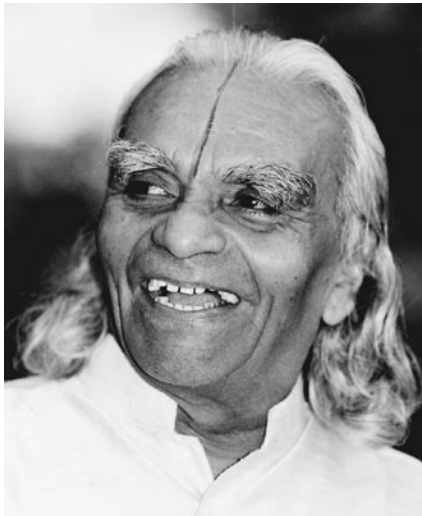


# Yoga Vancouver

Iyengar Yoga Vancouver Newsletter

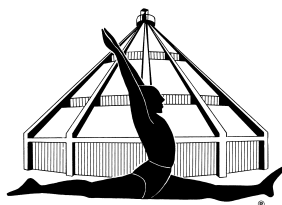
SUMMER 2006



*“By all means relax, go to sleep even, we are all human, but in Savasana you are on the edge of a great mystery, and if Savasana is the most difficult of all postures, at least it has the saving grace that we can all lie on the floor as we attempt it.”*

*B.K.S. Iyengar, Light on Life (2005)*

Corrections from the Spring 2006 issue: apologies for the omission of the last line in Gururji's excerpt from Light on Life. Here is the full last sentence- with the seven words that were omitted.



B.K.S. Iyengar  
Yoga Association

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## In Celebration of Thirty Years of the B.K.S. Iyengar Yoga Association

*...we begin with an excerpt from the 20th  
Anniversary Address by Claudia MacDonald in 1996*

**I**n 1976, an energetic little group formed this association as the “Light on Yoga” Association. Those people were Maureen Tribe (now Carruthers), Bruce Carruthers, Tim MacKenzie, Donald Moyer, Norma Hodge and Jack Beckow.

*When I first attended association meetings in 1983 there was no limit on the number of members or people attending, (sometimes 16 people were present) everyone talked at the same time and there were few committees.*

*The novel idea of chairing meetings was introduced by Paulette Roscoe making the first brave attempts to do so. There we were in a room with Maureen, Bruce, Curt and Franca Ribatto, Anne Gregory, Ingelise Nherlan, Susan Bull and I'm not sure who else, all trying to talk at once and Paulette trying to chair yet things got done, minutes written as a lasting testimony, workshops planned, classes organized.*

*This community, like many others around the world was born in a blaze of passion and excitement inspired by the genius and new*

*approach to the yoga of B.K.S. Iyengar. As his ideas burst into the world like new stars, others were inflamed with a desire to learn. We are forever grateful...*

And as a more current tribute to our Iyengar Yoga community in Vancouver (now called the B.K.S. Iyengar Yoga Association) we present to you a collection of written interviews that took place with some of our founding members. These members' interviews share how yoga came into their lives and also some highlights of the beginnings of this strong association. As you read on you may notice that some of the stories overlap while other stories seem to contradict each other. In any case, these are the memories that came up individually without having the group sit down in one room to piece it all together. So read on dear readers and remember, many of these stories go back close to thirty years...

Many thanks to all who sent in their words: Donald Moyer, Maureen Carruthers, Wende Davis, Claudia MacDonald, Ingelise Nherlan, Carol Brophy, Franca Ribatto, Susan Sutherland and Susan Bull.

Interviews start on the next page



Three of our many founding members: (L- R) Wende Davis, Maureen Carruthers and Claudia MacDonald at the recent Iyengar Yoga Association of Canada's AGM

## INTERVIEWS

### Maureen Carruthers

*Maureen holds a special place in the history of Iyengar Yoga, our local history and in our hearts. She is the original teacher around whom our community developed and a founding member of our thirty year old association. She has inspired, trained, and mentored most of our long-term teachers and has shared her love and knowledge of Iyengar Yoga in other Canadian communities. She currently lives in Comox British Columbia where she is involved in the creation of a new co-housing project and continues to support the study and teaching of Iyengar Yoga.*

**M**y interest in Yoga began in the late 60s, when I was a 38 year-old mother of three daughters. Before that I had studied and practiced movement and dance, and had delved into the practice of meditation. When I discovered yoga, I found it embraced all these practises, and gave me the integrated practise that I was looking for.

I was living in West Vancouver at the time, and my first teacher was Jutta Weideman. I took to yoga like a fish to water. It was a natural way for me to find a sense of wholeness in myself. I found myself practicing daily with great enthusiasm and delight. I found myself sharing what I learned through my own practise with other yoga students, and gradually, I came to be seen as a teacher.

Although there were a lot of interested students in Vancouver – and throughout North America - at that time, there were only a few teachers. We studied from various books, including *Light on Yoga* by B.K.S. Iyengar. We practiced together and learned what we could, and within a short time formed the Vancouver Hatha Yoga Association. Among the teachers were; Karen Zebroff, whose TV program generated a lot of interest in yoga, Peggy Gabbott, Jutte Weideman and myself. We grew in understanding in an atmosphere of exploration and openness to change.

During this period, I had the good fortune to meet Donald Moyer. He had recently

I found myself sharing what I learned through my own practise with other yoga students, and gradually, I came to be seen as a teacher.

arrived in Vancouver from London, England, and brought with him an understanding and practise of yoga that he had learned from his teacher, Penny Neil-Smith; she, in turn, was a student of the great master from Pune, India, B.K.S. Iyengar. It was Donald's practice and knowledge of yoga that inspired me to start working deeply with this method, and to begin teaching it to others. The deeper awareness of

yoga that Donald gave me opened up a new world for me.

In 1976, I travelled to India with a small group to study with Sri B.K.S. Iyengar at the Ramamani Iyengar Memorial Yoga Institute in Pune. I found that the only way that I could receive his teaching was to be fully open and receptive to his presence and allow the teaching to flow through me. I feel very fortunate and blessed that I was able to learn in those early days, when Sri Iyengar did not yet have large numbers of students. We received a great deal of individual attention. After that first trip to India, Donald Moyer, Bruce Carruthers and I came together with others to form the Light on Yoga Association in Vancouver. Later, at Sri Iyengar's request, the name was changed to the B.K.S. Iyengar Association of Vancouver, to conform to other Iyengar centres throughout the world.

I was able to return to the Institute many times. During one 3-month stay in Pune, Mr. Iyengar's guidance and presence brought me into another level of comprehension and integration of yoga. He discouraged note taking, saying it would not help us to understand what we were being taught and given; only by practise could we learn. This was very helpful to me; it still seems to be the clearest way I can truly learn.

For over thirty years I have taught in this fashion. Because I was able to have direct teaching from my teacher/guru, I feel confident that I can keep the teaching alive. My journey has been to constantly stay in touch with the knowledge that I received from Sri Iyengar, while being open to change and ongoing discovery as new ways open and the work evolves. This is what Gurujii taught and manifested. Each time we were taught by him, the work revealed another direction and we would move forward. In this spirit, I believe that we need to keep practicing, learning, and sharing with our fellow yoga teachers.

### Donald Moyer

*Donald began practicing Iyengar yoga in London, England in 1971. He started teaching when he moved to Vancouver in 1974, encouraged by his friend and mentor, Maureen Carruthers. In 1976, he studied*

with B.K.S. Iyengar in Pune for the first of numerous times, together with Maureen and Bruce Carruthers, and Barbara Lansberg. Donald moved to San Francisco in 1976, and opened The Yoga Room in Berkeley, California in 1978, where he continues to live and teach. In 1987, 1989, and 1992, Donald wrote the Asana column for Yoga Journal. In 1988, he and his partner, Linda Cogozzo, founded Rodmell Press, which publishes quality books on yoga and Buddhism. Donald's first book, *Yoga: Awakening the Inner Body*, appeared earlier this spring.

During the 1960s and early 1970s, I worked in London as a computer programmer and systems analyst. My job was very stressful and I was on the verge of a breakdown. A hippy friend from California told me about this thing called

yoga, and I decided to give it a try. I started taking classes with Penny Nield-Smith, one of Mr. Iyengar's

first English pupils, at the Dance Center on Floral Street, just around the corner from the Royal Opera House in Covent Garden. My first class with Penny brought such a feeling of joy and liberation that I knew I had found my path.

I met Iyengar initially in London in 1973, when I was invited to observe a class he was teaching for his senior pupils. I sat on the stage behind him and watched the class with growing awe. I knew I was in the presence of a master. I was inspired by his imagery and language. Through his inventive use of English, he described not just the mechanics, but the internal experience of the poses. This is one of his greatest contributions to the art of yoga—one that is generally overlooked.

When we first studied with Iyengar in Pune in 1976, the classes were very rigorous and challenging. We practiced dropping back from Tadasana to Urdhva Dhanurasana almost every day for three weeks. Iyengar said it was like training racehorses. But year after year, as the intensives grew from ten to forty students, he focused more on developing our understanding of the basic poses. I found this happening in my own practice and teaching. It can be

exhilarating to practice the advanced poses, but the nourishing energy comes primarily from the core poses and from basic pranayama. My practice is now deeper and simpler.

What do I know now about yoga that I didn't know thirty years ago? In the 1970s, I thought of alignment as primarily structural or anatomical. Gradually, I have come to realize that alignment has many levels and many aspects, that the inner and outer body must be balanced, the internal organs properly aligned, and energy harmonized throughout the body. Alignment is not something static, but always evolving and dynamic. This gives me a lot to work with in my golden years.

I can't quite remember what part I played in the formation of the association. I think I may have been Treasurer. What I remember

I have come to realize that alignment has many levels and many aspects, that the inner and outer body must be balanced, the internal organs properly aligned, and energy harmonized throughout the body.

most clearly was choosing the name Light on Yoga Association to avoid creating a personality cult. In those days, we called him Mr. Iyengar, not Guruji, and I much preferred it that way. But the call came from around the world to institutionalize the Man—to the detriment of the Teachings, in my view—and so the name was changed to the B. K. S. Iyengar Yoga Association. As the years go by, I hope less attention will be paid to the quirks of his personality and more to his teaching.

### Wende L. Davis

*Wende is well known for her teaching in Vancouver where she has conducted yoga classes for 25 years. Her dedication, the example of her practice, and the clarity of her knowledge have inspired numerous students to learn and practice yoga. Wende is also a practitioner of Vipassana Meditation and a visual artist.*

I came to my first yoga class in 1976 or 1977... I was working as a graphic designer at a feminist magazine called Makara, and during our noon hours we would often go to the local gym for a game of badminton. One of the players had recently gone to a yoga class

at the Scottish Auditorium and I decided to go and try it too. The printing business involves endless pressures to meet deadlines, so it was an attractive possibility to counter both physical and mental stress. As it turned out, it was exactly what I needed and I took to it like a duck to water.

As a teenager, I had been taken under the wing of a woman who was a scholar of the eastern religions and I absorbed her enthusiasm for these philosophies and practices. So it was an easy step for me to delve into yoga.

My formative teachers were Jean Mitten, Maureen Carruthers, and Norma Hodge, a trio of excellent teachers and role models.

And as the years have gone by my relationship with Maureen continues to be important as a source of sharing and camaraderie. I would say that along with my experience and growth as a student and teacher, my yoga practice has offered me the possibility to mature within a spiritual context.

My introduction to Mr. Iyengar came in the early 80's. By this time I had fulfilled an apprenticeship which would be completed by a period of study in India. I went as part of a Canadian contingent. All of this progression simply evolved, had not been a part of a large plan but, nonetheless, led me along a positive and expansive path, and so I continued. At that time we were lucky to have Mr. Iyengar teach the entire intensive, two classes a day, six days a week for a month. My impression of him has not changed over the years: he remains a remarkably energetic and brilliant yogi and an exacting teacher. He has dramatically and generously shared his knowledge and passion, and his work has had a profound influence upon many of our lives.

The meetings of the association in Vancouver were central to all of the Iyengar Yoga activities. A small group of people including Bruce Carruthers, Maureen Carruthers and Donald Moyer were sensitive to the beginnings of Mr. Iyengar's teachings and met to share their enthusiasm with each

continued on next page

other. The association was formed to reflect and promote Mr. Iyengar's work. In the 80's and 90's, as the size of the community grew, we articulated the principles, ethics and integrity of the work, exchanged each others' interpretation and creativity, and organized the many workshops taught by international teachers invited to Vancouver. The association was also the base from which the entire ongoing teacher training evolved as a result of many dedicated hours given to younger teachers by the senior teachers. It was all very organic, like a river flowing from person to person, country to country, and continent to continent. A strong network is the result.

### **Claudia MacDonald**

*Claudia began her Iyengar Yoga studies in 1976 with Maureen Carruthers in Vancouver, B.C. and became a member of one of the earliest groups of teacher trainees often referred to as "Maureen's Girls". (Well, we were young once!) She has been an association volunteer and board member many times, including twice as President. She has been teaching over 24 years at Britannia and Roundhouse Community Centres in Vancouver as well as occasional out of town workshops.*

**I** was 21 when I attended my first yoga class in 1970. I had been living on Long Beach

during the summer (home made plastic and driftwood houses!). It was a deeply healing experience for me, having grown up in a dense urban environment in Montreal. I was reading Autobiography of a Yogi and passages from St. John. By December I was in Montreal, caretaking my 9-year-old sister and my mother who was dying of cancer.

I still do not know how I managed to find myself at the Sivananda Yoga Centre on Blvd. St. Laurent. But I did. I went as often as I could and it became my rock, it was what helped me cope with that painful and stressful time. I still remember the delicious lentil soup and pumpernickel bread offered for free at the end of each class! I volunteered at the Sivananda Yoga camp at Val Morin, Quebec where I sewed uniforms for teacher trainees and made mountains of chapattis. Eight months later my mother died and I, sister in tow, boarded a train for Vancouver. Back here I taught some classes over the next year until the pregnancy and birth of my son in 1972.

In 1976 I attended a yoga workshop with Glen Moyer in Vancouver. Again, I do not remember how it happened, but there I was, back at yoga. I inquired as to whom I might study with and he recommended Maureen Carruthers, nee Tribe (at that time). I enrolled in her "advanced" class on Friday mornings ("Well," I figured, "was I not doing "advanced" work in Montreal with poses

like *Viparita Salabhasana*?) and attended these classes until Maureen moved to Galiano Island. I knew that I had found something that was essential to my life and very being and promised myself only two things: that I would practice yoga for the rest of my life, and that I would attend all of my classes regularly, no matter what.

I had sabotaged my former practice with too stringent expectations: strict diet, I would find myself angry and resentful of noises while I was meditating, I would not allow my poor ten year old sister to eat "unhealthy" foods including what she had formerly eaten when living with my mother- or even cook anything with meat in my pots! I went to Gestalt therapy for a year. That helped. So in 1976, having found my precious yoga (Iyengar) and my precious teacher (Maureen) and wanting to commit myself to it without setting up expectations I could or might not meet, I made myself those two simple promises.

I would drag myself to class no matter what else was going on, no matter how I was feeling, and always left transformed. It was this grounding, this balancing of emotion that was the most striking aspect of yoga for me. I was young, able-bodied, and a former high school gymnast so I was not as focused on the physical aspects and benefits of yoga as on its amazing power to take one into the depths of one's being, its ability to transform. I did, of

course "work on" my adductors and hip rotators, tight shoulders and scoliosis that I was unaware of until Dr. Bruce Carruthers analyzed my spine. I learned that if I did poses "correctly" they were a challenge. I had a flexible back bend and did them with ease until I tried to do Urdhva Dhanurasana according to Maureen's Iyengar Yoga instructions!

I knew that I had found a special teacher and a style of yoga that was very profound, that created challenge, that allowed me to connect with my deeper self. It suited my need for physical expression, intellectual involvement, meaning-

1984- An attentive Vancouver student body listens as Guruji speaks



ful personal work and spiritual practice. The yoga practice strengthened my inner being. Maureen once observed in those early days that although I was very strong physically, I was not as strong within, and she was so right. Yoga has helped me find that balance.

When Maureen asked if I was interested in training to become a teacher I was reluctant. My practice was so important to me personally and not connected to or tainted by my responsibilities or other aspects of my life. It was my source of personal strength and nourishment, my personal practice, and I feared teaching would shift that somehow. I became an apprentice at the time I did because Maureen was planning to move to Galiano and I did not want to miss the opportunity! I am so grateful to have been able to work all these years (over 24) as a yoga teacher. I consider it a privilege to support myself doing something that is so meaningful to me and to the students I teach. Yet, even after all of these years I am acutely aware that while the teaching of yoga is deeply and intimately connected to, and informed and renewed by one's personal practice, the practice and teaching are separate aspects of one's involvement with yoga and require vigilance to keep them in balance.

I do not know if I had an idea of how my yoga practice would evolve but it has been a journey to cope with physical changes and limitations that have developed as time has passed. I had to let go of the younger person's practice, the woman who jumped into arm balance from both feet, could drop over into back bends from an arm balance. Joint restrictions have narrowed the range. There is now a practice of letting go of the other able-bodied being, of accepting with grace, the one that remains. On the other hand, I used to find pranayama so difficult; unable to find ease in the breath, affected partly by scoliosis...now there is an ease, a welcoming of the breath, a hunger for that practice. My adductors are much more flexible, my abdominal muscles stronger, my lower back no longer aching from lordotic misalignment. What is constant is the practice of yoga, a companion for life. No matter what personal circumstance unfolds before us we are

in conversation with ourselves through this lifelong spiritual dialogue with our being.

So much of the knowledge gained though our practice becomes integrated over the years; we can no longer imagine a consciousness without yoga. We know when our brains need to be upside down. We know that supported back bends and chest openers will remove heaviness from our breathing and pressure from our hearts and that seated forward bends will bring calmness and remove exhaustion. Our practice and understanding of yoga is within us. We have become different beings. We know how to breathe fully. And if we do not do these things, our bodies feel the lack. I know that no matter how many years we do a yoga practice, we have to renew our connection with ourselves and our practice each new day, moving deeper into our being through the penetration of our consciousness into our body, mind, and breath. But the "knowing", the recognition of the rightness of this practice remains the same from the first moment of discovery to the present day. After all these years there remains so much to learn and a strong feeling that I have learned only a small fraction of the knowledge that exists and even need to re-learn. I am aware of the vigilance required to stay on the right path. That is the journey; that is my practice.

I first met Mr. Iyengar in Vancouver when he visited in the early 1980's, although I believe I first encountered him through the teachings of Maureen Carruthers as well as Bruce Carruthers. They conveyed such awe and profound respect for Mr. Iyengar and his work, they who understood and shared his teachings so beautifully, who taught us to love and respect him and the yoga, who brought his colorful and charming personality to life for us. We were very fortunate to have Mr. Iyengar come to Vancouver (as well as Victoria and Edmonton) back then. It was intimate and joyful. A few of us met with him at Maureen and Bruce's house when he first arrived and had a dinner with him at Anne and Charles Gregory's home as well. We had a formal reception with music, food, and Indian dancing at UBC and we organized classes at the Scottish auditorium

taught by somewhat apprehensive teachers and inspected by Mr. Iyengar as he moved from room to room seizing great teaching moments. We went to Galiano Island on the ferry with him and his entourage for a picnic and a blessing of Maureen and Bruce's foundation for their new home. We did Sirsasana on the crude floor. Our time with him ended when we sent him off with Carol Brophy and her (then) husband to Victoria on their sail boat while we did yoga poses on the dock for him as a farewell gesture.

I am fond of the early meetings that I attended where a large group would be there and everyone talked at once it seemed, until Paulette Roscoe introduced the idea of having a chairperson and an agenda, creating some sort of order. Perhaps we took the fun out of it all! The association has created a structure whereby we could form a group and provide services to our community but the heart and soul of that community has been Maureen and Bruce Carruthers who nurtured and supported teachers and students and fostered a rich and profound respect and love for Mr. Iyengar and his unparalleled understanding of, and passion for yoga.

I have always felt a lot of affection for Mr. Iyengar. He has a playful side and an innocent delight in things that really comes forward outside of the classroom. At a yoga conference in Edmonton, he went to the West Edmonton Mall with a group of us and rode the roller coaster two or three times. He can be very soft and humble yet in the classroom he seems to become a giant of a man. Even though he can be intimidating and sternly reproachful, I have always seen the warmth and mischievousness in his eyes. I feel very privileged to have been in his presence upon several occasions but do wish I could have spent more time studying with him. I believe he is a true genius, a rare being. I also believe he is profoundly human, and that quality makes him endearing and rich with character.

I believe a special mention must be made of Maureen Carruthers who is the person who brought Iyengar yoga to Vancouver and transmitted that work so skillfully and deeply supported by her (then) husband Dr. Bruce

continued on next page

Carruthers. She has inspired and sustained this community and has taught most of the long time teachers. She has encouraged us to move forward and to find our place in our yoga community; she has fostered each of our unique ways of being and innate abilities. For years, she and Bruce were our link with Mr. Iyengar and Pune, and traveled there many times to study and to bring groups of students for intensives. Maureen is a soft spoken and modest person with a wonderful ability to understand and convey the depth of this work and has encouraged us to trust and respect the power of yoga and the Iyengar approach of inquiry and exploration and to also trust ourselves. She brings dignity and grace to everything she approaches.

### **Ingelise Nherlan**

*Ingelise lives in West Vancouver. She studies regularly at the Institute in Pune. She also studies with various visiting teachers who come to town as well as with other senior Iyengar teachers. She conducts several weekly classes at her own studio Room for Yoga in Ambleside, West Vancouver. She took her first class with Mr. Iyengar in 1975 in San Francisco and has been involved with our local Iyengar community from its inception thirty years ago. Ingelise is a senior assessor at the National level.*

I was 30 years old when I took my first yoga class. I was married with two small children and was a stay-at-home mom.

I have always loved movement and rhythm. As a teen I was a gymnast and all my life been a singer. Since I was very young I remember being inclined towards the spiritual and curious about that part of life. In yoga I found it all.

I was 30 when I took my first class in yoga. Did not take to it immediately. It took me six months to suddenly realize that "this is it". It happened almost instantaneously. I suddenly knew that yoga would be in my life for as long as I would live. And it has.

Maureen Carruthers was my first teacher. I took classes at The Hollyburn Country Club in

West Vancouver. At that time our learning was influenced by Sivananda and Joel Kramer and as many books as I could get my hands on. I read non-stop from 1970 to 1975. Iyengar Yoga came about 1974 when we all realized that he was where we needed to go to learn further. Donald Moyer came to town and gave a short "class after a class". I was intrigued.

I first stood in a class with Mr. Iyengar in 1975. It was thrilling and terrifying. He truly

On that day, in Paschimottanasana, recognition came over me, and suddenly I knew I wanted to teach.

was "The Lion and the Lamb." (I still have the issue of Yoga Journal from July/August 1976 which called him that.) I have clear memories of his presence with his unique mix of power, compassion and humour (and the speed with which he worked) I was too inexperienced at that time to fully understand his genius but I knew that he was the teacher for me.

Yoga is my life at this time. It is my sole occupation and consumes hours of my time every day.

Yoga has very much helped me through challenging times in more ways than one: there was a difficult divorce and then becoming a single mom, and then in 1990 just when I was turning 50 yoga helped me though a bad case of cancer, and there have been other trials and tribulations since then. I do not believe I would be where I am today were it not for Iyengar Yoga and studying directly with Gurujii from those early days. Yoga has helped me in many ways that are evident in the many incredible moments which are now part of me, and also through all the fabulous people I have met and worked with along this path.

My practice has evolved the way I imagined it would, as a physical, mental and spiritual growth of strength and sensitivity to self and others; and aids in the removal of fear and doubts of the "why's and the wherefores" of the meaning of life.

What I know now (after all these years) is that yoga should be taught in schools, mandatory from kindergarten onward and

that the world would be a more peaceful and informed place for us all to live.

When the association was forming 30 years ago, my contribution was, "United we stand, divided we fall." I have always been inclusive and felt strongly that when people with mutual interests come together all good things happen. I was vice-president and also served in other capacities on the Board of Directors.

My practice evolved from student to teacher very precisely. I remember it as if it were yesterday. In the spring of 1973 I was in my afternoon practise in Paschimottanasana.

(My practice routine in those days was two hours in the morning and one hour in the afternoon and each afternoon practice consisted of, without fail, a 20-minute Sirsasana, 20-min Sarvangasana and 20 minutes in Paschimottanasana. On that day, in Paschimottanasana, recognition came over me, and suddenly I knew I wanted to teach. I went directly to the phone and called Maureen and said, "I want to teach this". Since then I have never stopped.

### **Susan Sutherland**

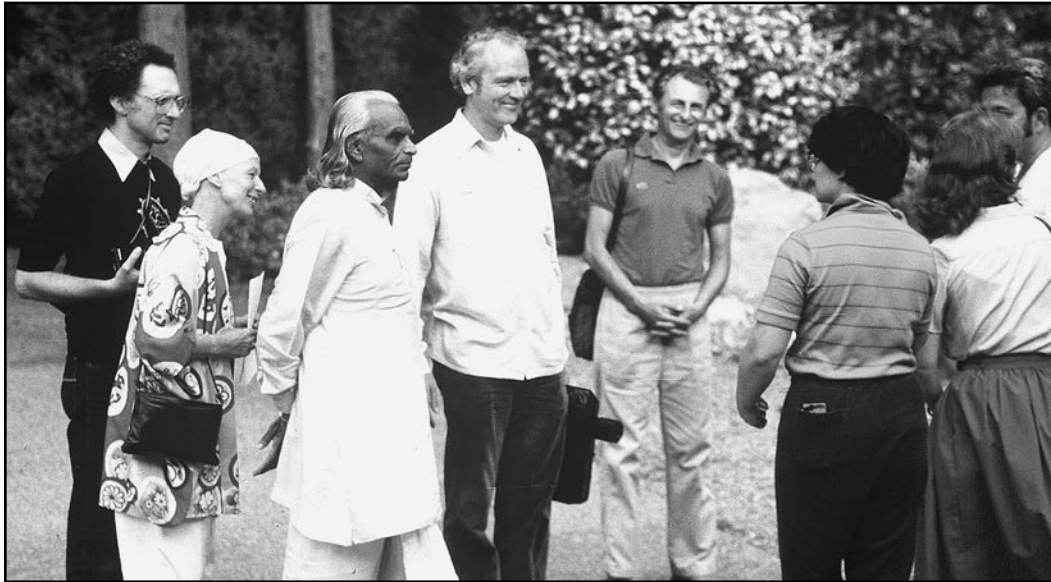
*Susan lives in Vancouver and continues her studies with Wende Davis. She has been involved in the Vancouver Iyengar Yoga community since 1973.*

I became intrigued by yoga in 1966 in high school. I had an inspiring physical education teacher whose sister-in-law was the first television yogi, Karen Zebroff. Although I never attended her class, she taught yoga near my hometown and this opened my mind to the idea of yoga.

It wasn't until 1973 that I actually became involved in yoga. At that time I was married with one baby girl and was working part-time.

My first yoga class was in Vancouver. My teacher was Maureen Carruthers who was teaching at the Kerrisdale Community Centre. I knew this yoga class would be the beginning of a lifelong passion for me.

At first Maureen was teaching a general yoga class. But shortly thereafter she became inspired by the Iyengar method through Donald Moyer and his brother Glen.



1984- Mr. Iyengar was in good company when he arrived in Vancouver

*Bruce and Maureen Carruthers and Claudia MacDonald to her town a couple of times per year. She teaches three classes a week at Davis Bay Community Hall in Sechelt. She began yoga in Victoria in 1979 and about 1980 she began studying with Maureen and Bruce Carruthers in Vancouver.*

**I**mmigrated to Canada from the U.S. in January 1975. I have a degree in business education and social science from San Jose State University in California. I married my first husband in California and we set

Maureen then began teaching the Iyengar method in her classes.

I met Mr. Iyengar in Vancouver at a UBC lecture. I recall him supervising classes at 12th Avenue and Fir Street; he would watch the local teachers and then jump in to take over the teaching. I was also fortunate enough during that visit to be involved in a property blessing that Mr. Iyengar performed on Galiano Island for Bruce and Maureen Carruthers. On the way over to the island, we were on Carol Brophy's sailboat and Mr. Iyengar had Donald and Carol doing different asanas that were specific for their own therapeutic practices. Mr. Iyengar was delightfully childlike in his curiosity and delight with the boat and everything that was going on. I also recall him saying that now that he had experienced our September weather on the west coast, he had a better understanding of our bodies. At some point during that visit I toted my four children with me to the airport to pick up two of Mr. Iyengar's entourage and it was then that my seven year old remarked that Mr. Iyengar looked like Jesus. I would later go to Pune for study in 1982. My impression was that the man was a genius and my impression is still the same.

Starting from before my first yoga class I have practiced every day and 33 years later I am still practicing every day for an average of 40 minutes, more or less.

Yoga has helped me through challenging

times. In 1988 I was bitten by a tick and developed Lyme disease, which in my case, because of late treatment turned out to be chronic. I was very sick for many years, in and out of hospital for the first two. But due to Iyengar's brilliance of restorative postures and Bruce and Maureen's guidance I was able to continue my practice throughout the times that the illness was in its acute stages (the last acute stage being 18 months ago).

Due to my illness my practice has evolved very differently than I expected. So although I no longer drop over from Sirsasana nor spring up into handstand, I have had the fun of having done those things in my earlier practices. Today I have a deep practice that is different than what I anticipated 30 years ago but I remain passionate about my practice.

What I have gained in these past 30 years is my experience of life.

Until my illness I was a teacher but I gave that up to be a dedicated student ... and I love being a student.

In the formation of the association my contribution was that I was treasurer for a period of time near the beginning and I sat on the board.

### **Carol Brophy**

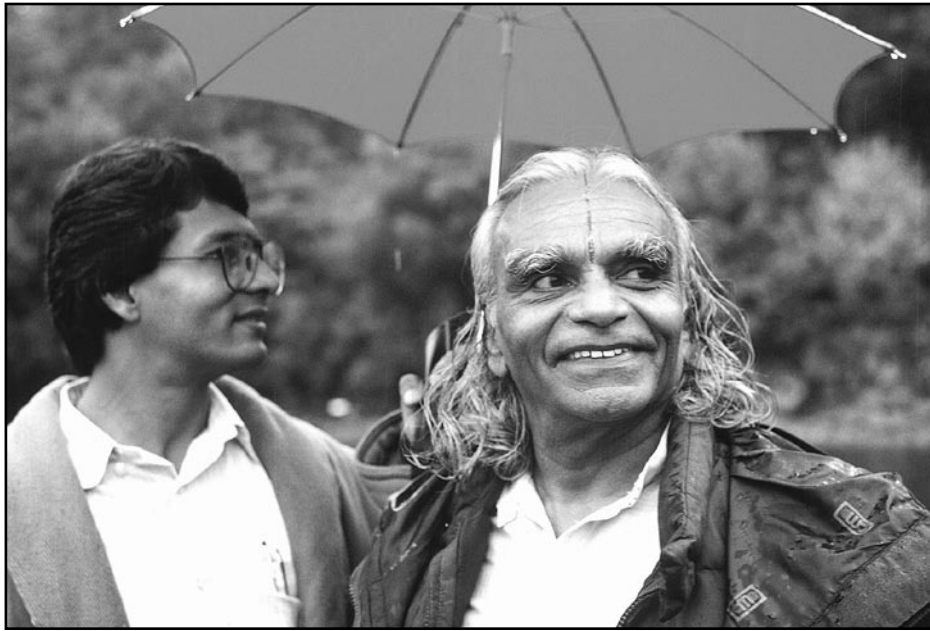
*Carol lives in Sechelt, B.C. She travels periodically to study in Vancouver but she primarily takes workshops. She has brought guest teachers such as Ingelise Nberlan,*

up residence in Sechelt. When I first became involved in Iyengar yoga I was distributing the Province Newspaper from store to store on the Coast and working on the building of our 63' ketch (sailboat).

What initially drew me to yoga? I took my first hatha yoga class at the Jewish Community Centre in San Francisco in 1969. At that time I thought I was very good. I imitated a teacher who went from asana to asana. I was young, I liked variety, and in particular I felt good and thought I looked good. I let yoga slide until I immigrated to Sechelt and then I took more hatha yoga classes from teachers who had learned from books: Hittleman and Karen Zebroff. In 1979 we were in Victoria while my ex-husband took a six month course, and it was here that I was introduced to Iyengar yoga. I took five classes at the YWCA and fortunately hooked into the Iyengar community. I was in Munro's bookstore in Victoria where *Light on Yoga*, literally fell off the shelf and into my hands. I thought, "this is for me". There were poses I'd never seen before. I felt in that moment, I'd never be bored. Little did I know... (prophesy?)

I first met Iyengar in Pune in 1982 when a large Canadian contingent went for a three week intensive. Fortunately Wende Davis and myself had an extra week of public classes before the intensive began. My first impression of Iyengar was that he was gifted but very fierce. I reacted very strongly and negatively

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Gurujii said, once he experienced our west coast weather, he understood our bodies

to the man. Retrospectively, he gave me a lot to work with and I feel I was also reacting to abuse issues surrounding my father. It was a very intense meeting and my journal was full of dialoguing and anger.

Today, I feel that Iyengar has given us a great gift. I have been very happy to witness the changes in my life and I'm very grateful that his way of teaching has contributed to my overall physical and mental wellbeing.

Yoga changed my life. I met like-minded people. There was community, strength, and commitment. Maureen and Bruce Carruthers and Charles Gregory wrote letters of recommendation for me to enter the West Coast College of Massage Therapy. The strength and support of the yoga community enabled me to leave a very dysfunctional marriage. I must say I've become much happier and fulfilled.

In 1982 through Maureen and Bruce Carruthers I met Anagarika Dhamma-Dina and hence forward have maintained a strong Vipassana meditation practice.

Yoga is in my every day life. I have my own yoga room at home. My home and my work are my practice. I have a very Zen front yard with a pond. The backyard is very lush with many trees and shrubs; a very secluded quiet space. The interior of my home, again reflects quiet.

My yoga practice has helped me through two divorces and two lumbar fractures: ten

years ago and two years ago. With the lumbar fractures I sequenced adho mukha virasana, virasana, adho mukha svanasana and urdhva mukha svanasana. Sirsasana and sarvangasana were also very helpful. Holding for long periods of time was key. I'm very thankful that yoga is a practice for life. I feel that it is valuable for all kinds of aging phenomena.

I became a teacher when Maureen and Bruce Carruthers offered an internship program of which about ten of us participated. This would have been approximately 1980.

I was a part of the Iyengar board from approximately 1982-1988. I believe I was secretary, but I'm not positive.

### **Susan Bull**

*Susan has taught Iyengar Yoga for the past 26 years in Vancouver and North Vancouver, offering workshops locally and nationally. Susan traveled to India twice to work directly with B.K.S. Iyengar, has taught at International Iyengar Yoga conferences, and presently teaches and co-leases Yoga Moves Studio in North Vancouver. She also practices Buddhist meditation, is a classical pianist and a devoted mother. She has contributed to the Vancouver B.K.S. Iyengar Yoga Association as an Association and Board member for many years in the capacity of President (twice), Vice-President (twice), workshop coordinator and com-*

*mittee member (for over twenty years) and member of the first Teachers Committee that existed during the "Maureen Era". Susan has trained Iyengar Yoga Teachers, initiated and organized teachers' practice sessions, and sponsored and accommodated many international teachers.*

I feel grateful and privileged to have been taught and mentored by Maureen Carruthers whose love, kindness, integrity and compassion flow deep into my creative spirit much like the experience of witnessing a Van Gogh painting in which multiple brush strokes seemingly erratically thrown together form an image of beauty that cannot be put into words.

I was first introduced to Iyengar Yoga in 1976 while completing my Music Degree at U.B.C. That summer Maureen's daughter Julia and I met through our involvement in a Canadian work program during "Habitat" and we became good friends. Knowing of my interest in yoga, she invited me over to the Carruthers home in Kitsilano to meet Maureen. To my surprise a musician friend was renting her ground level suite, was planning to leave, and wondered if I would like to move in! Enthusiastically I said, "yes!" I was welcomed warm-heartedly into Maureen's household and lived there for over four years. I started yoga classes at the Scottish Auditorium (a program that Maureen initiated through Langara College and which soon became the main centre of yoga in Vancouver), and before long I was attending at least four classes a week, progressing through the levels enthusiastically and vigorously under Maureen's teaching and guidance. I was fortunate during those formative years to also attend classes with Norma Hodge, Jean Mitten, Ed Scheck, Judith Williamson, and Bruce Carruthers, all of them excellent and devoted teachers. It was through Maureen's devotion to her personal yoga practice, to her teaching and to the community as a whole, that a viable teacher-training program formed and evolved, preparing many of us for future teaching careers in various suburbs of Vancouver. Every Friday morning for at least two years, we met together at the Scottish Auditorium to explore all aspects of "teacher-training", led

by Maureen. Under Bruce Carruthers' influence, the philosophical and esoteric aspects of yoga were explored as well. Living in the Carruthers' household fed my passion for yoga on a daily basis along with wonderful, fulfilling rituals such as morning coffee, afternoon tea, and engaging, lively, philosophical discussions around the table.

During a recent re-union, old friends from my hometown in northern Ontario told me that as a young child I had a very individualistic, philosophical, and analytical nature and that I questioned everything intellectually. I was very surprised to hear this, as I never perceived myself in this way until I attended university and chose academic courses such as philosophy and psychology. Now when I remember back to those early years of yoga training under the tutelage of Maureen, I remember how she tried (often in exasperation) to subdue my questioning mind! I demanded explanations, answers, proof, accuracy, precise detail, and she would say, "Susan, just let go of your questioning mind and experience the yoga subjectively."

While attending high school and university I became involved in team sports such as basketball and volleyball. My participation in sports taught me not only to challenge my body but to focus my mind, and later when I moved out to the West Coast in the early 70's, it helped to stimulate my curiosity about the "mental, spiritual and physical" benefits of yoga. During second year university, I specialized in Physical Education and was immersed in Anatomy and Physiology, a fascinating subject that later helped in my understanding of how the muscles and bones physically and mechanically move while performing the yoga postures.

Before I began my music degree at U.B.C. in 1973, I spent two years of private study in Toronto at the Royal Conservatory of Music and was expected to practise piano five to eight hours a day in a tiny studio. It was a very lonely time period in my life but I learned "discipline and perseverance" which I believe I re-experienced again in my later years when I was introduced to Iyengar Yoga and found

myself passionately immersed in a discipline where the challenges were demanding and different than that of becoming a musician but which also required long hours of dedicated practise and focus.

After completing the two-year yoga apprenticeship program, I travelled to India to study directly with Mr. Iyengar (as well as Geeta and Prashant) for two months of public classes. I was initially planning on staying a third month for an International Intensive but I arranged a meeting with Mr. Iyengar one day in the library, and he said to me "Go home!

Mr. Iyengar's teaching is in my bones and I am grateful for all his many good teachers here in Vancouver.

How can you do yoga with a broken heart?" I was in love and terribly homesick for my life back in Vancouver. I was deeply moved by Mr. Iyengar's compassionate response and I knew he had suffered in the same way. I will always remember with gratitude the half hour facial massage Mr. Iyengar gave me one day in class sensing I was lonely and tired. The following year I travelled back to India with the Canadian contingent and attended daily classes for another month. Somehow despite the intensity of the training, it seemed easier the second year and there were brief moments in class when I could laugh and relax.

I have now been teaching Iyengar Yoga for over twenty-six years, and over this time period my appreciation, respect and compassion for Mr. Iyengar have deepened. I am in awe of his brilliance, sincerity, devotion, intelligence, practicality, and genius that continues to shine through as his work and influence spreads across the continents.

### **Franca and Curt Ribatto**

by Franca Ribatto

*Franca is a long time student of Iyengar Yoga. She has integrated yoga into her daily life in moving, sitting standing, breathing, thinking. Yoga has helped her through challenging times by teaching her how to become calm first. Franca never imagined yoga would take her so far inward. Her*

*enthusiasm over the last thirty years has been a boon to our local community.*

Yoga came into my life in 1973, at the age of 42. The community centre close to home offered a yoga class instead of a fitness class. "What is yoga?" I asked. "Exercise." They told me. So I enrolled.

In a small room there were some dusty, bulky, lumpy, leather mattresses on the floor, one teacher and three or four students. And with that, the class began. At one point headstand was attempted. It was bewildering yet exhilarating! The problem came with relaxation; there was a lot of mystical stuff that made me uneasy. At the end of the ten weeks I knew that yoga was not for me.

One evening at my husband, Curt's office Christmas party, I overheard a person uttering the word yoga. With some trepidation I approached her. Her name was Peggy Gabbott. Among her many talents she was also teaching yoga and Peggy told me there was a person named Maureen who was teaching in my neighborhood, and that perhaps I should go give yoga another try.

At the Kerrisdale Community Centre I found Norma Hodge teaching in Maureen's absence; seems that Maureen had gone to Poona, India. Norma was a solid, clear and down to earth person. I liked her, and yoga started to appeal to me. "How would Maureen be?" Norma reassured me that I would like her and that Maureen was a far better teacher than herself. But I had my doubts!

Upon Maureen's return, Norma's predictions came true. Maureen's teaching, with the precise and detailed instructions made the work challenging. I found myself enamored with my beginnings of yoga and I would go on endlessly about how good the body felt while practicing the asanas.

From then on in, many life changing events and moments took place:

- In 1975 or '76 Donald Moyer came from England. He told about Mr. Iyengar and yoga.
- In 1976 I bought the book *Light On Yoga* by B.K.S. Iyengar. A little later I gave a second copy to our family doctor.
- Before the name Iyengar came into the pic-

continued on next page

ture, teachers and students, in Vancouver including myself, would meet. The associations' name was Hatha Yoga Teachers Association (HYTA).

- About a year later the B.K.S. Iyengar Yoga Association was formed. Workshops started to happen and I enrolled in a second class per week, and then another.
- By then I started to work part-time to pay for what I thought were my luxuries: classes, yoga workshops and later on conventions. The love for yoga kept growing. Maureen was a superb teacher and yoga opened vistas undreamed of. My mother, sisters, and other relatives thought my husband far too lenient with me and they wondered this yogic path where would lead me.
- Curt was on my side and an unfortunate episode of backache gave him the push to join a class and thus he too became involved with Iyengar's work. In 1978-79

he became a member of the B.K.S. Iyengar Association and in 1980, assumed the job of treasurer for the next years.

- In 1982 I gathered my courage to leave my family and with Maureen's encouragement, I joined the Canadian group to go to Pune to study directly with Mr. Iyengar.
- In 1984, I began attending various conventions where Mr. Iyengar would be. This began with a trip to the 1984 First International Iyengar Yoga Convention in San Francisco.
- A few days later, Mr. Iyengar came to Vancouver (followed by Victoria). While in Vancouver, Curt had the honor of driving Mr. Iyengar around and he wanted Curt to eat breakfast with him. Later when we were all on Galiano Island I had prepared some food for Mr. Iyengar; he would then turn around and hand-feed my husband small morsels- it was a very dear exchange. In

such close quarters on the island, I also exposed my fears to Mr. Iyengar about how my practice of asana was taking time away from family. After my outpour I was convinced by his reply that the time I took to do yoga would be a benefit not only to myself but also to my family. This is why I feel Mr. Iyengar to be kin. A very simple association yet close at the same time, I have a feeling of awe for his greatness.

All of the classes attended over the years, our home practice, the conventions, workshops and the trip to Pune- the whole of yoga has never left Curt or I. A quadruple coronary bypass for Curt in 2002 was only a temporary interruption. He is back to all asanas. Yoga is our life, as food and sleep is. Age 75 is no hindrance to the practice.

Mr. Iyengar's teaching is in my bones and I am grateful for all his many good teachers here in Vancouver.



## YOGA PHILOSOPHY

by Ingelise Nherlan

*This is the final instalment in a series of columns exploring the five restraints, the ethical code of yoga (yamas), and the rules of discipline (niyamas), which make up the first two of Patanjali's eight limbs of yoga. Here Ingelise Nherlan looks at the last three niyamas - tapas, svadhyaya and Isvara-pranidhana*

*yamas and niyamas are the doors or portals through which we pass on our way back home to our inner sanctuary. These first two limbs are the first steps in taking an honest look at ourselves.*

*The road to wisdom*

*Oh it's hard*

*But simple to express:*

*Err and err and err again*

*But less and less and less*

-Piet Hein (Danish poet)

From *Abimsa* (non-harming, the very first of the yamas) to *Samadhi*, (the last of the eight limbs) from *Prakriti* (matter) to *Purusa* (spirit). For most of us it is a long, bumpy road. But our heart longs and we are happy when tapas burns our impurities, when svadhyaya urges us on to deeper self inquiry and when *Isvara-pranidhana* surprises us with precious glimpses of the light which is the jewel in the lotus.

It is a good thing that we have our beloved Guruji who has walked the path before us and gives so totally of himself that we may not lose faith. When I am tired I have only to think of him and I can keep going.

### II.1 *tapas svadhyaya Isvarapranidhanini kriyayogah*

"Burning zeal in practice, self-study and study of scriptures, and surrender to God are the acts of yoga."

- *Light on the Yoga Sutras of Patanjali*,

B.K.S. Iyengar, 1993

*Tapas*: a burning, yearning, ever churning longing for God, and devoted practices which lead to God.

*Svadhyaya*: Self-study to inquire and observe one's Self and to avoid any kind of thinking or behavior which pulls one away from reaching God.

*Isvara-Pranidhana*: Total absorption in one's devotion to the path leading to God.

In earlier columns we looked at the first two of the niyamas – cleanliness and contentment. How are the remaining three niyamas different? For one thing, they form a group of

three, a *trikona*, which Patanjali describes as "the acts of yoga" or *kriya* yoga. For me they recall another *trikona*, *Dharana*, *Dhyana* and *Samadhi* – (concentration, meditation and contemplative absorption), which Patanjali calls the *samyama*, the integration of all three.

As we work more deeply into yoga we realize that the eight limbs of yoga are not steps where the one above is better than the one below. The eight-limb philosophy is not a ladder to climb but rather a system that works harmoniously together.

The first limb, *yama*, is not separate from the last limb, *samadhi*. They weave together and when practised and lived with increasing depth and devotion, form a connectedness that shows us we are on the right path.

Although all limbs are essential, the ten personal and ethical commitments of the

## WORKSHOP REVIEW

Gabriella Giubilaro was in Vancouver for a 5-day workshop in March. The workshop was a grand event with many things taught and much learned by all ... and attendance was full to capacity. The following is a review from Nicola Tiburzi who has practiced yoga for ten years and has studied the Iyengar method for the past five. Nicola has recently begun teacher training in the Iyengar method.

By Nicola Tiburzi

During the workshop with Gabriella, the teaching that had the most impact in my asana practice was the work of the groins and the catastrophe that she had observed in one particular pose.

ca-tas-tro-phe

1. a terrible disaster or accident, especially one that leads to great loss of life.
2. an absolute failure, often in humiliating or embarrassing circumstances.

On the morning that we practiced *prasarita padottanasana*, Gabriella asked me to demonstrate to everyone the "catastrophe" that was occurring. Standing with my legs and arms outstretched, my feet parallel, Gabriella continued by pointing out that the catastrophe was in part caused by the fact that I was "sitting" on my groins. As I stood there



humble and hopeful, I began using my inner eye to try to visualize how I could further avoid this disaster. I firmed my thighs and began to roll the back groins away from each other. To balance this action I started to lean a little more into the outer feet, at the same time being sure not to lose the lift of my inner legs. I continued by rolling the front thighs towards each other and focused on the inner front groins going back. But not having received any positive feedback that my efforts had made a successful transformation, I began to actually feel what was wrong- in my attempt to keep

the pelvis upright, I was overstretching my inner groins. I then, tipped my pelvis slightly forward which released the firm grip I had unconsciously placed on my abdomen; this actually facilitated the movement of my inner groins back. Once I felt this release I extended my spine by lifting the sternum away from the sacrum.

My sacrum widened and descended and with careful concentration I was able to free my groins and keep the abdomen soft while maintaining the integrity of *utthita hasta padasana*.

With this new light I've come to understand that with constant awareness it is possible that even the standing poses can have a quieting, relaxing and healing effect on the organs and inner body.



PHOTOS - Top: "If you can't spread the fingers (as you get ready for Urdhva Dhanurasana) then take the hands wider."

Bottom: "Use the block to work the legs in Adho Mukha Vrksasana and the legs will lift the whole body up."

## WORKSHOPS SPONSORED BY ASSOCIATION MEMBERS

### Two Intensives with Louie Ettlign:

**Urban Retreat** is a seven-day intensive in Vancouver at The Yoga Space. All levels welcome, no brand new beginners. Friday, July 21st to Thursday July 27th. Schedule: 8:30 am pranayama; 9:30 - 10 break/ snack; 10 - 12:30 asana; 12:30 - 2 lunch (bring your lunch if you prefer staying at the studio); 2 - 4:30 pm asana

**Rural Retreat** is a nine-day intensive in Haida Gwaii (Queen Charlotte Islands). All levels welcome, no brand new beginners. Tuesday August 15th to Friday August 25th. 6 hours of yoga per day, three vegetarian + fish meals per day, accommodation (two per room), shared rent of mini-van to be used by yoga group for excursions.  
**Contact:** louie5@telus.net or 604-876-9600 or www.theyogospace.ca

### Yoga Kurunta:

#### Two Sunday rope workshops:

August 6th and September 3rd from 3 - 5 pm at The Yoga Space with Corrie Vorlauffer.

**Contact:** 604- 876- 9600  
or corrie@corrievorlauferyoga.com  
or www.theyogospace.ca

### MEXICO YOGA RETREAT 2007

**in Puerto Vallarta with Iyengar Certified Teachers Heather Graham, and guest teachers Maureen Carruthers & Sarah Godfrey.**

**January 27th - February 10th 2007**  
come for one week or stay for both weeks.

**Heather Graham** inspires her students to incorporate yoga into their daily lives resulting in increased self-awareness. Her personal conviction is that by utilizing yoga as

an approach to living we are tapping into an important tool for self-discovery!

**Maureen Carruthers** is one of Canada's most respected yoga teachers. Her dedication, sensitivity, and long experience have earned her a special place in Canada's Iyengar Yoga Community. Maureen's intuitive awareness and gentle methods have enlightened and inspired hundreds of students, many of whom are now Iyengar Yoga teachers.

**Sarah Godfrey** teaches with warmth and clarity and hopes to kindle the passion for yoga in her students so they too may experience its transformative qualities.

**Contact:** Heather at 604-515-9201  
or email info@yogatreecentres.com  
or www.yogatreecentres.com

## ASSOCIATION WORKSHOPS



**BEVERLEY WINSOR** has been practising Iyengar Yoga since the late seventies and teaching since 1985. She made her first study trip to the Ramamani Iyengar

Memorial Yoga Institute in Pune, India in 1987 and she has returned many times since. When Beverley comes to Vancouver in September, she will come directly from Pune, where she will have spent the month of August. We are looking forward to this first opportunity to work with Beverley in Vancouver. As a delightful storyteller, and known for her informed and passionate work, Beverley's workshop is bound to be a special one. Beverley lives in St. John's, NL where she teaches general classes and teachers in training at the Yoga Room and in her home studio. Workshop requirements: *Beverley will teach a regular weekend workshop for students of all levels. Requirements for attendance are: current enrolment in an Iyengar Yoga class and the ability to do both Salamba Sirsasana (head balance) and Salamba Sarvangasana (shoulder balance) without or with wall support.*

Make sure you get a flyer from your teacher before the end of this current spring session, as this workshop takes place before many fall sessions start.

September 8 - 10 at The Yoga Space.

Contact Louie Etling,

604-876-9600 or by email [louie5@telus.net](mailto:louie5@telus.net)



**DONALD MOYER:** October 27 - 29 at The Yoga Space. Contact Donna Rao [raomail@telus.net](mailto:raomail@telus.net)



**BOBBIE FULTZ** is a Certified Iyengar Yoga Instructor and has been teaching Iyengar Yoga since 1991. She is the resident yoga teacher and yoga director at Arsha Vidya

Gurukulam, in Saylorsburg, Pennsylvania where she teaches adults and children. In addition, she tours a workshop nationally and internationally on Yoga and Scoliosis. Bobbie brings an extra "twist" to her teaching with her own scoliosis. She has made several trips to India for study directly with B.K.S. Iyengar and his children, Geeta and Prashant.

Bobbie is a master at seeing imbalance in the body, which is good for all of us. Many would benefit from her classes.

December 8- 10 at The Yoga Space.

Contact Evelyne Teichert

at [teichert@telus.net](mailto:teichert@telus.net)

### Greater Vancouver Teacher's Workshop Series- Sundays

**Susan Bull** *Deepening into Silence Through Exploration of the Asanas*

Sunday, November 5th at Yoga Moves 2-5pm

120- 1000 Roosevelt Crescent, N. Vancouver

Susan has taught Iyengar Yoga for the past 26 years in Vancouver and North Vancouver, offering workshops locally and nationally. Susan traveled to India twice to work directly with B.K.S. Iyengar, has taught at International Iyengar Yoga conferences, and presently teaches and co-leases Yoga Moves Studio in North Vancouver. Susan also practices Buddhist meditation, and is a classical pianist and a devoted mother.

**Wende L. Davis** *De- Stress Before the Holidays*

Sunday, December 3rd

at The Yoga Space, 2-5pm

202- 1715 Cook Street, Vancouver

Wende is well known for her teaching in Vancouver where she has conducted yoga classes for 24 years. Her dedication, the example of her practice, and the clarity of her knowledge have inspired numerous students to learn and practice yoga. Wende is also a practitioner of Vipassana meditation and a visual artist.

Contact Corrie Vorlaufer at 604-761-0074

or download a registration form on

[www.iyengaryogavancouver.com](http://www.iyengaryogavancouver.com)

## NEWS AND NOTES:

**Congratulations** to Jayne Lloyd-Jones for successful completion of her Introductory Level II assessment and certification that took place in Saskatoon this past June.

### National Certification Assessment Dates:

October 13-15, 2006 Toronto- Senior Intermediate I

November 17- 20, 2006 Victoria- Junior Intermediate II

March 17-19, 2007 Edmonton- Junior Intermediate I

June 15-18, 2007 Ottawa and Kelowna- Introductory I & II

October 19-21, 2007 Toronto- Introductory I & II

November 16-19, 2007 Vancouver- Junior Intermediate II

April 18-21, 2008 Toronto- Junior Intermediate III

### 30th Anniversary Dinner Party for All Members

Mark your calendars for Saturday, October 28th to come celebrate with us. Invitations will be sent to all members with the place, time and RSVP info. If you need more information before then, contact Sarah Godfrey at [sarahgt@shaw.ca](mailto:sarahgt@shaw.ca)

**From the editor** Thank you to the members who sent their pledges in for the Bellur Trust Fund. I sent a total of \$848 in pledges to Mr. Iyengar. Once I am instructed to do so, I will contact you personally for your money orders and we will send our donations together to India.