo of an aligned pose because you will be camera-conscious."

"The body is an instrument to find."

• And Gurujii teaches that:

"There are teachers and cheaters."

"Move the tail of the tailbone, not the head of the tailbone."

"Shakti, Yukhti and Bhakti represent body-power, intellectual power and devotion."

Thirty years ago, when I saw the Indian students kneel and touch the feet of the master; I thought to myself how beautiful it was but so foreign to me. And now, from my heart it is spontaneous.

I feel there are two ways in which I can give thanks to Gurujii, Geetaji and Prashantji: to kneel in gratitude and to teach Iyengar Yoga to the best of my ability.

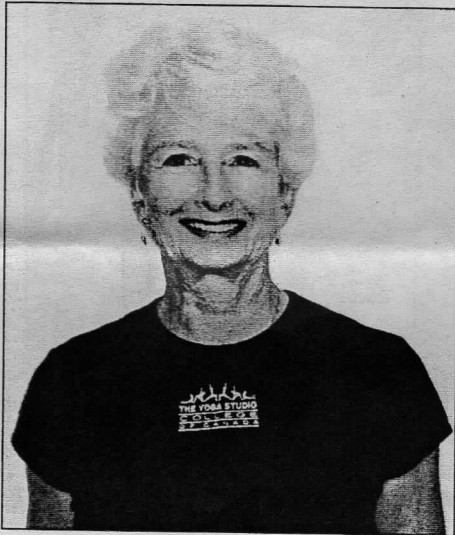
Oh Yes. Pune has changed, and, over the years, so have I.

Ingelise Nherlan teaches in West Vancouver. You can reach her at ingelise@sbau.ca or at Room for Yoga, 604-926-6985.

Workshop report: Margot Kitchen

January 28, 29 and 30
Yoga Tree Centres,
New Westminster

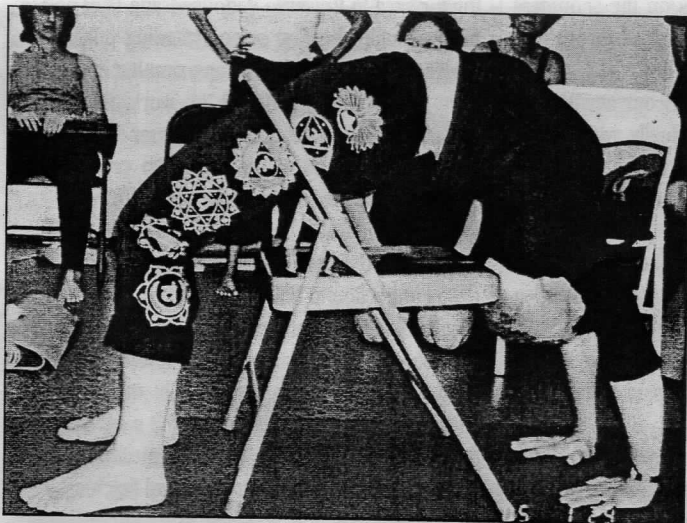
By Niki Karmali



Margot Kitchen

*"Why do we do this yoga?"
"Can we find balance in our
hectic lives between home,
job and self or even spirit?"*

These were some of the questions that opened Margot Kitchen's workshop one late January Friday evening at Yoga Tree Centre in New Westminster. Margot then proposed that we embark upon a quest to bring more reverence to our yoga practice.



Corrie Vorlauffer demonstrates Urdhva Dhanurasana from a chair.

She wanted to bring us from the outside to within on many different levels, or as Guruji has so eloquently stated, "from skin to soul."

As we sat quietly contemplating reverence and moving inside, she described the neck movement into Jalandhara Bandha as that of a kitten whose mother has lovingly lifted her by the scruff of the neck. Further, the head was to gently drop down with the exhalations as a ripened fruit bows its tree branches.

We gathered our crepe bandages, as requested, and willingly left our bustling world outside to sink cosily into Supta Baddha Konasana. We were mildly surprised when, instead of the customary practice of wrapping and cocooning our heads, we used those bandages at the other end of our bodies to "plug the tailbones," thereby softening and opening our groins in the bound angle pose. No giggling please...it works! After some soothing, refreshing Pranayama, we turned over and sank into our bolsters in a supported Adho Mukha Virasana, and then stretched up into Adho Mukha Svanasana.

Here Margot introduced another key point to her workshop: along with reverence exists integration. We were encouraged to allow all those yogic movements involving arms, legs, hips, and shoulders to merge and integrate with the breath into the postures. This awareness gave a wonderful flow to the whole weekend.

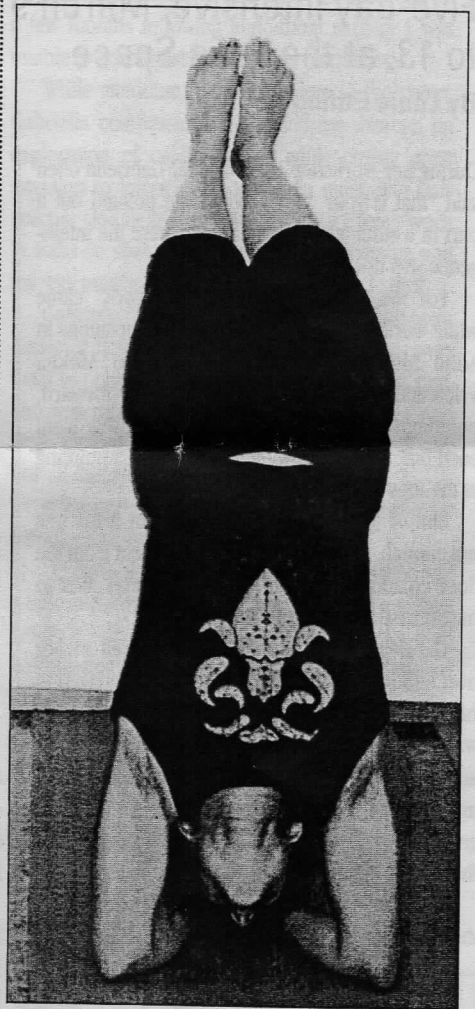
Salamba Sirsasna followed, and again we integrated all of those subtle movements of balance and counterbalance from top to toes, which ripple through the body towards perfect alignment in headstand.

Next, a chair was used for Salamba Sarvangasana, followed by Upavistha Konasana with the head blissfully supported by the chair seat. Then, we climbed through the chair and were shown the correct placement of the pinkie and ring fingers and the thumb for digital Pranayama.

We were to merely narrow the nasal passages, no pinching. And Margot invited us not just to take the air in, but to say, "Here I am, open, to be given breath, to be filled!" We were to make each breath one of deep gratitude.

By the end of the evening, we were all breathing in gratitude, and very open to the treats yet to come. Our weekend with the gentle, wise and joyful teacher from Calgary had begun.

Niki Karmali studies yoga with Franklin Schryver in North Vancouver and is also working with Ingelise Nherlan towards certification.



Mr. Iyengar gave this version of Viparita Dandasana to Margot to help her learn to use the legs to open the chest in backbends.

"I've noticed with many students that their backbend is all in the chest with little or no work going on in the legs," Margot says. "The idea is to open the chest from the action in the legs as well as taking bottom tips of the shoulder blades deeply into the back."

"One of the reasons Guruji introduced Urdhva Dhanurasana from a chair was to have students use legs to get the lift and to lift the pubis toward back of chair - this makes more equality in the pose in the action of the legs and the opening of the chest."

If you'd like to experiment with this variation, start with the body warm and the chest open. Include Viparita Dandasana in a chair in your preparations.

Come into position for Setu Bhandhasana with toes touching the wall, feet under knees. Place the hands as for Urdhva Dhanurasana, and push up, to rest the crown of the head on the floor. Bring the hands into Sirsasana position, then walk the feet up the wall, straightening the legs to open the chest. To come out, kick up into Sirsasana and come down.

Workshop report: Gabriella Giubilaro

Five-day intensive, March 9
to 13, at the Yoga Space
By Louie Ettling

During her workshop in Vancouver Gabriella often said "that is your work," when she pointed out a part in a student's body or asana where the intelligence was not yet evident.

For me, the realization of "my work" came while working with four different hand positions in Adho Mukha Svanasana and in Adho Mukha Vrksasana: fingers and palms classically forward, pointing towards each other, pointing away from each other, and finally, fingers and palms pointing at the toes when preparing to go up.

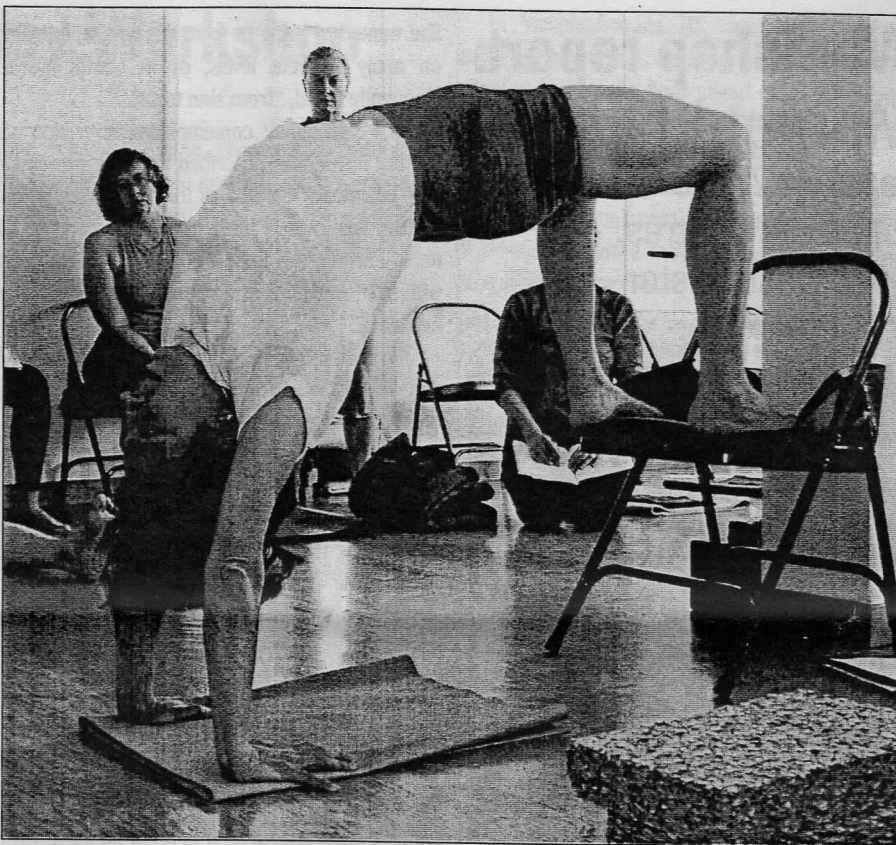
Simply working on straightening my arms was not enough. I need to get more movement from the floor up and through the ribs of the armpit chest to maximize the lift up into the pose.

Gabriella demonstrated this point well in her own Adho Mukha Vrksasana when she managed to raise her armpit chest by a couple of inches. The work of the arms was repeated in Virabhadrasana I, and I have since realized that in my Bakasana practice I am not able to straighten my arms as I do not get the movement from the hands up enough past the area of the armpit chest and into the shoulders.

After the workshop, I asked several participants this question:



Bridget Donald extends through the arms in Urdhva Hastasana



Gabriella demonstrates opening the ribs in a chair version of Urdhva Dhanurasana.

Did you have a particular sense of "your work" coming out of Gabriella's workshop and how would you describe "your work"?

Here are their answers:

Kelly Murphy:

From the beginning of the first session, Gabriella began building not only the training work we needed to develop muscle intelligence but also the scaffolding for the poses she would teach over the subsequent five days. At first we did Adho Mukha Svanasana, which told her where our shoulder work was and so she took us to the basics of Urdhva Hastasana and a focus on the shoulders and back body which she reinforced throughout the workshop.

Over and over, we deepened our attention to the base of each pose and gradually, without disturbing that, added awareness.

From the pressing of the bones of the base of each pose she added the work of the skin and flesh. Inner groins, tailbone action, sacrum action, back ribs, soft belly, relaxed throat open top chest and quiet brain were the focal points. Working from within was the underlying theme. "Sincerity is not enough," she said, "you must train the muscles."

Gabriella wanted to give everything she had. Her generosity and warm spirit supported exploration and extended our stamina. I have never held

Sirsasana so strongly, nor done so many backbends without some residual pain.

Wendy Boyer

Gabriella asked me to come forward in class as an example of someone who was pushing the inner groins forward in Prasarita Padottanasana. I have been working with the instruction she gave to soften the inner groins. I have found I have been able to soften when, with my legs ant the wall and hands on the floor, I press femurs back to the wall and move the tailbone in to the body. I find it much easier to get both actions when bending forward in Prasarita Padottanasana (full position) than in the first stage (standing position) where I cannot get the actions simultaneously. I have also found it useful to work in supta konasana on tiptoes, lifting the inner heels and moving the femurs to the ceiling to create that space in the abdomen that Gabriella was so insightful about.

I loved Gabriella's passion for yoga and her deep connection to B.K.S. and Geeta - sometimes I thought I heard their voices, so strong was that link. She's beautiful, passionate and funny with an intensity for the work that brought out my best effort. Despite the all the work, I felt a softness in the groins and abdomen. That's the piece I will try to integrate into both my practice and teaching.



Gabriella and Leslie Hogya assist Riitta Wrede with the work of the thighs.

Deb Peake:

"Your work" as relayed to me by Gabriella is to access and open my "stiff rrrrrribs." Sunday morning offered a dynamic session on shoulder and chest awareness. Gabriella talked of making the distinction between these areas - which needs more attention, one or the other, perhaps both. A pose that stood out for me involved a backbend using a chair. The set up: chair to wall, sitting in Sukhasana in front of the chair, shoulder blades touching edge of seat. A strap tied to bottom rung and draped over the head of chair. Arms bent, up and overhead, holding the strap and walking the hands toward the chair. Head goes back and can be supported with a blanket or block. This pose maximized the space for my ribcage to expand. It was a light bulb moment when I realized my potential and the continuous work needed to reach it.

Kathryn Wiggins:

One of so many aspects from the five days that was helpful and inspiring for me was our work in Ardha Chandrasana.

Over this past year I have had increased back and hip pain with decreasing stability in the standing poses and inversions. Our work in half moon helped give me a deeper understanding of making space in the hip joints, of taking weight away from the joint, not compressing it. We can damage femur with too much compression. The emphasis

was on doing the pose properly, which sometimes means relearning the pose. To change the pose to the proper pose we have to give up balance [in this pose], go to the wall, learn a new way, and then go back to find the balance. Undo bad habits.

Here is what we did: the lower leg stays bent until the upper leg is parallel and stretched. Get the lower leg buttock in, bend the knee and turn, rotate and get the buttock and tailbone in without taking the thoracic chest back. Then straighten the lower leg maintaining what you have created, remembering to straighten only after doing the work in the upper leg first. This is healthy for the abdomen, and there is no compression.

Upper [back] leg: Remember, to access proper action in the upper leg, initially keep the lower leg bent. This allows you to get the upper leg parallel, stretched and lifted to keep the pose lighter and not heavy in the hips. It also allows you to get the upper hip and ribs rotated. Push the ball of big toe away from you, suck the top of knee in, keep the ankle "solid" by taking the upper calf down and the lower thigh up.

If at a wall, face the wall, upper leg toes

and chest on the wall, hips not touching the wall.

Ann Kilbertus:

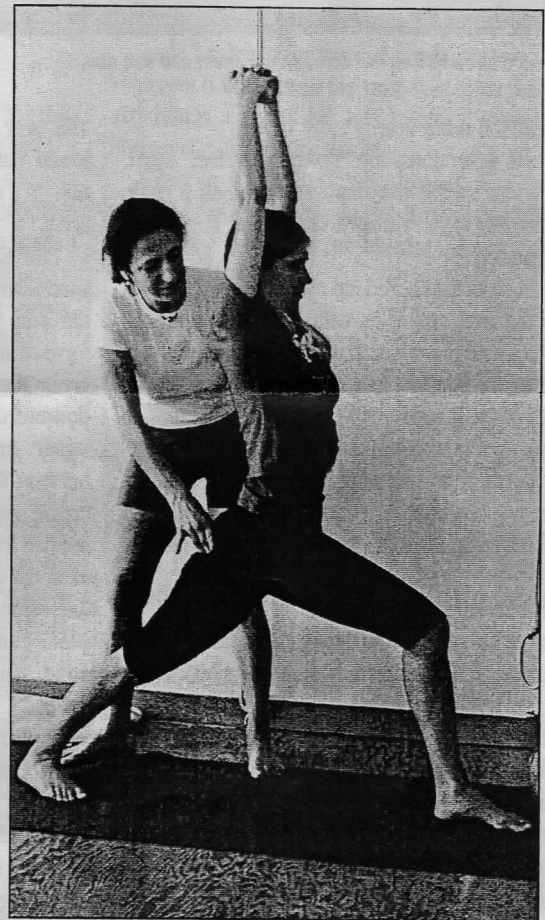
My work during Gabriella's recent workshop was to stay cool and quiet. Due to a skin rash that rose up a few months following abdominal surgery I was unable to participate in the larger workshop.

While attending to all the others in the room, Gabriella compassionately guided me through an exploration of cooling poses while paying great attention to keeping the abdomen quiet. Not only was her skill in linking to Guruji's and Geeta's work in India so obvious, but her care, compassion and joy was most encouraging to my humbled spirit.

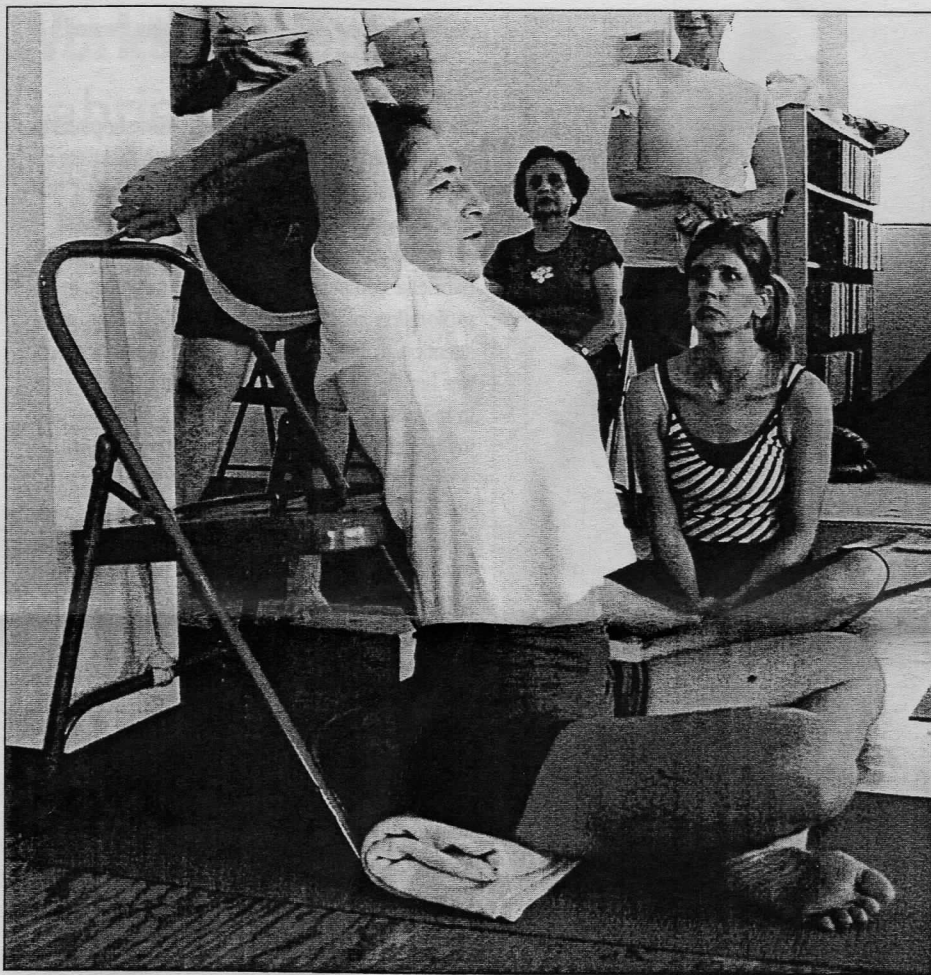
Gabriella made sure that I understood the principles of how to work so that I could take away tools to continue this exploration on my own mat. She was most generous with her knowledge and freely shared all that she could think of to help me. For all this attention I am most grateful.

A few poses and ways of working with poses for a cooling practice:

Do Savasana, calves on the chair. The head has a little support. Strap the thighs about three inches below the knees, so that they are held rather than holding themselves, hip width or a little wider. Stay here for a long time (15 - 20 minutes, if it is totally comfortable). Go back to this one if any poses



Deb Peake in Virabhadrasana I



Using a strap and a chair to open the chest and stiff ribs.

create too much heat.

All inversions are done with feet apart. Sirsasana at the wall, Saravangasana off a chair, Supta Konasana with two chairs and thighs well supported.

Viparita Karani is done over a bolster. The legs up the wall are wide, with a strap around the ankles, and feet wider than hip width. The student comes out into loose Swastikasana, with thighs on the bolster. It is very important that the full thigh is supported to maintain quietness in the abdomen.

Forward bends are done with the trunk completely supported, e.g. Baddha Konasana, Janu Sirsasana, Upavistha Konasana, Paschimottanasana.

Nicola Tiburzi:

I came out of this workshop with a greater understanding of how to "stretch, even to the bones."

My work of opening the chest began with the arms. Last year, to balance excess mobility in arm joints, I was told to resist the lower arm up in Adho Mukha Svanasana, but even while integrating this action I was not able to stretch my arms without pain in my elbow joint. I resumed using a slight bend in my elbows even though I lose access to some of the shoulder and dorsal spine opening.

This year I hesitantly followed Gabriella's instruction to "stretch fully the arms."

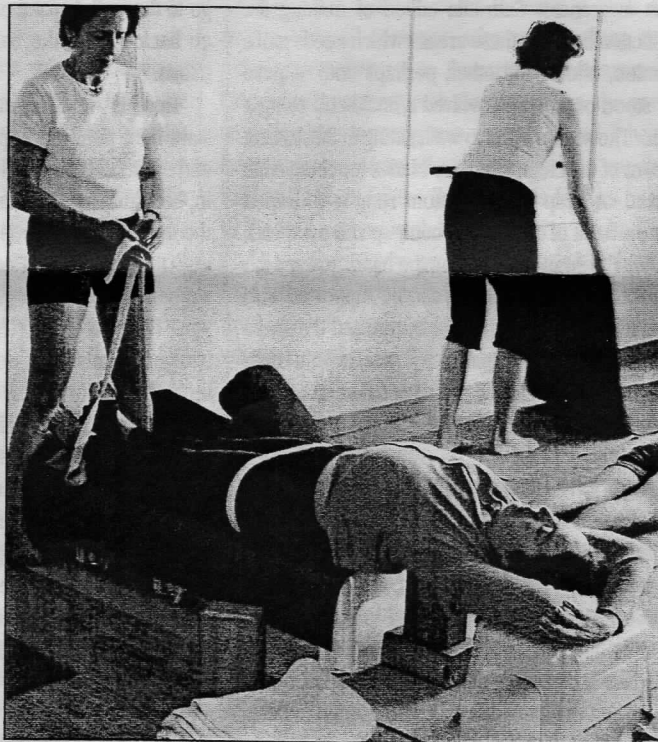
She pin-pointed more specifically the location of the arm that must resist forward and up in order to create the harmony of the downward action in the upper arms. The area between the lateral elbow crease and the elbow itself seemed to be the key, creating the understanding of the essential arm work, which translates onward to Adho Mukha Vrksasana, Urdhva Dhanurasana, Virabhadrasana I, etc. When I stretch and resist with this area, even with my tendency for hyperextension, I am able to safely extend my arms, "reach the upper arm skin," and

feel connection in my shoulders and upper back creating more freedom and stability in poses.

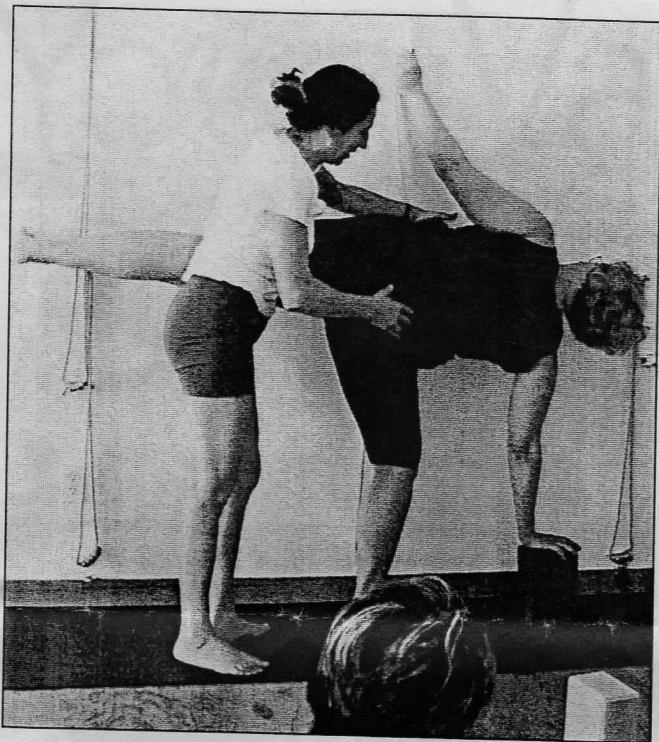
Donna Rao:

I have been thinking about and practicing differently since Gabriella's workshop. My work is to open the chest "from the inside." I realize that I had been just pushing the spine and ribs forward and not lifting or opening at all, just tightening or after "trying" so hard I would just collapse the other way. The two extremes of collapsing and pushing forward did nothing to help open the ribcage. I find now that when I keep the tailbone down (without clenching the glutes) and at the same time breathe into and expand the inside of the rib cage in all directions an ease comes to the breath, spine and face. My overly clenched trapezius is helped too. When I lift and open the chest, the top shoulders move naturally back and the skin slides down the back, the inner shoulder blades naturally go down and then support the ribs, like two gentle hands holding me. I now have fewer headaches after sewing or doing those activities that bring my head forward and drop the chest. I am more aware of my movements throughout the day. When I sleep I usually lie on one side. During the workshop I became aware of how this made me collapse and I'd wake up thinking that I had better move into a more healthy position for my ribs. I have a ways to go with this and am very grateful for this piece of the puzzle in my lifelong quest for balance.

During the workshop, to help with a headache



Donna Rao in a setup meant to ease a headache brought on by a tight neck and shoulders



Barbara Knox uses the wall as support for Ardha Chandrasana.

brought on by a tight neck and shoulders, Gabriella set me up on a row of stools, with another stool for the arms. The wood brick is just slightly higher than the stools, so that the chest is opened gradually and doesn't push the ribcage in an extreme way. The brick is placed fairly high up toward "C-7." Legs are tied at hip joint and ankles, with a rolled towel between the ankles. Gabriella helped me up to come out.

Leslie Hogya:

Gabriella not only challenged us to find our work, she inspired us with her own love of yoga and her dedication to Guruji.

One of the insights for

me was differentiating between opening of the chest and opening the shoulders. There is new light being shed in some of those dark places lurking in my body! I came home and studied notes from Pune along side the notes I was clarifying from Gabriella's teaching. There is such consistency in the two sets of notes. For me, this is a blessing, which helps me deepen my own understanding of what Mr. Iyengar, Geeta and Prashant are all trying to teach us.

All photos by Wende Davis

Lost cup:

Missing after Gabriella's workshop at the Yoga Space:

A tall "Braun" plastic drinking container with lid.

Last seen by the sink.

Please contact Evelyne at evetei@hotmail.com. Thank you!

Workshop News:

One of the most important functions of the B.K.S. Iyengar Association is to sponsor workshops, providing us all with a chance to immerse ourselves more deeply in our yoga practice, whether for a weekend, or for a five-day intensive.

Committee members Louie Eitling, Mary Little, Donna Rao, Susan Bull, Heather Graham and Corrie Vorlauffer are already making plans for 2007 – realistic timing when you're bringing international teachers to town.

But planning is only part of the process. Each workshop has its own logistical challenges, including bookkeeping, billeting out of town students, ensuring there's enough equipment available and taking care of visiting teachers.

Volunteers are always welcome. If you would like to volunteer to help out with any aspect of workshops, or if you are able to provide a billet for out of town students, please get in touch with Louie Eitling, at 604-876-9600, or by email at louie5@telus.net.

Association members receive a discount on workshop prices, and are given advance notice and an opportunity to register before the workshop is opened to non-members. A limited number of bursaries, which cover part of the workshop fees, are available for both students and teacher trainees. Ask your teacher for more information. The bursary form is available on the iyengaryoga-vancouver.com website, under "Association."

ASSOCIATION WORKSHOPS IN 2005:

ANN KILBERTUS:

September 9 - 11

Ann lives and teaches in Victoria, B.C.; she has visited the Iyengar Institute in India four times and is a Canadian assessor. What makes Ann's teaching unique is her clarity and the gentle and lighthearted spirit she brings to serious work. This is a general workshop, focusing on the introductory syllabus.

At The Yoga Space. Contact: Louie Eitling, 604 876-9600, or by email at: louie5@telus.net.

AADIL PALKILVALA:

November 25-27:

"Living the eight Limbs of Yoga."

The limbs of yoga prescribe a system developed and tested through millennia for the discovery and emergence of our true selves. They begin with ethical precepts (yamas and niyamas), then build on the awakening of the body (asanas) and breath (pranayama). By practicing the asanas with mindfulness, as we free the body, we progressively master and free the mind as well. This process of reclaiming our inner selves continues in the more advanced limbs of yoga - pratyahara (sense withdrawal), dharana (concentration), dhyana (meditation), and ultimately, samadhi (communion with God).

In this workshop, Aadil will focus on the first four limbs of Yoga and introduce the latter four, offering participants the necessary tools for deep-

ening their practice into the true fullness of yoga.

Aadil has been studying and practicing Iyengar Yoga with B.K.S. Iyengar for more than thirty years and brings a rare depth and technical mastery, humor, and heart to his teaching.

Open to all students who have at least six months yoga experience in the Iyengar Method. There may be a teacher-training session on Thursday, before the workshop, and/or on Saturday morning.

For more information, contact Susan Bull at 604 985-1994 or by email at: susansusanbull@hotmail.com.

ASSOCIATION WORKSHOPS IN 2006:

GABRIELLA GIUBILARO:

Gabriella will return to Vancouver from Wednesday, March 15 to Sunday, March 19. At the Yoga Space. Contact Louie Eitling, 604 876-9600, or by email at: louie5@telus.net.

BEV WINDSOR:

September 8 to 10. At the Yoga Space. Contact Louie Eitling, 604 876-9600, or by email at: louie5@telus.net.

DONALD MOYER:

October 27th to 29th. At the Yoga Space. Contact Donna Rao, raomail@telus.net.

Yoga Philosophy: Student on Board:

Ingelise Nherlan continues her series of articles on the yamas, or ethical precepts. Asteya, which translates as non-stealing, dispassion, or desirelessness. The other four yamas are: non-harming, truthfulness, Brahmacharya, and non-hoarding.

A practitioner of yoga learns early the importance of studying the first two limbs of Patanjali's eight-limbed system, the Yamas and Niyamas. They are a guiding light in all their simplicity, and someone who is not already aware of their importance in everyday life most likely will not be drawn to yoga in the first place.

Reminding oneself frequently of their beauty and also using their wisdom to cope with everyday life becomes a nourishing addition to asana practice.

It is here that the concept of asteya, non-stealing, fits in so beautifully:

In a mature practice the mind relaxes into the body's experience and tranquility begins to take root. The temptation to want more from each asana by pressing mentally is well known to all, and here asteya can act as a tool for finding what Guruji calls "the scales of Justice."

If we watch him in practice we see tremendous passion and devotion but also a state of quietness coming from a mind which dwells in asteya: devotion to the practice but not to the outcome.

Here one can spend a moment contemplating the difference between desirelessness and indifference. This same understanding can be applied to almost all facets of life. How often can we rest content in our activities, or in our achievements, without reaching for more than is really ours in this moment?

Once understood and incorporated into our lives, asteya becomes a very supporting tool indeed for living life with more grace.

Once again, the wisdom of the Yamas and Niyamas - the "10 commitments" proves so beautiful and so appropriate for all humans whether in yoga practice or daily life.

After all, are we not all seeking peace of mind?

Ingelise Nherlan teaches in West Vancouver. You can reach her at ingelise@shaw.ca or at Room for Yoga, 604-926-6985.

By Anita Webster

I admit to feeling a ripple of regret as I left the Iyengar Association Annual Meeting this year. Nothing serious - it's not that I had burning issues left un-raised, or a pet resolution that failed - it was because that meeting was my last as a member of the Board. I was going to miss that crowd.

A couple of years ago my teacher, Louie, stopped me after class one day and asked if I'd consider serving a term on a Board. Intrigued, I asked her to elaborate. She told me the Iyengar Association of Vancouver promotes Iyengar yoga around B.C. It provides information to the public and to its members on the yoga tradition we practice, association events and resources.

Having increasingly enjoyed and benefited from my six years of Iyengar yoga, I decided I'd take Louie up on this chance to reciprocate. I served two terms, first as member-at-large then as recording secretary. I'm glad I did - it was rewarding and eye-opening.

I find it stimulating to see things from another angle and being on this Board gave me plenty of opportunities for that. It just happened that during my terms all the other Board members were yoga teachers. All of a sudden I was privy to the politics of planning a workshop, how the association made - and spent - money and many other yoga-related dramas - large and small.

I've long believed the realms of non-profits and business could learn from each other and I certainly saw my theory in action during my time on this Board. We could have done with some heavy-handedness, rigor and hard deadlines from the corporate world as we struggled to create a website. Yet I suspect many business encounters could



benefit from a touch of the respect, affection, patience and listening skills that members of this group showed each other.

I admired and was grateful for the time and thought this group put toward their association and toward keeping the Iyengar tradition strong locally. Several Board members have been involved for many years; others spend hours on Board work every week. As a student I had no idea all this was going on. But being in those meetings among those teachers (not many meetings have that many adults sitting so comfortably on the floor) I felt the need for more voices like mine - a student's. I felt regret leaving the annual meeting not only because I'd miss my colleagues, but because I wasn't able to find a student to take my spot on the Board. It was a gratifying, unusual and challenging volunteer experience and one I encourage other students to consider.

Anita Webster runs a public relations company (www.anitawebstercommunications.com).

She has studied yoga with Louie Etting for 8 years.

Annual General Meeting 2004

The 2004 Annual General Meeting for the BKS Iyengar Association convened at 1:30 p.m. on January 30, 2005, at the Yoga Tree Centres studio in New Westminster, immediately following the final session of Margot Kitchen's workshop. Nineteen members attended, with four regrets.

After reviewing last year's minutes, committee reports were given and a new board was elected.

After many years of service, Claudia MacDonald is taking a break from the board. She was presented with flowers.

The board for 2005 consists of:

Bridget Donald	- president
Sarah Godfrey	- past president
Louie Etting	- workshop committee
Katherine Morgan	- recording secretary
Gerie Primerano	- membership secretary
Eve Johnson	- newsletter editor
Deb Peake	- member at large
Heather Graham	- member at large

Since the meeting, Alice Sundberg has taken on the office of treasurer.

If you are interested in obtaining a copy of the 2004 AGM minutes, call Bridget Donald at 604 733-0391, or send her an email request at b_donald@telus.net.