

B.K.S. Iyengar Yoga Institute Amsterdam

अथ योगानुशासनम्

3-YEAR B.K.S. IYENGAR YOGA TEACHERS TRAINING PROGRAM

Introduction

The B.K.S. Iyengar Yoga Institute offers a three year teachers training program for yoga teachers according to the system of Yogacharya B.K.S. Iyengar. It is a certified program, which means competence will be judged by an examination committee before being issued a certificate. The training program consists of the practice of and attaining insight into asana and pranayama, the study of yoga philosophy and general anatomy and to learn how to practice on your own and some remedial aspects of yoga.

About B.K.S. Iyengar

B.K.S. Iyengar has done pioneering work in the yoga domain. His masterpiece “Light on Yoga” made him the undisputed authority in yoga. He has dismantled the classical yoga poses of their Indian mystique and made them accessible to the western world. B.K.S. Iyengar received world-wide recognition with ten-folds of awards for his excellence and innovations in the field of yoga. His books have been translated into more that 20 languages.

During a period of over 75 years, Iyengar has radically renewed the classical hatha yoga through his self-practice and teaching throughout the world. By returning to the roots of yoga, he has succeeded in revitalizing the ancient art of yoga for the 20th century and new millennium. A personal approach and attention for individual needs is characteristic of this approach, which develops the body’s consciousness and intelligence.

The B.K.S. Iyengar Yoga Institute Amsterdam Teacher Training Program

The Teacher Training program was founded in 1987 by Clé Souren and was inaugurated in September of that year by Yogacharya B.K.S. Iyengar in Amsterdam where Iyengar taught four master classes.

2017 marks the 30th anniversary of the Teacher Training program being among the oldest Iyengar Yoga Teacher Training programs in the world. Over the years, more than 300 students from more that 20 different countries have been graduated from the program.

Delilah King and Rembert Petrus

Delilah and Rembert are Certified Senior Iyengar Yoga teachers since 2010. Both have trained under Clé Souren in Amsterdam and B.K.S Iyengar in India. They served their apprenticeship under the strict and demanding mentorship of Clé Souren, and since 2000 assisted Clé in running the teacher training programs and medical classes given at the IYIA. They continue to teach in the spirit of Clé Souren and his teacher, BKS Iyengar, taking students to higher levels of practice and standards, with the love, honour and respect they have learned from their mentors. With their extensive experience and knowledge, in the spirit of their “old school” mentors, they are easy to approach, and accessible to guide students to reach their potential.

Entrance qualifications

Previous yoga experience in the Iyengar method is required. The training demands a great dedication from the student. In an introductory conversation and a yoga lesson, it will be assessed if the student is “ripe” to participate in the training. A student with a minimum of 2 - 3 years of weekly classes with a certified Iyengar Yoga teacher and has a daily practice that includes head and shoulder stand, are welcome to apply. In some instances, candidates will be asked to follow one or several preliminary classes from an appointed teacher for adjudication. As well, students should become members of the Dutch Iyengar Yoga Association to train as a teacher. All candidates will be interviewed. Neither age nor any training other than a commitment for Iyengar yoga is relevant. Participants in the training program sign a year contract with the B.K.S. Iyengar Yoga Institute Amsterdam, which is to be renewed for the second and third year.

Appointments for an introductory conversation can be made with Delilah King, info@iyengaryogaamsterdam.com.

The Program *

The 28-day teacher training consists of 10 weekends (20 study-days) and workshop attendance of 4 weekends (8-study days).

The part-time program: It is also possible to indicate before the start of the study year if you want to participate in the part-time program. This means one study year will be done in two years, 5 weekends (10-study days) and workshop attendance of 2 weekends (4-study days).

Compulsory weekly class attendance with Senior TT teachers: A compulsory part of the Teacher Training is regular participation in classes given by Delilah King and Rembert Petrus.

We strongly believe, that to become a good Iyengar teacher, the teacher training weekends forms only half of the training: regular attendance of classes given by the two senior trainers, Delilah and Rembert is an essential component of the Teacher Training. Regular practice under the guidance of the senior teachers is necessary to evolve the body and mind, absorb the specific language, and learn through personal experience how to observe and assist in the Iyengar way.

Students are to attend a minimum of 2 weekly classes per week. One class per week with Delilah King is included in the teacher training fee. For classes with Rembert, please check www.oldschoolyoga.nl for schedule and fees.

3rd years have the opportunity, upon invitation, to assist at scheduled classes given by Delilah and Rembert.

“It is not just the “time” or “years” of practice that makes one eligible for a particular level of certification but the “quality” of practice.”

A minimum of three years is required to complete the programs but may require a longer time.

Non-credit students: If you are interested in deepening your understanding of yoga and/or want to enrich your teaching it is possible to enroll as a non-credit student. In this case, you are not eligible for a teaching certification. Non-credit students should have a consistent practice, should know the Sanskrit names of the asana and be able to practice Sirsasana and Salamba Sarvangasana for 3-5 minutes. The recommended reading materials are the same for the accredited course. Students will receive a letter of completion at the end of the course.

Weekends are available on a drop-in basis.

*** due to the disruptive consequences of COVID-19, the TT will be offered online.**

Saturdays

14.00 –18.00 Asana/Pranayama

Sundays

13.00 –17.00 Q&A, Observing, Teaching

Theory

Theory class schedule will be given on the first day of the TT.

Philosophy – introduction to Indian philosophy, Yoga Sutras, Bhagavad Gita

Anatomy – basic anatomy and physiology

Peer Group Practice – learn, study and practice with each other

Self -Practice - developing and logging your practice, home assignments, mentorship

The workshops:

In order to fulfill the 28-day course, the student is required to attend a total of 8 days of the following workshops. The workshop days are included in the fee. The dates will be posted on the website www.iyengaryogaamsterdam.com/workshops

Christmas Workshop – 4 days

Easter Workshop – 4 days

SYLLABUS

The student is required to learn the Sanskrit names and definition of each asana on the syllabus, as well as make a note-book of all the postures in the syllabus

Introductory I - Syllabus

- 1 Tadasana (30 sec)
- 2 Vrksasana (30 sec)
- 3 Utthita Trikonasana (30 sec)
- 4 Virabhadrasana II (30 sec)
- 5 **Utthita Parsvakonasana (30 sec)**
- 6 **Virabhadrasana I (30 sec)**
- 7 Ardha Chandrasana (30 sec)
- 8 Parsvottanasana (30 sec, hands on floor, concave and convex)
- 9 Prasrita Padottanasana (60 sec, concave back)
- 10 **Parighasana (40 sec, foot up, ball of big toe on a brick)**
- 11 Padangusthasana (30 sec)
- 12 Padahastanasana I (30 sec)
- 13 Uttanasana (60 sec, from Urdhva Hastasana, concave back, feet apart)
- 14 Adho Mukha Svanasana (60 sec, a. thumb, indexfinger against wall, b. heels against wall)
- 15 Utkatasana (30 sec, feet and hands together)
- 16 Dandasana (2 min)
- 17 Gomukhasana (30 sec, arms only, buttocks on heels)
- 18 Siddhasana (45 sec)
- 19 Virasana (60 sec)
- 20 Parvatasana in Virasana (30 sec)
- 21 Triang Mukhaikapada Paschimottanasana (30 sec)
- 22 Marichyasana I (30 sec, twist only, not bending forward)
 - a. Malasana (30 sec, a. just squatting with wall support for sacrum, arm extended parallel to floor; b. Away from wall with heels on rolled blanket, knees together, arms extended parallel to floor, see Light on Yoga plate 317)
- 24 **Salamba Sarvangasana I (5 min)**
- 25 **Halasana (5 min, toes on stool)**
- 26 Karnapidasana (45 sec)
- 27 Supta Konasana (60 sec)
- 28 Chatushpadasana (30 sec, legs bent, holding the ankles with the hands)
- 29 Setu Bandha Sarvangasana (3 min, with block under the tailbone and feet against the wall on block)
- 30 Urdhva Prasrita Padasana (1 min, 90 degrees)
- 31 Bharadvajasana I (30 sec, without catching the upper arm)
- 32 Savasana (on bolster with eye band, observing the normal in breath and out breath)

Pranayama:

Ujjayi stage I, II and Viloma stage I, II)

Bold printed asanas are key asanas and are also required for INTRO II level.

Introductory II - Syllabus

1. Tadasana
2. Virabhadrasana 2
3. Utthita Parsvakonasana
4. Parivrtta Trikonasana
5. Parivrtta Parsvakonasana
6. Virabhadrasana 1
7. Virabhadrasana 3
8. Parivrtta Ardha Chandrasana (vanuit Parivrtta Trikonasana)
9. Parighasana
10. Garudasana
11. Utthita Hasta Padangusthasana 1 (met touwen, been voorwaarts, voet tegen muur, evt. hiel op horizontaal vlak)
12. Parsvottanasana (handen in Paschima Namaskarasana indien mogelijk)
13. **Prasarita Padottanasana 1** (eindhouding, foto 34 L.o.Y.)
14. **Uttanasana (eindhouding)**
15. **Salamba Sirsasana** (maximum 5 minuten, tegen de muur)
16. Supta Virasana (a: gesteund, b: zonder steun)
17. **Adho Mukha Svanasana** (met steun onder het voorhoofd)
18. **Chaturanga Dandasana** (foto 66 L.o.Y.)
19. **Urdhva Mukha Svanasana**
20. Bhujangasana
21. Dhanurasana
22. Salabhasana & Makarasana
23. **Ustrasana**
24. Urdhva Dhanurasana 1 (vanaf stoel of kruk)
25. Dwi Pada Viparita Dandasana (op een stoel, benen horizontaal op een 2e stoel)
26. **Bharadvajasana 1** (foto 298 L.o.Y.)
27. **Bharadvajasana 2**
28. Marichyasana 3 (foto 301 L.o.Y.)
29. Ardha Matsyendrasana (voorbereiding; zit op deken tussen zitvlak en voet, handen tegen de muur)
30. Malasana 1 (hielen naar beneden, knieën bij elkaar, handen pakken touwen of pilaar)
31. Baddha Konasana (zitbotten gesteund, zoveel mogelijk naar voren)
32. Upavistha Konasana (zit rechtop, handen in komvorm op de vloer naast heupen)
33. Janu Sirsasana
34. Marichyasana 1 (buig voorover, armen om rug, handen in elkaar)
35. Paschimottanasana
36. Paripurna Navasana (vanuit dandasana)
37. Ardha Navasana
38. **Salamba Sarvangasana 1** (5 min.)
39. **Halasana** (topjes tenen op vloer, 3 min.)
40. Eka Pada Sarvangasana (90°)
41. Parsvaika Pada Sarvangasana (zo ver mogelijk)
42. Parsva Halasana
43. **Setu Bandha Sarvangasana** (handen steun in de rug, voeten tegen de muur, hielen op blokken of tegen/op stoel)
44. Supta Padangusthasana 1 & 2 (met riem)
45. Supta Baddha Konasana (rug ondersteund)
46. Savasana (zonder bolster, zwachtel om de ogen - normale inademing en diepe uitademing)

Pranayama:

Ujjayi III and IV, Viloma III, Brahmari I A, I B, II A, II B

Required reading:

By BKS Iyengar

Light on Yoga

Light on Pranayama

Yoga sutras of Patanjali

The Tree of Yoga

By Geeta Iyengar

Yoga, a Gem for Women

Yoga in Action, Preliminary Course

*Books are not included in the tuition.

Costs and subscription

The costs for the teachers-training are € 1650,00 per study-year, or three equal terms of € 577,50; one at subscription, one before January and one before April.

The costs for the 'part-time-program' are € 1100,00 per study-year, or two equal terms of € 575,00 each; one at subscription and one in February. Barring the syllabus about 'theory pose and movement' other study materials are not included in the costs.

The final exam costs are € 150,00.

Subscription takes place by sending in the subscription-forms. Participants enter into a written agreement with the Iyengar Yoga Institute Amsterdam for one year. After this year the agreement is dissolved and no rights can be founded for further continuation or testimonials. This way, also the student can decide every new study-year not to continue and therefore has no further financial obligations to the Iyengar Yoga Institute Amsterdam.

*After subscription, cancellation is no longer possible. Cancellation with the training, for whatever reason, does not relieve the participant of the obligation of complete payment for the study-year.

Payment

By paying the balance into account number NL80INGB0006431523 in the name of the B.K.S. Iyengar Yoga Institute Amsterdam or online via http://www.iyengaryogaamsterdam.com/?page_id=246.

Language

The training will be conducted primarily in English; this due to the attendance of foreign students. Dutch will be spoken as well, and translated where necessary.

B.K.S. Iyengar Yoga Institute Amsterdam

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Inschrijfformulier / overeenkomst Registration Form / Agreement

* s.v.p. in BLOKLETTERS invullen / please use CAPITALS

Familienaam / Last name

Voornaam / First name

Geboorte datum / Date of birth

M / V – M / F

Nationaliteit / Nationality

Burgerlijke staat / Marital status

Post adres / postaddress

Postcode / ZIP code

Plaats, Land / City, Country

Telefoonnr. / Phone – mobiel / cell phone

E-mail address

Website address

Part-time program?

ja / yes

nee / no

Opleiding / Education

Beroep / Profession

Vragenlijst / Questionnaire

Sinds wanneer beoefen je yoga? / Since when do you practice yoga?

Sinds wanneer beoefen je Iyengar Yoga? Since when do you practice Iyengar Yoga?

Wie zijn nu je Iyengar Yogaleraren? / Name of your Iyengar Yoga teacher/s?

Hoe regelmatig beoefen je yoga (lessen of zelf oefenen)? / How often do you practice yoga (classes or by yourself)?

Heb je specifieke gezondheids problemen of klachten? Zo ja, welke? Ben je onder doktersbehandeling? Gebruik je medicijnen?
/Do you have specific health related problems or complaints? If so, specify. Are you currently being treated medically?

Beoefen je andere vormen van Hatha Yoga of disciplines op het gebied van persoonlijke ontwikkeling? Zo ja, welke? / Do you practice other Hatha Yoga methods or disciplines in the field of body/mind/consciousness? If so specify.

Volg je – of heb je – opleidingen op deze gebieden gevolgd? Welke? / Did – or do you – follow training program (s) in these fields? If so, specify.

Waarom wil je de B.K.S. Iyengar Yoga Lerarenopleiding volgen? / Explain why you want to do the B.K.S. Iyengar Yoga Teacher Training Program?



Iyengar Yoga Association Constitution Guide

ETHICAL GUIDELINES

FOR IYENGAR YOGA TEACHERS¹

The Directors of the BKS Iyengar Yoga Association Holland hereby announce, pursuant to Associations Bylaws, the Ethical GUIDELINES for Iyengar Yoga Teachers. The formulation of these guidelines took into consideration the unique position of Iyengar Yoga Teachers. A position unique in that it was at the request of our teacher B.K.S. IYENGAR that the Yamas and Niyamas (in particular Ahimsa, Satya, Asteya, Bramacharya, Aparigraha and Sauca), along with current Dutch and EU Law and social climate, be blended into a set of ethical GUIDELINES that are reasonable and yet set high standards for individual, social and professional conduct binding on all member teachers of the BKS Iyengar Yoga Association Holland

PROFESSIONAL ETHIC OF IYENGAR YOGA TEACHERS

Iyengar Yoga Teachers are dedicated to maintaining impeccable standards of professional competence and integrity.

- a) Iyengar Yoga Teachers dedicate themselves to studying, teaching, disseminating and promoting the art, science and philosophy of Yoga according to the teachings and philosophy of B.K.S.IYENGAR (*Tapas*)
- b) Iyengar Yoga Teachers seek to remain abreast of and continue their studies of the methods put forth by B.K.S.IYENGAR and family or indirectly by participation in BKS Iyengar Yoga Association Holland activities and study with Iyengar Yoga Teachers certified at a higher level, i.e. the teacher in training should be at least one level below the teacher (*Svadhyaya*).

¹ Published With Thanks To The B.K.S.Iyengar National Association Of The United States

- c) Iyengar Yoga Teachers endeavor to accurately represent their education, training and experience relevant to their teaching of Iyengar Yoga (*Satya*).
- d) When in an Iyengar classroom situation, Iyengar Yoga Teachers aspire not to mix the teachings of Iyengar Yoga with any other disciplines, e.g. medicine or psychotherapy, unless the teacher is separately qualified and legally licensed so to do (*Aparigraha*).
- e) Iyengar Yoga Teacher strive not to be publicly critical of other Iyengar Yoga Teachers character in their absence or of other systems of Yoga (*Ahimsa*).
- f) Iyengar Yoga Teachers refrain from using the figure and temple trademark design registered with the United States Patent and Trade Mark Department in Mr. Iyengars name. The use of this service mark is reserved for use by non-profit Organizations composed of students and friends of B.K.S.IYENGAR who meet the criteria of 1(a) and are approved for such usage by the Service Mark Committee (*Asteya*).²

RESPONSIBILITY TO STUDENTS AND COMMUNITY- SOCIAL ETHICS

Iyengar Yoga Teachers are committed to enhancing the general health and welfare of their students and the community in which they live. This includes respecting the rights and opinions of their students and obeying local laws.

- a) Iyengar Yoga Teachers embrace truthfulness in all dealings with their students and the community (*Satya*).
- b) Iyengar Yoga Teachers welcome all students regardless of race, gender, sexual orientation, financial status, national origin, or physical disability (skill level of teacher permitting) (*Asteya*).
- c) Iyengar Yoga Teachers avoid all forms of sexual harassment of students and are honest in their intimate relationships (*Ahimsa* and *Bramacharya*).
- d) Iyengar Yoga Teachers recognize the power differential between student and teacher and avoid exploiting the trust and potential dependency of such students (*Ahimsa* and *Aparigraha*). In the light of this power differential, Iyengar Yoga Teachers recognize the potential for dual relationships complicating/ comprising the basic student teacher relationship. A dual relationship exists when a student and teacher interact outside context of the student-teacher relationship. Iyengar yoga Teachers are especially vigilant and sensitive to potential complications when the dual relationship is intimate in nature.
- e) When possible, Iyengar yoga Teachers generously assist students in finding another Iyengar teacher when the basic student-teacher relationship is compromised (*Aparigraha*).
- f) Iyengar Yoga Teachers espouse the importance of being earnest and sincere in their efforts to avoid casual teaching (*Tapas*).

² The Service Mark is owned by and licensed from BKS Iyengar, Pune, and administered by Ms. G. Goldberg in the USA.

III. PERSONAL RESPONSIBILITY OF IYENGAR YOGA TEACHERS- INDIVIDUAL ETHICS

Iyengar Yoga Teachers earnestly cultivate a level of purity in matters of personal habits and lifestyle (*Sauca*).

- a) Iyengar Yoga Teachers maintain a clean and well-groomed appearance (*Sauca*).
- b) Iyengar Yoga Teachers dress in a modest manner in an Iyengar classroom situation (*Sauca* and *Bramacharya*).
- c) Iyengar Yoga Teachers avoid abuse of substance such as drugs and alcohol (*Sauca*).

IV. **RESPONSIBILITY TO THE [name of your association] ETHICAL GUIDELINES**

Iyengar Yoga Teachers find these [name of your association] Ethical guidelines binding by virtue of their membership in the [name of your association].

- a) The [name of your association] Ethical guidelines are not exhaustive. The fact that a given conduct is not specifically addressed by the [name of your association] Ethical Guidelines does not mean that the conduct is necessarily ethical or unethical. Classical codes of conduct should be honoured and adhered to as well as US Law.
- b) Lack of familiarity with or misinterpretation of the [name of your association] Ethical GUIDELINES is not justification for unethical conduct.
- c) Failure to cooperate in an ethics investigation or proceedings is a violation of the [name of your association] Ethical Guidelines.
- d) Iyengar Yoga Teachers who are uncertain as to the meaning or content of the [name of your association] Ethical Guidelines as it relates to a particular situation shall contact the [name of your association] Ethics Committee for clarification before acting.

THE PATANJALI INVOCATION

BY GEETA S. IYENGAR

Now let me tell you about the Patanjali invocation and the meaning of the invocation and their symbolism. The invocation begins with *Aum*. *Aum* is the first primordial sound, an *adi nada*, a melodious, sonorous and sublime sound. The three syllables A, U, M represent the entire range of sound and creation. They represent the waking dream and sleep states of consciousness. The crescent symbolizes the transcendental state. *Aum* is *pranava* which means exalted, unsurpassable praise of the supreme principle, the divinity. According to Patanjali it symbolises *Isvara*, the divinity “*tasya vacakah pranavah*.” Being the source of all energies *Aum* is uttered as an auspicious beginning. No sacred activity will be complete, profound and perfect without effecting the supreme grace and *Aum* is the greatest invocation to seek that grace.

As music is one of the best media to express feelings, love and devotion, the cassette begins with *Aum*. The invocation we chant first is as follows:

**Yogena cittasya padena vacam
Malam sarirasyaca vaidyakena
Yopakarottam prvaram muninam
Patanjalim pranjaliranato’smi**

Meaning: To the noblest of sages, Patanjali, who gave us yoga for serenity of mind, grammar for purity of speech and medicine for the perfection of the body, I salute.

The second part describes the statue of Patanjali:

**Abahu purusakaram
Sankha cakrasi dharinam
Sahasra sirasam svetam
Pranamami Patanjalinam**

Meaning: I salute before Patanjali whose upper body has a human form, whose arms hold a conch, and disc and a sword, who is crowned by a thousand headed cobra. Oh incarnation of Adisesa my humble salutations to thee.

The authors of [these] invocation are actually unknown. It was never the custom in those days to mention the name of oneself as an author or a writer. However, some traditional books mention that *abahu purusakaram* was written by King Bhojadeva in 1, 100 AD, author of *Rajamartanda Vrtti* a commentary on the Yoga Sutras.

Each aspect of the statue of Patanjali carries meaning like the intricately worded *sutras*.

When one gazes at the idol of Sage Patanjali one sees the three and a half coils below the navel. The three coils indicate the *Pranava Aum*, a mystical symbol conveying the concept of God as generator, organizer and destroyer. It signifies him as omnipresent, omnipotent and omniscient. *Aum* is composed of three syllables, A, U and M with a crescent and a dot on the top.

The three completed coils symbolize the syllables and the half coil, the crescent. It also represents the three *gunas* of *prakrti*, namely *sattva*, *rajas* and *tamas* and an aspirant aiming at the *trigunatita* state, which is a transcendent state. Sage Patanjali invites our attention towards the three types of afflictions, namely *adhyatmika*, *adhibhautika* and *adhidaivika*, which are to be conquered by following the path of yoga. The three coils indicate that he is a master of Yoga, Grammar and *Ayurveda*. The half coil indicates the reaching of the state of *kaivalya*.

The conch, in the left hand, signifies the state of alertness, attentiveness and readiness to face obstacles, which are inevitable in the practice of Yoga. In olden days the conch was blown as a warning call to get ready to face disaster or calamities as it is done nowadays with sirens. It is also a symbol of *jnana*.

The disc, in the right hand, signifies the destruction of ignorance with supreme effort and is a symbol of protection. The sword, tucked in the waist, indicates the cutting of the ego, pride or sense of "I" which is the main obstacle covering pure being. It is a sword of *jnana* to vanquish *â jnana*. These three weapons also indicate the restraint of mental fluctuations, removal of obstacles and the eradication of afflictions through the practice of Yoga.

The hood above the head is an assurance of protection from Adisesa, King of serpents. This protection always remains for the practitioner, provided he surrenders to the Lord, which is signified in the *atmanjali mudra*, hands folded in *namaskara*. The Bhagavatam narrates the story of the birth of Lord Krsna. Since Vasudeva was alerted by the Gods in heaven, that his eighth child Krsna will be killed by Kamsa, he takes the infant Krsna from Mathura to Gokul to protect him from the demon Kamsa. The river Yamuna was flooded as it was raining cats and dogs. At that juncture Adisesa protected Vasudeva and the infant Krsna by holding the hood over them like an umbrella and made a way, right in the middle of the river, so that Vasudeva could cross the river easily. Lord Patanjali indicates with his hood, that he is our protector, provided we destroy the evils hidden within us by the sword of Yoga, purifying ourselves with yogic *Sadhana*.

The thousand headed cobra, *sahasra sirasam svetam*, indicates that

The idol of Patanjali shows him as half-man and half-serpent. The human form indicates the individuality of man, since he has been endowed with intelligence to use his own efforts to reach the goal. The form of the serpent suggests the motion and continuity of *Sadhana*, which cannot end until the goal is reached.

Patanjali guides us to move like a serpent, intensely, silently and fast on the path of Yoga and to be a *tivrasamvegin*, the ultimate type as a pupil. If you have understood the significance, offer your prayers with a mind of prayerfulness so that you know what Sage Patanjali means by *tajjapah tadarthabhavanam*, that means - recite the prayers knowingly, repeatedly, devotedly.

Let me now give you some of the qualities of Patanjali, according to his works. Patanjali is an immortal, versatile personality, a master of diverse knowledge with divine qualities. He is a *dharmin*, virtuous and pious in deeds, a *tapasvin*, a *san-nyasin* and a devout practitioner. He is an artist, a skilled dancer, a scientist, a mathematician, an astronomer, a scholar, a physicist, a psychologist, a biologist, a neurologist, a surgeon, a skilled physician and an educationist par excellence. He is an incarnation of glorious qualities, in *sraddha*, *virya* and *vairagya*. He is an expert in psychological and chronological time, as well as in the science of gravity. He transcends the *purusarthas* namely, *dharma*, *artha*, *kama* and *moksa*, as well as *prkriti*. He has unsurpassable memory and is well versed with nature and its functions. Yet he remains a pure being, a perfect *siddhan*, a realized Soul. All these qualities suffuse the life of Patanjali.

This is not an exaggeration. The *siddhis* mentioned in the Vibhuti Pada, relate to various aspects of existence, cosmos, body, mind and bear the stamp of his authentic and profound experience. Let me conclude this immortal journey, dear *sadhakas*, with an *anjali*, a sublime offering. The faith in ourselves should grow with understanding. When the ego begins to dissolve, the eyes begin to see the greatness of the inspired teachings of one of the most original thinkers who ever lived. We are mortals and Patanjali is an immortal Soul. Just as a river does not retain its identity while merging into the sea, let us through our practices merge into the river of burning light of Yoga, passed onto us by Sri Patanjali.

Hari om tat sat