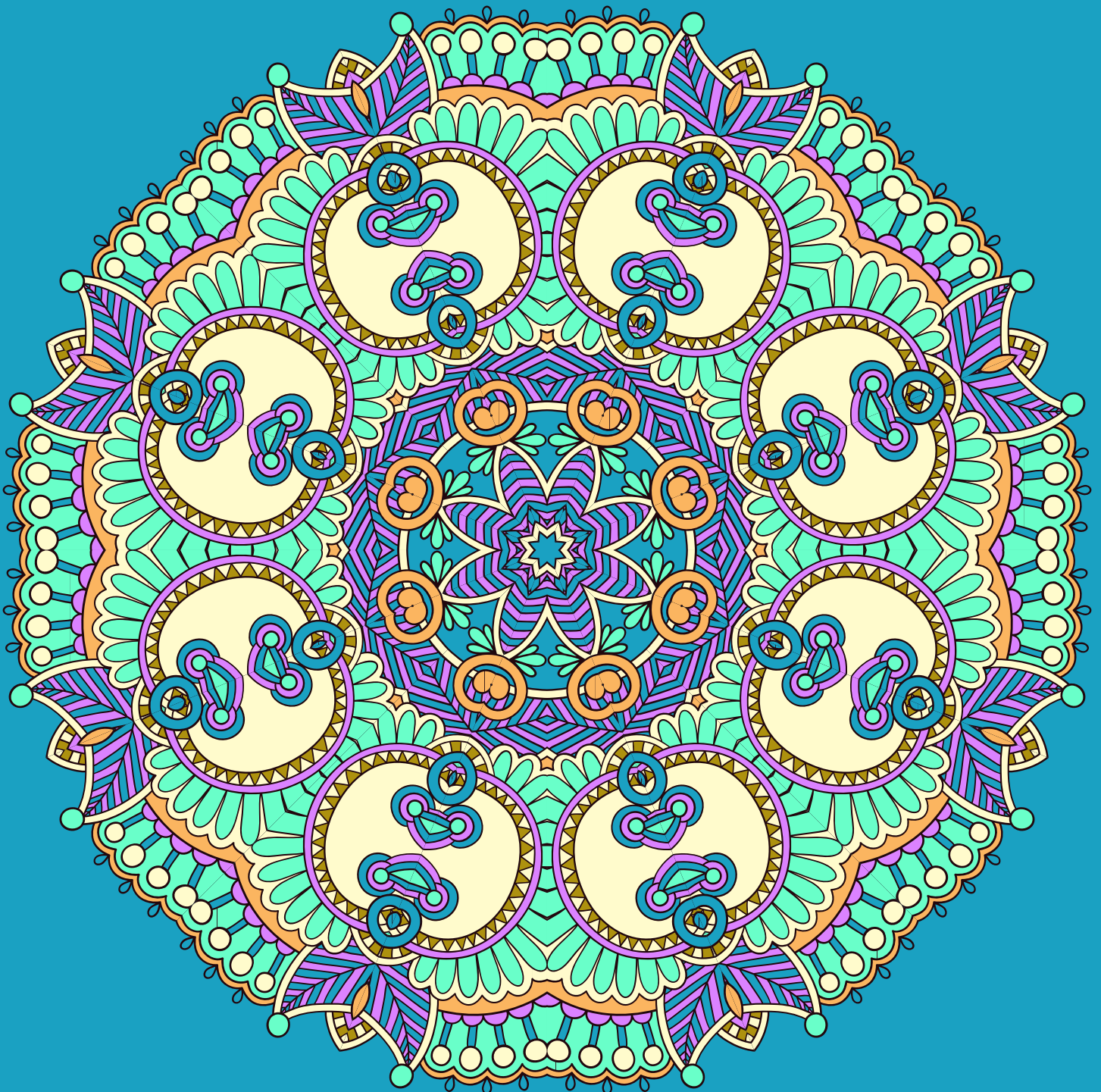


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NEWS MAGAZINE OF THE BKS IYENGAR YOGA INSTITUTE OF SOUTHERN AFRICA



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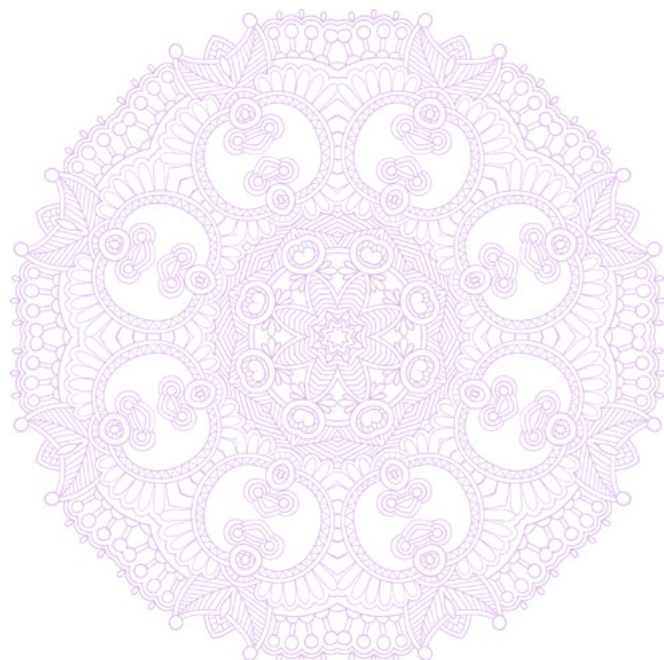
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Our sincere thanks to all who took the time and made the effort to contribute to the contents of this magazine.

Anyone wishing to contribute ideas, articles, information, photos, or suggestions may contact the editor on 082 922 1829, salgadoingi@gmail.com



EDITOR'S NOTE

Sharing food together is among the many joys of gathering as a yoga community. Our yoga sessions are punctuated by meals designed to sustain and certain to tempt. The bring-and-share meals especially provide a master class in the art of sampling everyone's efforts while wondering whether one more bite will reduce our post-lunch session to a lesson in digestion.

In this edition, Carla Chait provides an excellent objective synthesis of BKS Iyengar's views on diet while pointing out the subjectivity of the experience of eating – or undernourishment. We hear from Mr Iyengar that his wife, Ramamani, was a wonderful cook. Their daughter, Sunita Parthasarthy, who presented an online weekend workshop for our region in February, recalls her childhood in an interview about her family and practice.

Food features in our members' trips to Iyengar yoga centres in India. In Bellur, Hazel Singery learns how to eat chiroti, a sweet flaky pastry said to be loved by Guruji. Michele Higginson recalls delicious Maharashtrian meals at Hotel Chetak in Pune, where many of our members stayed over the years, and which has now closed.

Yogis in our region are certainly fine cooks too. The BKS Iyengar Yoga Institute of Southern Africa published five recipe books over the course of 15 years, coordinated by teacher and long-standing committee member Joyce Zouves van Rensburg before her death. From the humble origins of *Yoga Foodies*, published in 1986, the ambitiously titled *Yoga Foodies Goes Global* took Ouma's Never Failed Flaky Pastry recipe across the world in 2001, with support for printing costs from Kimberley's local businesses. We republish this recipe in salute to our lineage of teachers, who over the 50 years of existence of our institute have set the example that the only thing flaky about a yogi is their pastry.

In recent months, we have bid farewell to two teachers, Gillian Bacon and Gail Dixon, and to Dave Deacon, who contributed significantly to our constitution, as retiring committee member Stratford Canning notes. Stratford and his first teacher, Brigitta Tummon, catch up for an interview via video link from Norway. It is another reminder of the threads that connect us across the globe, as we also hear about the yoga journeys of Iyengar teachers Meera Gopalan Mehta in Chennai and Agi Wittich in Jerusalem.

To celebrate 50 Golden Years of Iyengar Yoga in Southern Africa, we warmly welcome Birjoo Mehta for an online course in July and Abhijata Iyengar for workshops in Durban and Johannesburg in November. We hope to see you on the mat.

First Yoga, Then Food

BKS Iyengar's Views on Diet

By Carla Chait



Pune in the 1990s.

In *Astadala Yogamala*, BKS Iyengar prefaces his discussion on diet and nutrition with the disclaimer that he was undernourished as a child. Living in poverty, Iyengar ate to survive. He regarded food as nourishing a physical need, rather than from an ideological point of view.

As an adult, Iyengar described himself as eating what an average Indian person ate and as being a vegetarian: 'My main food is a bit of rice, one vegetable and yoghurt with honey in the day and milk with chapatti and vegetable at night.' But foremost in his ideology was his practice of yoga, which he described as guiding his diet. Iyengar ate to survive growing up, and his yogic practice nourished him and kept him alive. Later, he was nourished by whatever food supported his spiritual practice or sadhana: 'For me, it is yoga first, then food.'

Iyengar explained that his diet varied depending on the type of practice he planned to do. His system would get irritated by hot, spicy food, for instance, which would affect his asana practice. He chose food that was agreeable to his system and fostered a good practice. In turn, his asana practice heightened his body's sensitivity, guiding him to the foods he needed daily. It is the disciplines of asana and pranayama that discipline the diet. A practitioner of yoga enjoys food but does not indulge in eating. Food provides practitioners with the energy and nourishment needed to further and deepen their practice.

The practice of asana creates heat, and pranayama causes dryness in the body. To counteract this heat and dryness, one can eat foods like milk and ghee, which lubricate and balance the system. A meal of rice cooked in milk and ghee is sattvic (light, pure, and easily digestible for the body) and provides energy to power the practice. But milk can also aggravate mucous and diarrhoea. Iyengar didn't advocate for any one type of food. There is no single food that is perfect for practicing yoga.

Certain foods may compromise the practice. Chillies, for example, overstimulate the body and cause indigestion in backbends. Iyengar recommended supine postures to reduce the burning sensation in such cases. But this is an adjustment, not an alternative. Rather than adjusting the practice to accommodate one's indulgences, one naturally gravitates towards a diet that supports a disciplined and nourishing practice: 'then it is yogic food.' It is through the practice that we learn to eat what agrees with and supports our system.

It is not only the body but also the mind that is nourished by food. To practice yoga, one needs a supple body and a sharp mind. Iyengar believed that we should eat to develop our minds to a higher purpose and meaning in life. 'As you eat, so you think.' If you eat widely and according to taste, the mind becomes scattered and unfocused, and is limited to the animal body. Rich, heavy, and sweet foods dull the senses and are digested slowly. Iyengar advised

eating for sustenance, not for taste, to support one's yoga practice or the journey toward union with God. Eat to nourish the God within. In yoga, we eat, not for pleasure, but to think rightly and nourish the soul.

Iyengar believed that yoga was for everyone, not just the privileged. He realised that one's diet and dietary requirements depend on one's constitution, condition, environment, and culture, and he was cautious not to be exclusive in his prescription. But he did recognise the health and spiritual benefits of vegetarianism.

Vegetarianism promotes healthy bowel movements, allowing waste to be eliminated and energy to flow freely through the body. Iyengar referred to vegetarian food as cleaner and purer than non-vegetarian food. He maintained that an animal's fear of death at the time of slaughter was retained in its flesh, and that by eating animal food, we would take in this nervous and chaotic energy. He believed that the life transmitted to us through eating vegetables soothed the bodily system. A vegetarian diet causes the least harm in the world.

Yoga sadhakas, who follow a spiritual path to self-realisation, were prohibited from eating animal food because of its inherent violent nature. Non-vegetarianism is opposed to the principles of yama and niyama, the practices of social and ethical conduct and treatment of others, and of personal discipline and responsibility. Iyengar suggested that, through practicing yoga religiously, a transformation occurs within, and the body and conscience can no longer tolerate animal food, which disturbs the system's harmony and hampers spiritual progress.

Iyengar intended to reinvigorate yoga and bring the practice to the public interest. He did not actively espouse vegetarianism because he believed that practitioners must choose for themselves. He didn't want to alienate anyone from practicing yoga. First, he said, intensify your practice, then judge for yourself. Good food soothes the body and mind, making you feel light and happy. 'I am for vegetarianism,' he said, 'but first you have to embrace yoga so that it embraces you.'

Each person is different and must determine what suits them. We might discuss diet and nutrition objectively, but the experience of eating and the digestion and assimilation of food is subjective. The magic of yoga, according to Iyengar, is that, with continued practice, the body begins to recognise which foods are suitable and which are not. Nourishing foods are more easily integrated by the system. The body knows what it needs, but the mind overrides it, picking and choosing according to the palate.

The quantity of food is as important as the quality. The yoga practitioner eats only what the body needs and can digest. The practice of asana also stimulates digestion. Food is digested more easily, and one requires less of it. But just as Iyengar didn't blanketly advocate vegetarianism, so too did he recognise that the type and quantity of food each person needs is different. He advocated moderation. Do not do violence to the body by fasting, which is as detrimental as overeating.

Because of his humble background, Iyengar appreciated and understood the value of food, which sustains and supports the body throughout life. Iyengar was the master of his own body, and he understood the potential of yogic practice to transform the self physically and spiritually. Rather than advocating any particular type of food or diet, he strongly advocated the practice of yoga, which awakens the body and mind and allows practitioners to evaluate and refine their own system of thought and behaviour. 'As a practitioner of yoga, see which food is congenial to practice by studying and watching the reaction on the body through your sadhana.' Your practice will show you what is right for you. ॐ

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A Yoga Feast with Firooza Ali Razvi in Bellur

Firooza Ali Razvi's association with Iyengar yoga in southern Africa began in 2011, when she accompanied and assisted Geeta Iyengar at a Johannesburg yoga convention, and continued with her return to teach workshops, most recently in 2025. Firooza studied intensively with BKS Iyengar from 1977 and Geeta Iyengar and Prashant Iyengar from 1979. Hazel Singery and Suria Naidoo attended a week-long immersive workshop that Firooza held at the Bellur Iyengar Yoga Center in Bellur, Karnataka, the birthplace of Gururji.

By Hazel Singery

What a huge privilege it was to attend Firooza's intensive week-long course during 24–30 November 2025 with my friend, Suria Naidoo. It was a long trip there via Bangalore and back home again, but it was certainly worth it. Suria and I were the only South Africans who attended the course. We met people from many other parts of the world – America, France, Spain, Australia, the UK and, of course, India. It was wonderful. We practiced Iyengar yoga – the common thread

that bound us all together. We parted as friends and I feel enriched to have had this one-of-a-kind contact with other yogis. It was an experience to learn more about Iyengar yoga, Mr Iyengar himself and his amazing teachings from Firooza mam. This trip was very much a pinnacle in my yoga journey of learning.

The yoga centre itself was incredible; it was built to accommodate all the props adequately and many more students than the 45 we were in number. The stage had large pictures of Mr Iyengar and his wife, Ramamani, as a backdrop as well as statues of them and Patanjali. Photos





of Mr Iyengar in some of the asana from *Light on Yoga* were placed high all around the walls of this grand centre. The opportunity to use hanging ropes from the ceiling of the double-height room was special for me. The days were quite intense, beginning with Pranayama at 6.30 am. After breakfast, we did an Asana class and then had lunch. After our delicious Masala Chai tea at 4 pm, we went to a later session. Usually, our dinner was at 7.30 pm, after which we were in bed early to be refreshed for the next day.

Those who have attended Firooza's classes will know that she has a unique way of conducting her teachings with patience, kindness and yet authority. Her presence is one of serenity and calmness – quite unlike any other teacher I have been taught by.

The centre's food, albeit sattvic, was not disappointing and I loved the flavours created in each meal. I felt satiated by the food served to us. There was always ample to eat and it was served by the very capable staff of the centre. The accommodation was comfortable and kept meticulously clean. We were able to walk around and explore the centre. Three of us signed out to leave the gates of the centre – a security measure – to marvel at the lotus flowers growing in a public pond that we could see from our balcony.

We were rewarded at the end of the course

by an absolute feast! Mr Iyengar's favourite dishes were served to us on banana leaves. I had to be shown how to eat with my hand, having never done so before. Melanie Dsouza, a lawyer from Mumbai, saw that I was eating too slowly so gave me a quick demonstration on how to master it. I soon got the hang of it. Second helpings were dished up by our waiters until we couldn't eat another morsel.

We were able to visit the campus at the yoga centre and also were taken to a Patanjali temple in the village of Bellur. We had the unique privilege of having an audience with two of Mr Iyengar's daughters, Vanita and Savita, and also, on the last day, meeting Mr Iyengar's grandson, Srineeth S. Iyengar, at the final feast.

It was a very worthwhile visit. Suria and I had some good laughs! It all ended far too quickly. ॐ



Melanie Dsouza shows Hazel Singery how to eat chiroti, a favourite treat of Guruji.

Ouma's Never Failed Flaky Pastry**

These recipes were printed in *Yoga Foodies Goes Global* (2001) BKS Iyengar Yoga Institute of Southern Africa. Recipes marked with ** denote most requested recipes.

500 g butter

250 ml boiling water

1 kg flour

2,5 ml salt

Cut butter into a large bowl.

Add boiling water and leave for 5 minutes.

Add flour and salt. Mix well.

Place mixture into fridge for a few hours until well chilled.

Roll out once, divide into 2 portions and store in plastic bags in the freezer until needed.

Coconut Tart**

**1 portion Ouma's
flaky pastry**

2 extra large eggs

pinch salt

250 ml sugar

150 ml milk

25 ml butter, melted

2 ml vanilla essence

250 ml coconut

Roll out pastry and line pie plate.

Separate eggs. Mix yolks, salt and sugar together.

Add milk, butter and vanilla and beat well together.

Fold in coconut and stiffly beaten egg whites.

Pour into pastry case and bake at 180° C for 30 minutes.

Serve cold.

Pear and Hazelnut Tart

**1 portion Ouma's
flaky pastry**

**4 pears, peeled and
halved**

165 ml cream

62,5 ml brown sugar

125 ml hazelnuts

30 ml wheat germ

Roll out pastry and line pie plate. Bake blind for 10 minutes.

Arrange pears in the pastry case.

Blend cream with sugar, hazelnuts and wheat germ.

Pour over pears and bake at 180° C for 30 minutes.

A Simple Life, Recalled by Sunita Parthasarathy

Sunita Parthasarathy, who held a two-day online workshop for southern African students in February 2026, agreed to answer questions by Carla Rech and Michele Higginson about what it was like growing up as a daughter of the revered Yogacharya BKS Iyengar and her journey toward teaching yoga.

Many of our newer members have not had much opportunity to hear directly from your family what it was like growing up with BKS Iyengar. Did you and your siblings have a sense of how prominent and extraordinary Guruji was? What can you share about those early years?

We always lived a simple life. As children, our home was of a middle-class family, just like our neighbours. For every child, a father is special, and we had the same feelings about our father. It was a gradual process to find out his greatness, to know how prominent and extraordinary a human being he was. We knew he was a yoga instructor, as he called himself. But his special qualities were something we came to know later. We could see his healing capacity through yoga, a very great subject that he studied. Then we could see his influence on his students' lives. That gave us an understanding of his extraordinary capacity and how prominent his personality was.

To speak about our family, ours was a middle-class family when I was born. Still, we have the same lifestyle. I didn't know about poverty. Though later, we came to know from our relatives how much difficulty my parents faced in their childhood. Both were from poor families. Our family was closely knitted. Along with yoga, Indian music and dance were part of our life. Our mother worked the whole day at home, and our father was busy all the time with his practice and classes. Our school



times were not the same, so lunchtime used to be different, but we all used to have dinner together at sharp 8 pm.

Our house, which was rented, was very small. One room in the front was the living room cum yoga practice and yoga class cum father's study and office room, and at night it became the bedroom. The other room was our kitchen, dining cum our study and guest room. It was fun and full of very happy memories. Some of the SA students who visited in 1973 have seen that home. Later, we got one more room on the second floor that became our study, music, and yoga room. Of course, Geeta was regular in her practice before we got this room, but the others were irregularly regular in practicing yoga.

We called our mother 'Amma' and father 'Anna'. In our childhood, both played with us – badminton, cricket, and gilli-danda [an Indian wooden-stick sport]. We enjoyed many picnics, sightseeing nearby Pune, and long walks after dinner during holidays. Anna used to be totally a family man once his work used to get over. Later, he started his foreign tours regularly for four months in a year. We used to miss him a lot. Then he used to write about his classes, demonstrations, and appreciation for his work there. We then knew about the great work of our tradition that he was taking all over the world.

Can you say something about your mother's role in the early years? We've heard often

how much she supported and made possible Guruji's path, and how much he appreciated that. Besides all her household responsibilities, she used to teach ladies too. What role did yoga play in her life?

Amma had a great influence on our lives. She possessed true yogic qualities. My mother's personality was calm, composed, and quiet-natured. She never scolded us; instead, she guided and controlled us simply with her look. Anna taught her yoga, and she assisted him in his practice, following his instructions carefully. Before her marriage, she had no knowledge of the subject. When she once asked my maternal uncle what her would-be husband did, he showed her *Paschimottanasana* and said, 'This is what he does and teaches.'

By assisting Anna, she gradually acquired the skill of the correct way of touch, proper pressure, correction of asanas, and the precise placement of fingers on the nostrils for pranayama. She helped us understand how important yoga is in our lives. Later, as the family grew, certain restrictions came upon her personal practice. Still, she lived her life according to the principles of yoga, as explained in the *Bhagwat Gita*.

Reading the *Ramayana*, *Bhagwat Purana*, *Mahabharata*, and *Bhagavad Gita* was her *svadhyaya*. When Anna was away on tours, she would tell us stories from these scriptures at night and teach us through them. She also guided our yoga practice, which all of us siblings used to do together. This was her *tapas*. She was a *tapaswini*, living each moment fully, always remaining in the present.

In the same spirit, she experienced even her last breath. Surrendering to Lord Narayana, she left the body peacefully. As described in the *Bhagwat Gita*, the soul shed the old dress – the old body.

How did you come to Yoga, and more especially to teaching? When did you open your own Yoga Shala? Was that after you were married, with your husband?

Yoga was part of my life from birth, as Anna was practising every morning and evening. Sometimes I practised on my own, but

whenever Amma conducted practice, we would definitely do it. However, I became serious much later. All of us regularly attended Anna's general classes, which he used to conduct in one of the schools in the cantonment area. He had started teaching in a Gujarati school.

As far as teaching is concerned, sometimes I used to assist Geeta in her classes, which she conducted in a house opposite our old home. But I never taught independently at that time.

I got married to Parthasarathy in 1976 and stayed in Chennai. I continued practising both yoga and sitar there. After a few months, he got a job in Mumbai, and we shifted there. In Mumbai, I started attending Anna's classes on Saturdays and Sundays. There, I also got a chance to teach children in one of the schools in Santacruz.

In 1979, we shifted to Pune, as Parthasarathy and my brother-in-law, Shridhar – Vanita's husband – started a new business. We were staying at Nigdi, which is about 20 km from the Institute. I regularly attended the Wednesday morning 9 am class conducted by Geeta. The Institute was also conducting a class on Friday evenings at Pimpri, which was near Nigdi, about 5 km away. Parthasarathy regularly attended that class. When Amma was alive, both Geeta and Prashant used to conduct it. After her death, only Prashant conducted the class.

Later, women from that area requested Geeta to start a ladies-only class there. Guruji appointed me to teach that class, as it was close to my house. I started taking the class in 1984, every Monday evening. Then, on 18th March 1985, on the auspicious day of Gudhipadva, the Hindu New Year, I started conducting a ladies' class at Nigdi. This was started at the request of neighbours. I sought Anna's permission, and he gave his consent.

In the beginning, I was teaching alone. We had built a two-bedroom, hall, and kitchen house, and my in-laws were staying with us. Our bedroom became my yoga room. I started conducting classes there with only one student, and slowly the number increased. Parthasarathy was busy setting up the new

business. He was regularly attending Prashant's classes. Though he was not involved in teaching or assisting me at that time, he was always inspiring and supporting me in my practice, study, and teaching.

I was conducting general classes on my own, and within the same class, I also took remedial patients.

When you were in South Africa, we were privileged to meet not only you but also your husband, Sri Parthasarathy, who assisted at our convention. Was he also heavily involved in your Yoga Shala?

I started getting more students, and the space was not enough. So we built a bigger hall upstairs and named it 'Iyengar Yogashala'. I was exclusively teaching women at that time. Later, male relatives of my students started requesting classes for men. Zubin, Guruji's student, was then undergoing learning and teachers' training. Guruji asked him to teach men at Iyengar Yogashala. After completing his training, he went back to Mumbai.

After that, I started taking classes for men, and Parthasarathy began assisting me, first in those classes. Later, a separate remedial class was introduced, and we both used to help the patients. Gradually, he became more involved in the Yogashala.

It hasn't historically been easy for South Africans to attend RIMYI, for political reasons in the past, and for economic and practical reasons today. However, I think it's true to say that we have had a close relationship with Guruji and the Iyengar family despite the small size of our community and our relative isolation. This, perhaps, is due to our early history, with Guruji visiting southern Africa in the late '60s and early '70s. What were your impressions of Iyengar Yoga in our country during your visit to South Africa with Geetaji in 2011?

In fact, in 1973, some South African students – Lyn, Joyce Stuart, Zouves, and Ettie Flax (a few names I remember) – visited Pune.¹ They were in Pune when Amma passed away. In those days, it was very difficult to get a visa. It was very nice to meet the South African group again in 2011. I was very glad to meet all of you. You are doing good work and carrying forward Guruji's work.

In your classes (which some of us are lucky enough to participate in online), you honour and share Guruji's legacy and often talk about Geetaji's teachings. Recently in an online class, you so humbly and touchingly referred to the Saturday class as 'my sister's class'. Do you have any advice for us about how we can continue to share the essence of the Iyengar Yoga tradition? How do we keep the teachings alive and share their depth with our students, and what essential quality should we be cultivating?

This is difficult to answer. There are many students in the class who were my classmates in the Wednesday class. Many times, it is a recollection of Geeta's classes and teachings, blended with Guruji's teachings. We are all Guruji's students. It is our duty to take his teachings forward. We have to cultivate ourselves in our practice, study his books, consolidate his teachings, understand his philosophy, and then impart it.

We have to do *tapas* and *svadhyaya*. All his books, the eight volumes of *ADYM* [*Astadala Yogamala*], give deep knowledge. By following them and bringing that understanding into our teaching, we should take forward the Iyengar Yoga tradition. Like Guruji's photographs, each of his words is filled with energy. They give us depth and essence.

How do we, as students, balance the physical aspects and precision with inner sensitivity, and how do we encourage this in our students? In your classes, you often ask us to

¹ These members were Lyn Gray (Dorfling), Joyce Stuart (Padma), Joyce Zouves van Rensburg, and Ettie Flax.

observe and articulate what is happening in our asanas, and to understand the actions as well as the effect for ourselves. You often ask, 'How did you feel?' Within our community here, this enquiry was not always encouraged in the past, and though it might make us uncomfortable as we feel inept answering, it is crucial to our growth. Thank you for that! How soon would you present this approach to newer students?

Most students understand the physical aspect and try to correct their positions. They feel improvement in their body, mind, and self. They experience a sense of well-being and an increase in strength, courage, and willpower. Some things can be perceived, but what cannot be perceived has to be conceived. Without feeling, one cannot conceive. We can perceive the front of our body because we can see it, but we cannot see the back; to conceive it, we need to feel it. Feeling develops sensitivity, and we need to cultivate this sensitivity. The degree may differ, but it should be developed through our practice.

Our body is covered with skin, and this is the first tool to cultivate sensitivity. In *Light on Pranayama*, Gururji has explained the importance of the skin. It has the factor of touch, and the feeling of touch develops sensitivity. Then we begin to train, educate, and discipline our nerves. As beginners, we start experiencing feelings of stability, quietness, calmness, and balance.

Many times, after class or after a few hours, students give feedback about their experiences, such as their nostrils feeling clear, headaches disappearing, or feeling stronger, more courageous, and confident. Then we should understand that their gross sensitivity has been awakened. From there, we should start making them aware of the effects described in *Light on Yoga*.

When questions are asked, we must remember that their answers are not wrong. As a teacher, I may not always hear what I expect, but I should not feel disappointed. Instead, I should come down to their level and uplift them. We must allow them to grow at their own pace.

One of the questions that often arises with students and colleagues alike pertains to Patanjali's Yogasūtra II.47 – *prayatna-śaithilya-ananta-samāpattibhyām* ('Perfection in an asana is achieved when the effort to perform it becomes effortless and the infinite being within is reached', *Light on Yoga Sutras of Patanjali*). Can you give any guidance about how we should interpret this, given our limited understanding and physical limitations?

In the beginning, we just try to place the body in the required asana. Of course, some effort is needed to learn it, and in our everyday asana practice, we try to improve this. Without effort, it cannot be achieved. With correct and directed effort, we gain skill in performing the asanas, and then the effort needed to perform them is reduced. Gradually, we move towards perfection. Ultimate perfection is when the Infinite within is experienced.

Our effort depends on the strength of our body, mind, intellect, energy, and willpower, and this varies from day to day. On some days, we can give more effort; on other days, we may not. Sometimes, we find that in certain asanas we become settled, and soft, rhythmic breathing is achieved. We simply remain in the asana. This gives us glimpses of an effortless state. It may not necessarily be an absolutely perfect state, but we experience a calm, quiet, and tranquil condition. These are attributes of the Infinite Being.

This feeling may not come the next day, and then again we have to put in effort. The process has to continue. Perfection in asana is when we can perform it with ease and skill, without dissipation of energy, with all the channels free. Then the light of the Soul reaches every nook and corner of the body, like the rays of the sun. This leads us towards the inner Infinite Being.

Your input in RIMYI's medical classes is legendary! This is a challenging arena for many of our teachers. Can you recommend how our teachers can learn further skills and gain experience in remedial teaching?

It is a practical subject. Students should be trained for that. ॐ



Ramaa – The Light on My Yoga

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By BKS Iyengar

This volume will remain as an unfinished volume, if I fail to speak of my wife Ramaa to whom I am ever grateful as the source of my devotion to yoga. First of all I am grateful to my mother who gave me birth and my father who nurtured me till I was eight and a half years old and then to my *Gurujī*, who planted the seed of yoga. But it was my wife alone who saw that I continue my *sādhāna* uninterrupted, maintaining the same zeal to this day. Hence my life's journey is incomplete without reference and reverence to my wife Ramaamani.

My wife, Ramaa was born on November 2nd, 1927, at Anekal, 20km away from Bangalore. She was the ninth child of her parents as I am the eleventh of my parents. Like my father, her father was a schoolteacher at a primary school. Though I am told that she was a brilliant student in her school, she could not study beyond the fourth standard.

Our marriage took place on July 9th, 1943. when Ramaa was sixteen and I was twenty-four. After four months of marriage we started

our life in Pune in November 1943, when I got a contract to teach yoga in Perugate, at Bhave School for girls for a period of six months. When she arrived in Pune she had only her *mangalsūtra*, the wedding necklace tied by me at the time of our marriage and nothing else. I had nothing in my possession to make her live with ease or comfort. When her date of arrival was fixed I borrowed an aluminium vessel and two plates from Motee (the proprietor and printer of Motee press). from where Maharashtra Herald is published now, who was my student. The first fire at my home, which then became our home, was lit in a stove that was also borrowed from him and his family members.

With contentment Ramaa shared equally in my hard struggle to maintain ourselves. We continued our life each day with what little we could get and remained unperturbed by our unsolved economic problems, which remained for several years.

Each day I used to get up very early in the morning for my yoga practices. Ramaa too was up at the same time to prepare coffee, which was the only nourishment for both of us.

Though the word 'yoga' was unknown to her she used to observe my practices with interest and without any interference. As she was too young she did not know what yoga stood for, and she never ventured to ask what I learned or what yoga teaching was meant for. However, as time went by, she evinced keen interest in practising the art with me. I started teaching her daily while practising myself and she became not only my pupil, but a partner in my profession. As she made progress in her practices, I taught her how to assist me, for me to improve my methods. This in turn helped me to excavate the potentials of the art hidden deep in my heart. My instructions and guidance to her to help me during practice made her to become a good teacher. This enabled her to independently teach the lady students from my group. As our family responsibilities increased and her attention towards the welfare of the children took much of her time, she could not take to teaching on a regular basis, but continued whenever the time was available.

Whenever she found time, she not only practised yoga for herself, but she helped me too. She was always ready to assist and adjust in different *āsana* so that I could master them. Besides all this, she would utilise any available time for her students. As I had already mentioned earlier¹, we both had dreams the same night in 1946. The dreams came true which indicated bright days ahead. People started enquiring for lessons. With the blessing of God fortune favoured us, our domestic life became secure and our suffering decreased, and by His grace our wants were fulfilled. We had not imagined that our life at home as well as in the field of yoga would make such good and great progress. As time passed we slowly understood each other, and lived happily, mentally and spiritually. We adored each other.

With a strong feeling of togetherness we discussed with each other and worked out that her interest in life must be to take care of our children, and mine to pursue my practices and teaching without any hindrance so that life may move in smoothness. I was everything to her and she was everything to me. We shared the love of the divine through each other. Ramaa was the personification of patience and magnanimity. She was simple, generous and unostentatious. She was kind to one and all. She had great forbearance even towards people who did not wish her well. She was quiet, serene, peaceful and remained unruffled in adverse circumstances. She took everything in her stride coolly. With love, joy and devotion she looked after those who came to her for help or advice. She served all with friendliness and compassion, extending to them both her hands.

I remember how the late Dr. N.B. Parulekar, proprietor and editor of *Sakal*, Pune, compared her to Sharadadevi, wife of Shri Ramakrishna Paramahansa. How true his words were, as I realise more and more recollecting her majesty in looks and nobility of expression.

Hospitality, kindness and self-sacrifice were very much in her blood. She treated her maidservants and sweepers of the street as if they were members of her family. During

festival days she used to reserve their share of food, lest they should be overlooked. Her feelings and thoughts were virtuous and she never wished ill of anyone. Such was her disposition. Her love was unique, she had a heart full of compassion and people called her *Ammā*, which means ‘mother’. Her physique was big, her mind great and her soul noble.

She was philosophical in her thoughts and philanthropic in her dealings and never brooded over her past discomforts. She betrayed no sorrow in times of distress nor felt jubilant at her affluence.

Ramaa was an accomplished vocalist and while cooking or combing the children’s hair, would sing quite a large number of songs composed by Purandaradasa and Thyagaraja. She had a great liking for both Karnataka as well as that of Hindustani classical music. This created in her children a love and interest in music. She was an excellent cook. She was able to prepare a number of dainty dishes at home even for large parties as well as on occasions like festivals and gatherings. These housewifely skills created a unique combination of oneness in the family and children.

I do not recollect any occasion of misunderstanding between us. My impatient nature – speed, quick decisions and impulsiveness – was counterbalanced by her soft voice and the dignified but quiet expression in her eyes. We lived without conflicts as if our two souls were one. She was never harsh to the children; yet she commanded high respect and moulded them proficiently cultivating right discipline in them.

Ramaa suddenly became weak after performing the *Bhūmi Pūja* on land purchased by us for our proposed new house on January 25th, 1973.

On Friday January 26th, 1973, I had her admitted to a nursing home so that she might rest and recover from fatigue. I was with her for a few hours. As she showed the signs of recovery, I came home, since I had to go to Bombay the next day.

I had left for Mumbai to conduct yoga

¹ Astadala Yogamala, Volume 1, page 19.

classes as usual. On the Sunday, January 28th, 1973, at four o'clock in the morning, my pupils, Shri Madhu Tijoriwala and Shri Barzo Taraporewala came to the hotel where I was staying. I had been restless the whole night and I was already up when they knocked at the door. They asked me to proceed to Pune, saying that they had a message from my son that my wife was in a serious condition. As I had seen her the previous day, I did not assess the gravity of the situation and told them that I would finish the Sunday class and then proceed to Pune. My pupils insisted upon my returning forthwith, accompanied by them. I understood the situation although I could not express my fears about the survival of my wife. They hesitated to put the fact to me, with a view to giving me the shocking news as late as possible. On the way, Smt. Freny Motivala, a third pupil, joined us to go to Pune. However I was thoughtful and prepared for any eventuality.

When we were about to reach Pune, my pupils asked me whether we should go home or proceed to the nursing home. I replied that if she was alive, she would be in the nursing home, or otherwise at our residence. Then they broke the news that she was no more. Then I said that my children must have brought her body home and so I advised them to drive straight to the house, which we reached at 6:30 a.m. As I entered the premises, I saw many of my pupils and people and knew that everything was over. With coolness, I comforted my weeping children, telling them not to weep for their mother, who was a pious soul. From then on I was both their mother and father.

As the news spread that Ramaa embraced mother earth, people from all walks of life, known and unknown, thronged the house, as if it were a temple, to pay their homage to the departed soul. Pupils who had come from South Africa for lessons witnessed her body being laid to rest. Messages poured in from all parts of the world, expressing their grief and sorrow. She embraced death with the same graceful serenity with which she had lived – with patience and forbearance.

What a noble lady my wife was! She knew her death was approaching. That night my two

daughters, Sunita and Suchita, had a sitar recital. She did not want to disturb them nor had she stopped me from going to Bombay. Noticing the time when the concert would be over, she asked the doctors at the nursing home to phone Dr. Pabalkar, our neighbour, who had a telephone. It was three o'clock in the morning when my son, Prashant and daughter, Geeta, went to see her. She asked them to go home immediately and to light up the lamps to our deity and to come back soon with the other children. All the children could not go, as no transport was available at that odd hour. She just asked them why they did not bring the other children. She said to Prashant and Geeta that her duties and responsibilities were coming to an end and she would be departing in a few moments. She did not want to die on the bed of the nursing home. She wanted to be closer to mother earth and lie on a carpet on the floor but the doctors did not permit it. So she sat reclining. Placing the children's palms in hers, she blessed them and told them to bear the future responsibilities on their own. She breathed her last like a great tapasvini who knew of her death beforehand. Her soul merged with the Universal Divine Soul.

The *Bhūmi Pūja* foundation which Ramaa had laid, later became the famous Ramaamani Iyengar Memorial Yoga Institute. It was built in her memory by raising donations from friends, pupils and admirers as a token of their love and affection.

As long as she was alive, I lived a carefree life as she managed the house, the children and myself. She left me completely free to devote my time to the practice and teaching of yoga. Since her passing away I have become a householder and now my children are substantially bearing the burden of the house. While she was alive I was married to Ramaa and yoga and now yoga alone remained in my life. I am never separated from her for she is always in my heart.

Today being the twenty-eighth anniversary of her death, I pray the Lord to grace her wherever she exists, to grace this Institute, so that her soul sees its growth as the centre of nourishment to millions of students of yoga throughout the world. ॐ

Stratford Canning Standing on Firm Hands

It is a testament to the enormous input of Stratford Canning into the work of the BKS Iyengar Yoga Institute of Southern Africa over more than two decades that upon his retirement from committee work this year, his large workload had to be divided among many people. Stratford first attended Iyengar yoga lessons with Brigitta Tummon at the Sufi Temple in Claremont, Cape Town. Brigitta, a former IYISA Central Committee chair who is now based in Norway, caught up with Stratford virtually to interview him.

It was a great pleasure to have a Zoom meeting with Stratford on the occasion of his 80th birthday. We had hardly said hello, when the first thing he told me was how AI could create a summary of our meeting and a to-do list for the participants. Such a wonderful application. This shows you Stratford in a nutshell: always there to help and enthusiastic about new developments, which he follows up and applies.

I think everybody in the Institute knows our Stratford. He has been the Institute's banker for over a decade and a half. And he has done a great job. When the finances are in order, sound and transparent, an NGO works well.

In 2004 Stratford started with helping the Western Cape. He supported Gillian Bacon who ran the institute's magazine. Pasted articles on paper were delivered to Stratford and then photocopied and printed. Later he organised to design the magazine using Publisher software and for many years he managed the printing process. I remember many occasions at his home where we would be sticking labels and stamps on the envelopes for the newsletters to be sent out all over southern Africa.

It was in 2008/2009 that Stratford became secretary of the Western Cape. His banker talents and interests were soon discovered. So,



he then became treasurer with chairperson Meryl Urson. Soon he was involved with the finances of the Central Committee.

In 2014 Stratford became chair of Central Committee and continued as treasurer – until his retirement this year. As treasurer, he sorted out the different regions' finances, always replying promptly to members' inquiries. He brought in many positive changes in the financial side of running the Institute. Among other things, he helped with Assessment Committee accounts and integrated them into Central. He sorted out the membership list and checked up on members' payments. Stratford could always happily and precisely tell us how many members we had. He spent long evenings making sure all the lists were in order and being great on detail, would spend time making sure all the capitals were in place, for example. Stratford looked after subscriptions for the magazine *Yoga Rahasya*, often resolving problems with its delivery. He sorted out the website and made many improvements over the years.

His personal touch and doing things 100% make an organisation do well!

Stratford is happy with the new people coming in; they have some very bright ideas –

not that he agrees with all of them, but he is impressed with them.

It was in August 2002 that Stratford went to his first yoga class. That was in the Sufi temple in Claremont. He had retired as a banker from Nedbank in April that year. It was an early retirement at 56, as he was disillusioned with the increasingly impersonal approach to banking. While he was working, he was a member of the King David Mowbray Golf Club. The club's members were so welcoming as people. They embraced you. He played with an older man well into his seventies who was still working. He told Stratford: The secret of life is to have a purpose for getting up every day. The Jewish community looked after old people and helped them to stay active.

So, once retired, Stratford started playing more golf, a sport he had engaged with for 40 years, and an activity he loved. He felt very at home at the club and had taken on different jobs in running the club.

Then, one day a few months into his retirement, he had an epiphany about his golf lifestyle. Coming home every evening at 19.00, he realised that playing golf was taking him away from his wife Joan way too much. He resigned from the golf club the next day. And he started looking for other activities. So when a friend mentioned yoga, he said he would give it a try. And he became a regular practitioner – twice a week and then later joining the advanced class on Friday. After a hip replacement, he started walking a lot. And came back to yoga saying the doctor told him he could do anything again.

Stratford joined many of the courses which were organised in South Africa over the years. One of his yoga highlights was going to Pune for Yoganusasanam in 2014 and being in front of Geeta. He was very moved by this profound experience and his time in Pune. He admired the friendliness of the Indians. Now Stratford still goes to class, to Kim Frankel, attending a class with his age group.

On a personal note, Stratford had a wonderful celebration for his 80th birthday. He marvels at the fact that first there were three brothers, and now there are 41 family

members. He talks proudly about his family, and you can feel how much he cares about and enjoys them. Stratford's father was Welsh from Irish descent and to maintain the Celtic heritage, the family had their own kilt designed. The cloth was woven in Scotland and the kilts made by Staghorn Scottish Outfitters in Plumstead. Stratford's one weakness is his love for Scotch whisky and he has a couple of drams every day.

Next to his many yoga activities, Stratford is involved with the Cape Garrison Artillery Regimental Association and the Gunners Association, where he serves as a wreath-layer at memorial services and assists in organising social events. He also mentions his participation in the 'boepclub' – a monthly meeting for a group of male friends in their seventies who were formerly Round Table members. Stratford stepped down after 8 years as branch chair for the DA, though he still attends AGMs and follows politics.

Some direct questions:

Me: 'What are your three main personal characteristics?'

Stratford: 'Flexible, confident and soft-hearted.'

Me: 'I was thinking myself: caring, kind and empathic. What is frustrating in the work for the Institute?'

Stratford: 'I expect too much of people. People not doing the right thing, not doing what they are supposed to do. Stick to the guidelines. You lose control if you don't.'

Me: 'What is the rule you live by?'

Stratford thought about that for a moment. Then he replied: 'Be careful with what you say. If you say the wrong thing, you can never take it back. Bite your tongue when someone has upset you. As you do not really know what that person meant. And second: If you get involved in something, do it 100%. Do the job properly! When someone says to you 'Do this,' then do it as soon as you can. Then it is off your plate and you don't need to worry about it. Done and dusted. Another thing is: Think of the

consequences of your actions and how it could affect others!’

Me: ‘Who is the most influential person in your life?’

Stratford: ‘My wife, Joan.’

Me: ‘What is the best decision in your life?’

Stratford: ‘To retire when I did.’

Me: ‘What has all the work you did for the institute given you – apart from a lot of work?’

Stratford: I want to do things, not stagnate in front of the TV. I want things to challenge me. That was my motivation. The yoga community was very welcoming! I get so many hugs from everybody every time I go anywhere. And also, my talent was in the financial field. Maybe I could use that in the institute. I am very happy to have played a role in the institute.’ ॐ

Gillian Bacon

9 October 1943 – 21 December 2025

By Riva Hirschowitz

Friends and colleagues, it is with deep respect and heartfelt remembrance that the Iyengar yoga community of South Africa honours the life of Gillian Bacon after her passing on Sunday 21 December 2025. Gillian was a cherished teacher, mentor and pillar of the Iyengar yoga community in southern Africa. Gillian was recognised as one of the most senior qualified Iyengar yoga teachers in our southern African community, holding an Intermediate Senior Level 3 certificate. This is a testament to her decades of committed study, disciplined practice and contribution to the art and science of Iyengar yoga. Gill dedicated a large part of her life to teaching, training and supporting students, student teachers and teachers alike. Her teachings were marked by clarity, precision and compassion; her corrections were offered with kindness yet rigorous attention to detail, guiding students toward deeper understanding both on and off the mat.

In Gillian’s service to the yoga community she held key leadership roles within the BKS Iyengar Yoga Institute of Southern Africa, contributing countless hours to teacher training, assessments, committee work and the development of the Institute’s constitution. She and her husband Brian Bacon opened their



home and Gill’s studio on numerous occasions for meetings and teacher training sessions. Gillian’s courage and spirit were evident even in the face of personal illness. Though she lost her voice in the last few years of her life, she continued to connect with those around her through humour, presence and determination, embodying resilience and grace until the end. She will be remembered as a teacher with the highest standards, a mentor who was committed to maintaining the highest level of Iyengar yoga, and a friend whose warmth, generosity and support touched the lives of those around her.

Gillian’s life was a beautiful expression of dedication, discipline and heart. Her contributions have left an indelible mark on our community, and her spirit lives on in the practices, teachings and memories shared by all who were fortunate enough to know her. May her memory be a blessing and an inspiration. ॐ

Gail Dixon

9 August 1946 – 28 March 2026

By Nicola Wilkinson

Gail and I first crossed paths in Harare in the early 1990s as students practicing with Jackie Kesby. Jackie and Gail began their Iyengar journey in the late 1970s in Gweru. Their practice was enhanced by attending courses both in Bulawayo and Pietermaritzburg with Padma, who was a strong and steady influence in the development of Iyengar yoga in Bulawayo and Harare.

We did not have a yoga studio in Harare but there was an active group of Iyengar practitioners and we changed venues as the group grew until we found a suitable studio in Highlands.

Gail committed to the teaching programme in the early 2000s when Jackie decided to leave Zimbabwe. Gail developed a lot of teaching experience with all the classes she taught.

She embraced the Iyengar method and discipline, and this reached far and wide among her students. She was particularly interested in and helpful to students who had physical ailments. Over the ensuing years, many a person commented on how kind and caring she was with them when a physical problem presented, and how her understanding and knowledge of the asanas and use of equipment enabled them to continue with their practice and often contributed to an improved condition.

Once Gail got her teaching certificate, she encouraged younger and interested practitioners to take on the teacher training programme. We have the continuation of the ethos in Harare and other parts of the world thanks to her interested and wise tutelage.

Gail taught continuously up until a few days before she died.

We will remember her and thank her for her dedication for over fifty years.

By Meera Patel

There is a beautiful moment when we meet our teachers, and these words echo my sentiments



upon meeting Gail: 'They don't just aspire to kindness, they radiate it, they have dissolved some of the barriers between head and heart, between the wish for goodness and goodness itself' ('The Wakeful Body', Willa Blythe Baker).

We were incredibly blessed to have Gail as our teacher; meeting someone with this type of rare kindness is so precious and important for our world. I think we all feel this connection to our inherent kindness and softness when we practice. Gail connected us back to ourselves and to an incredibly loving community that shares this sentiment.

With her I understood that yoga offered more than this aspect of transcending, but that life can be enriched in every moment by waking down. She shared her love for yoga with such unwavering conviction and embodied all its qualities with such grace.

As a student I felt seen. She was firm and disciplined but being a parent now I understand the necessity for that level of strictness. She taught me about guiding in a manner that is clear, direct and deeply compassionate. Through every class I understood what it means to see your students, to help everyone at every level. She had this incredible wealth of knowledge, and her presence will be deeply missed. We love you Gail and thank you for showing us that we can always be better and do better. Thank you for holding our community together and showing us the true meaning of yoga. ॐ

Dave Deacon

23 April 1938 – 3 April 2026

By Stratford Canning

I have known Dave for more than twenty years, first having met him back in 2004 when I became involved in the administration of the Western Cape Region. He was never a member, but his knowledge of the Institute and its workings was unbelievable. If you wanted an answer about any aspect of the Institute, he was the go-to man.

I learned that his recreational activities were directed to walking and he would go off with a group of friends on regular walking holidays. He was also keen on wildlife.

‘Behind every successful man there is a woman’ as the saying goes. But in Dave Deacon’s case, would be more appropriate to say, ‘Behind a very successful woman there is a man’. This best describes Dave. His support for Pat was exceptional. As we know, Pat held many positions within the Institute in the early days, she being a founding member of the Institute and without Dave would have found it difficult to cope.

He was also known as a Significant Insignificant Other (or was it Insignificant



Significant Other?), a title he shared with Brian Bacon, husband to Gillian Bacon who we lost in December last year. It may be interesting to note that he and Brian were major contributors in drafting the Institute’s Constitution.

I last saw Dave at the Western Cape Regional AGM in February and he looked very well. We exchanged notes on how we were getting on as octogenarians and praised the fact that we had got so far and enjoyed good health.

So, it was with great sadness I learned that Dave had passed away.

He will be remembered with fondness and esteem. ॐ

The End of an Era

Hotel Chetak, the accommodation establishment where many members of our institute have stayed over the years while attending workshops at the Ramamani Iyengar Memorial Yoga Institute, has been demolished for conversion to apartments amid the ongoing urbanisation of Pune. The news spurred a flurry of commentary from members on social media. 'It's inevitable given what's been happening in Model Colony, but I'm so sad – the end of an era!' said Carla Rech. Other responses ranged from sad to heartbroken. Steve Wilder had fond balcony and food memories. Tanya Glazer said Chetak made the best omelettes. Many people recalled the cats at the hotel. Güdrun von Wimmersperg said she'd 'never forget the beautiful views over the trees, hearing the birds as my room was on the side.' Yvonne de Bruin would not miss the buckets.

Chetak, just a 10-minute walk's special from RIMYI through Vrindavan park, was central to the experience when people used to visit RIMYI in years gone by. The accommodation consisted of a room, attached bathroom, a little balcony, and lots of surrounding trees – although guests reported that it became progressively noisier as the years passed and the surrounding area developed.

Güdrun recalled that in 1981, Guruji took a group of visiting students to the very top of the institute. 'We viewed agricultural grounds and greenery [in Pune]. Now that's all disappeared and been replaced with buildings. And ox carts with motorcycles and cars!'

For Michele Higginson, who stayed at Chetak regularly from 2003, the hotel was 'a home away from home.' Her mother, Mabel Higginson, stayed there too during her various visits to Pune in the 1980s. Mabel recalled a comical story: she bought one day some jaggery for a cow who seemed to hang out across the road from the Chetak. As soon as she produced the sweet treat, a whole herd appeared and chased after her down the road,



looking for the jaggery – a sight to behold.

Michele said: 'Chetak was basic, but clean, with very friendly staff and stray cats! It was a hub for many Iyengar yoga students, even for those who did not stay there. Everyone would gather there to chat, share notes, drink tea or watch cricket in the foyer on the one TV.'

Carole Selvan was part of the South African contingent who travelled to Pune regularly to study at the institute under Guruji from the 1980s – the South Africans often went to Pune in July of each year, and they often stayed at Hotel Chetak. 'We had wonderful times there,' Carole recalls. 'We'd watch Wimbledon. They served the most wonderful chai.'

The hotel was the backdrop to great friendships forged – among guests and with the hotel's owner. Michele recalled: 'In the earlier days at Chetak, the owner, Harshada, would have her yoga guests to her roof top home atop the hotel. We were treated to remarkable home-cooked Maharashtrian dinners. We all became good friends. There is nothing quite like Indian hospitality (and food!). It is indeed a sad ending to see the closure of Hotel Chetak – the end of an era.' ॐ

News

Soraya Amod at Yoganushasanam

Johannesburg teacher Soraya Amod attended the annual Yoganushasanam held at the PYC Gymkhana in Pune in December 2025. This time, Soraya was the only South African attendee at the annual week-long event, giving her the opportunity to meet and spend time with friends from around the world. Many of our members had travelled to India earlier in the year for the 50th anniversary celebrations of the Ramamani Iyengar Memorial Yoga Institute. The Yoganushasanam is held every year from December 7 (Geeta Iyengar's birthday) to December 13, the day before BKS Iyengar's birthday, and is taught by Abhijata Iyengar. 'I've been going to India for years, mainly Bellur. Now I go every year to Yoganushasanam. It's the exciting buzz of Pune. I love Abhijata to bits. I respect her. I connect with her teaching. I love her quirkiness.'



Harare Yoga Day

Teachers and students, old and new, got together in November 2025 for a fabulous day of yoga at Ivana Pember's newly built yoga studio in Harare. Gail Dixon [who passed away four months later, on 28 March] opened the session with pranayama, attuning everyone's energy for an energetic morning session of asana, taught by Ivana and Pippa. Jenny led a restful and quiet afternoon restorative practice. Safe to say we all emerged from the day with a sense of well-being and connectedness, as individual practitioners, and as a community sharing and learning on the path of Iyengar yoga. One student's comment sums up the day, 'I feel relaxed, restored and peaceful, it was a day well spent.' Proceeds from institute membership fees and contributions from all participants funded delicious teas and lunch. – Jenny van Niekerk



Gandhi Memorial Day

Nishi Chutterpaul, teacher and second-year training mentee, and long-time student of Joyce (Padma) Stuart, taught a children's yoga class at the Pietermaritzburg Railway Station in May to commemorate the 7 June 1893 incident that sparked Mohandas K. Gandhi's commitment to non-violent resistance. Gandhi

was evicted from the train on which he had been bound for Pretoria from Durban, after a white passenger objected to his presence, and he spent the winter night shivering in the cold, dark waiting room. The event is commemorated annually by the Gandhi Memorial Society.



WC AGM

Outgoing Western Cape chair, now treasurer, Marisa Buffone presented Pat Deacon with flowers for hosting the region's AGM in February at her studio in Paarl. Pat was among the group of South African teachers certified by BKS Iyengar in 1976. The occasion of the AGM marked Stratford Canning's last meeting before his retirement from two decades of committee work.



Yoga in Kenya

Kenya Kesho is a girls' school on the south coast of Kenya. It was formed by a family friend 7 years ago, specifically for impoverished, rural girls from ages 5 into their teens. They come from both Islamic and Christian families.

I have been teaching the girls yoga for about 6 years both in person and on Zoom. It is a great privilege and wonderful learning experience for me too. These girls are mainly fearless and very strong. Most of them have

never owned a pair of shoes, let alone a yoga mat, but the school has changed this!

They are like sponges, enthusiastic in their learning and very quick to pick up the poses. They love yoga and are very proud to show me their asanas.

I have watched some of the girls grow through the years into accomplished, well-rounded young women.

This has to have been one of the highlights of my ongoing yoga journey.

– Michele Higginson ॐ

Beyond the Mat

An Iyengar Yoga Journey

We are honoured that Chennai-based Iyengar yoga teacher Meera Gopalan Mehta agreed to share her inspiring story of yoga and living with autoimmunity. Meera conducts online classes and workshops through Delhi-based Iyengar Yogamandala, and her students include some South Africans. With clarity and compassion, Meera reflects on her journey of quiet transformation through yoga.

By Meera Gopalan Mehta

Yoga first entered my life in 1993, during my pregnancy, when a few complications led my doctor to suggest simple, supported asanas. I didn't know it then, but Baddha Koṇāsana and Supta Virāsana were planting the quiet seeds of a lifelong relationship. Something about how the body responded with intelligence to shape and support fascinated me – and that curiosity never left.

THE EARLY YEARS

In the beginning, I moved through different styles of yoga. Each offered something, yet I felt I was 'doing' yoga more than understanding it. The practice lacked depth and direction.

My sister, Radha Gopalan, an Iyengar yoga teacher, introduced me to the system. Watching her practice regularly, with clarity and conviction, drew me in. Nothing dramatic – just a steady, unwavering sincerity.

A 2013 workshop in Chennai deepened this pull, and soon after I began studying with Gayathri Ramesh at Iyengar Yoga Dipam. For the first time, I felt my practice had structure, integrity, and clarity. Iyengar yoga was intelligent, grounded, and respectful of the body's stages – exactly what I needed.

Life shifted in 2019, and I had to pause formal classes. But the learning never stopped – fortnight-long stays with my sister and self-practice kept my connection alive. Then came COVID, and with it the world of online classes. A dear friend introduced me to Amina [Sarkar] at Iyengar Yogamandala



(IYM) – the start of a new phase.

I also restarted my Teaching Training at IYM, and over time this too evolved. Amina encouraged me to remain true to myself, and with that freedom, I slowly began weaving spiritual texts and reflections into my classes. My practice expanded beyond the physical.

THE PRACTICE EVOLVES

What began as a way to stay strong and flexible slowly became a way to understand myself. Over time, the practice became reflective – Iyengar yoga taught me that the mat is a place to understand myself, going beyond just my muscles – my mind, my patterns, my responses.

Through different phases of life – work, family, changing roles, health challenges – the practice has remained my anchor. It organised my day, steadied my mind, and kept me connected to myself.

My sister Radha and Amina, my mentor and guide, have deeply influenced my approach, and over the last year, my practice has shifted significantly.

My practice has distilled into three simple words: Adapt. Adjust. Absorb.

WHEN THE BODY CHANGES: LIVING WITH AUTOIMMUNITY

There was a time I was almost arrogant about my physical abilities. Then COVID arrived, and a severe 2.5-year autoimmune flare humbled me completely.

My condition has symptoms similar to Dermatomyositis and Sjögren's – affecting my skin, joints, and energy.

It has been a profound teacher. It teaches humility in a very real way.

Not every day feels the same; some mornings bring ease, others stiffness or deep fatigue. But I am more than my condition. It shapes me, but it does not define me.

It has changed the way I practice – and the way I teach. Earlier, I relied heavily on instruction and felt the need to project strength. Now, I observe more, listen more, and read the energy of the class. I respond, rather than impose. I change sequences on the spot when needed.

I recognise discomfort or hesitation instantly – because I have lived it. I no longer ask, 'Why can't you?' I ask, 'How can you?' And we find the answer together.

AUTOIMMUNITY AND MY PRACTICE

I plan my practice around my energy levels. On good days, I work actively. On heavier days, I slow down, use supports, or focus on breath and mobility. Props have become partners – allowing me to remain in the asanas without strain. Ahimsa is the key.

This condition has also taken me deeper into yogic texts, philosophy, and reflection.

I pace my teaching carefully.

Self-practice is non-negotiable – it allows me to show up clearly and honestly for my students. Teaching keeps me going; it gives me immense joy.

Self-practice remains my compass.

THE TEACHER WITHIN

Teaching is one of my greatest joys. Watching a student find ease, confidence, or relief – even for a moment – feels deeply meaningful.

My condition no longer feels like a limitation; it feels like a source of empathy and strength.

I often remind students:

'It's never about how the pose looks; it's about how it transforms you. An āsana must be person-worthy, not picture-worthy.'

And I mean every word.

THE POWER OF COMMUNITY

Sangha sustains me. At IYM, we are one big family. IYM is home.

The discussions, learning, WhatsApp groups, shared insights – they create a sense of belonging. We are a close-knit group, and though many of us (including me) aren't based in Delhi, we come together during Diwali and after class interactions.

Students are often surprised when they discover – after years – that I live in Chennai!

BHAGAVAD GITA 10.9

मच्चित्ता मदगतपराणा बोधयन्तः परस्परम् ।
कथयन्तश्च मां नित्यं तुष्यन्तश्चि रमन्तश्चि ॥ ९ ॥

*mach-chittā mad-gata-prāṇā bodhayantaḥ
parasparam
kathayantaśh cha mām nityam tuṣhyanti cha
ramanti cha*

'With their minds absorbed in Me and their lives centred upon Me, they inspire one another. By speaking of My glory, they find joy, nourishment, and contentment.'

It reminds me that yoga is not a solitary journey. We grow together.

LOOKING AHEAD

Iyengar yoga is inclusive, compassionate, and accessible – regardless of age, strength, or health. There is immense potential for healing when one stays patient and is taught with care.

This method teaches you to meet yourself exactly as you are, without judgment. Transformation here is quiet and steady.

Over time, you respond to life with more stability, more awareness, and greater kindness toward yourself.

That, to me, is the true power of this method.

As the global community grows, I hope it continues to uphold what defines Iyengar yoga: clarity, compassion, and inclusiveness.

This practice has taught me to meet myself steadily, patiently, and honestly. That quiet transformation is its true gift. ॐ

Reading Yoga, Living Yoga

Toward Collective Study and Reflection

By Agi Wittich, Ph.D. and Certified Iyengar
Yoga Teacher

I sometimes think my life began twice. The first beginning is the one that appears on forms and documents, and the second beginning is the moment I first picked up a yoga text at sixteen years old. I wouldn't meet Iyengar yoga until later, but even in that first class the understanding that the body could speak truth, and that movement could be a form of inquiry crystallized. I didn't have the language for what happened then. I didn't have the philosophical vocabulary, not the emotional literacy, not the embodied wisdom, and still, I remember the sensation. That feeling that something irrevocably shifted inside me. It was as though I had glimpsed a door that had always been there, one I had simply never noticed. Without knowing why, I knew I would spend the rest of my life trying to open it.

I grew up far from the studios and teacher trainings that later became my world. Yoga was not an everyday word, nor was it an aspiration. But at sixteen, I found a small studio, and the translation of the Yoga Sutras to Hebrew. I don't know exactly why I bought it, I didn't understand the philosophy behind these aphorisms, and I didn't see the link between its philosophy and what I was doing on the mat since it wasn't a practical manual. However, through this mysterious text, I understood that my yoga practice was a way of knowing, that truth could be embodied. At sixteen I had no idea what any of this meant, but I recognized something that resonated with the deepest part of me.

Years later I would realize that what drew me to yoga wasn't only the promise of practice, but the promise of insight. But the practice alone wasn't enough. I wanted to understand



the language beneath the language. I wanted to know what the texts actually said before centuries of interpretation, translation, and cultural imagination layered over them. This curiosity wasn't academic at least not at first, but rather a desire to encounter the tradition at its source. So I enrolled in Sanskrit at the Hebrew University of Jerusalem, as part of Philosophy and Religious Studies. People around me assumed I had made a mistake or that I was following some romanticized notion of ancient wisdom. But I actually wanted to understand the terms that had struck me so deeply when I was sixteen. I wanted to feel the weight of words like yoga, śarīra, tapas, svādhyāya. I wanted to know what these concepts meant before they were softened for Western consumption, before they were simplified into affirmations or lifestyle advice.

At the same time, my physical practice slowly deepened. Eventually I found Iyengar yoga, a moment that felt like a homecoming. Here was a method that asked for everything: mind, body, intelligence, attention, honesty. Here was a lineage where rigor was a form of care, where detail was devotion, where the teacher-student relationship mattered, and where philosophy was alive in each posture. It wasn't yoga as escape. It was yoga as confrontation, clarity, and transformation.

Over the years my path was shaped by my senior teacher Gabi Doron in Tel Aviv, my studies at RIMYI in Pune, and workshops with senior Iyengar teachers from around the world. Those years of learning, listening, and practicing did not only train me as a teacher, they grounded me as a lifelong student of this method.

By the time I entered my PhD, I had already been practicing yoga for many years. But the academic world and the yoga world felt like two parallel tracks that rarely met. One was fueled by critical thinking and textual analysis, while the other by breath, effort, and embodiment. I moved between these worlds daily, like someone fluent in two languages who rarely finds a place to speak both at once. During my doctoral research on women-oriented Iyengar yoga, I traveled, studied, practiced, interviewed, and listened. I sat with senior teachers in Pune, observed how knowledge moves through a lineage. I learned that yoga is both ancient and alive, since it is shaped continually by those who practice it with sincerity. What surprised me most during my PhD was the realization that the academic study of yoga made my practice deeper, and my practice made my scholarship more honest. Suddenly the two halves of my life were speaking to one another. I found myself returning to the texts I first encountered at sixteen, now with linguistic tools, philosophical frameworks, and lived experience. Slowly, almost imperceptibly, my practice and my scholarship fused into something I can only describe as a way of seeing.

Outside the university, my teaching life in Jerusalem was unfolding in parallel. I taught regular Iyengar classes in Jerusalem, led workshops and retreats, and later began working in trauma informed settings, offering Iyengar yoga to communities affected by war and long-term stress. In all these spaces I saw the same people were eager to understand and know where this practice comes from, what it means, and how it can hold them in difficult times.

As I continued my yoga teachings, I realized that many practitioners sought a connection

to the tradition, to the texts, to the philosophy behind the practice. But they often felt intimidated by the language, overwhelmed by the complexity, or unsure where to begin. I remembered myself at sixteen, sitting with a book I didn't understand yet couldn't put down. And I wondered what might have happened if I had had a community of people to read with, to ask questions with, to sit in the mystery and the discovery together. The seed of Yoga Readers was planted long before I recognized it. But it sprouted in a moment I didn't expect.

During last two years, that were marked by global uncertainty, communal fear, and personal responsibility, I found myself drawn back to Iyengar's *Light on Life*. I began reading it slowly, almost meditatively, and one day I shared the idea of reading it together on social media. I expected perhaps ten people to respond. Instead, hundreds did. Yoga teachers, practitioners, students, and curious readers from Israel, Europe, South Africa, India, the U.S., New Zealand, and beyond joined a WhatsApp group. They wanted guidance, structure, reflection, community. They wanted to read yoga in a way that felt grounding, honest, and alive. And so, without planning it, I suddenly found myself hosting a global reading community.

Yoga Readers grew organically. Our rhythm formed itself through biweekly Zoom meetings, WhatsApp reminders, Facebook discussions, shared quotes, personal reflections. Some joined quietly and listened, while others contributed generously. Teachers brought their teaching experience, some shared memories, others challenges. Many shared the feeling that yoga is something that sustains them through difficult times. But the most beautiful part was that no matter where people lived, what language they spoke, or how long they had practiced, they were united by a shared longing to understand yoga not only as something done on the mat, but as something lived.

Over time this rhythm became more refined. Before each meeting I now send reading prompts and guiding questions, after

each meeting I share summaries and key points, and between meetings the community stays connected through WhatsApp and our private Facebook group. The structure is simple, but it creates a steady thread in people's lives, something they can lean on in busy or turbulent times.

I quickly realized that Yoga Readers was not a "book club," at least not in the conventional sense. Yoga practitioners were reading as a form of practice. And for me, reading together is a kind of sadhana, since it requires the same qualities we cultivate in asana, such as attention, humility, curiosity, patience. Thus, Yoga Readers became a place where people could bring their lived experience to the text, and where the text could illuminate their lived experience.

And as the community expanded, so did the scope. After *Light on Life* we read *The Tree of Yoga* and participants shared how reading together influenced their teaching, their practice, their relationships, even their understanding of themselves. Eyal Shifroni joined us for a special session, where he shared his experience as a senior teacher and book author. While reading our second book I noticed that the act of collective reading softened and opened people. Since when yoga is practiced in community, it becomes a reminder that we are not alone in our questions, our struggles, our longing.

Recently, in August 2025, we finished reading *Yoga: A Gem for Women* by Geeta Iyengar. We explored Geeta's wise teachings for women's bodies, life cycles, and practice in a way that connects directly to my academic research on women and Iyengar yoga. We were fortunate enough to have Rita Keller and Lois Steinberg at special sessions, where they shared their experience as senior teachers and book

authors. These allow teachers and practitioners to deepen their understanding of the method while also seeing how it speaks to very real, contemporary lives.

Why did I create Yoga Readers? The truth is that I didn't create it. It emerged. Since I wanted to make yoga philosophy accessible without diluting it. Because I wanted to bridge the academic and embodied worlds. And since I wanted to create a space where people could think, feel, and reflect together. I also wanted to honor the tradition that shaped me, and to offer something back to the global Iyengar community, including practitioners who may never have the chance to travel to Pune or sit in academic seminars, but who carry the practice deeply in their hearts. Looking back, every thread of my life, learning Sanskrit, studying religion, practicing Iyengar yoga, devoting years to my PhD, teaching students in Jerusalem, researching women's yoga, surviving difficult times, guiding communities, has been quietly leading toward this.

Today, Yoga Readers is a truly international Iyengar yoga learning community, with members from many continents, most of them experienced practitioners and teachers over forty, bringing with them rich life experience and a sincere wish to keep learning. When I see faces from South Africa, Israel, Europe, India, the Americas, Australia, and beyond gathered on the same screen, I feel grateful to be part of this international community of yoga practitioners. Together we have read *Light on Life* and *The Tree of Yoga*, and in January 2026 we will begin our next journey with *Light on Pranayama*. I often tell new members that they are welcome to join us at any point, even if they have not read every page. What matters most is not finishing the book, but allowing the book to work on us. ॐ

Letter from IYISA Chair

Dear Iyengar Yogis

2026 is upon us – and we are truly celebrating our 50 Golden Years!

50 years of our Southern African Iyengar Yoga Institute. Looking back from this milestone really puts into perspective what a momentous achievement this is.

We started 2026 in style with a very successful online workshop with Sunita Parthasarathy at the end of February. What a wonderful way to begin our celebrations – it felt like we had invited the rich and pure Iyengar teaching traditions directly into our own living rooms. How can our forthcoming events possibly match that?

We are going to do our level best to try. On July 25 and 26, we host Birjoo Mehta for another online workshop. Birjoo has a vast depth of experience from countless classes with Guruji dating back to 1974. He has taught internationally for many years and is deeply immersed in the Iyengar methods and traditions. Registration will be open by the time you read this.

And in November, we are thrilled to welcome Abhijata Iyengar back to our shores. As she was here two years ago, Mr. Iyengar's granddaughter needs little introduction. Suffice to say, it's a tremendous honour to host her again. She is in great demand for workshops worldwide.

Abhijata will lead a blockbuster event in Durban for the general yoga community on 14 November.

Our flagship event is a five-day workshop with Abhijata in Johannesburg from 15 to 19 November. Sunday the 15th is open to all Yogis, so please invite your friends. The 16th to 19th is for students with at least a year's Iyengar yoga experience. Early-bird discounted tickets are already on sale, with additional discounts for members – so please register ASAP!

Bookings: <https://bksiyengar.co.za/events/>

Also please note – We are hosting a 50 Golden Years celebratory dinner at the renowned Shayona vegetarian restaurant on the evening of 18 November (bookings as above).

In addition to all these centrally organised events, the regions have been very busy setting up local events, including visiting teachers from other regions.

International Yoga Day events take place in all regions on the weekend of Saturday June 20.

The **Eastern Cape** hosts Paula Viljoen in May. The region will also collaborate with the Indian Embassy for an exciting community event at Nelson Mandela University on 20 June.

In the **Western Cape**, there are three regional events in addition to the International Yoga Day. In July, there will be a special workshop to commemorate the life of our beloved Gillian Bacon. In October, Dize Watson from Gauteng, has been invited to host a workshop. The annual Picardie community workshop will be taught by Omesh Somaroo from KZN. The committee have also been asked to host a class for dignitaries for the Indian Consulate on Table Mountain in June.

Kwazulu-Natal hosts multiple International Yoga Day events in Durban and Pietermaritzburg, as well as school visits in the build-up. Kugan Naidoo is also presenting events in Bloemfontein and Gqeberha. Judy Farah is teaching two multi-day workshops in July, including a women's workshop.

Gauteng has ongoing Pranayama workshops with Kantilal Parshotam. And Gauteng teacher Carla De Gouveia leads a five-day yoga retreat in Sedgefield. Much of their energy is focused on the upcoming Abhi workshop in November.

All regional events are listed on the events page on our website.

Our Southern African Institute was set up in 1976 to promote Iyengar yoga and to train teachers. What an incredible job has been done. Hundreds of teachers have been trained, and at present we have more than 180 teachers registered throughout the region.

Our Institute functions on a culture of volunteerism. Over more than 50 years, so many passionate people have invested

countless hours behind the scenes regionally and nationally to create the robust systems and structure on which we thrive.

Our income comes partly from workshops, but mostly from membership fees. Your membership fees help us to develop the number and depth of training of our teachers, and to spread the benefits of this amazing practice to new communities. We thank you for your contribution, and would be very grateful if you could encourage your colleagues to join as members. This helps us to remain robust and grow even further.

Mostly, this year is about celebration; we

celebrate how far we have come, how long we have existed, how we have grown, and the joy we have helped to spread. We celebrate those grand stories, but also the individual stories. We celebrate the people that have contributed, and we celebrate the people who have benefitted. Perhaps most importantly, we celebrate our teachers – BKS Iyengar himself, and his lineage of teachers, and the teachers he has taught, and who have, in turn, taught us.

Yours in yoga

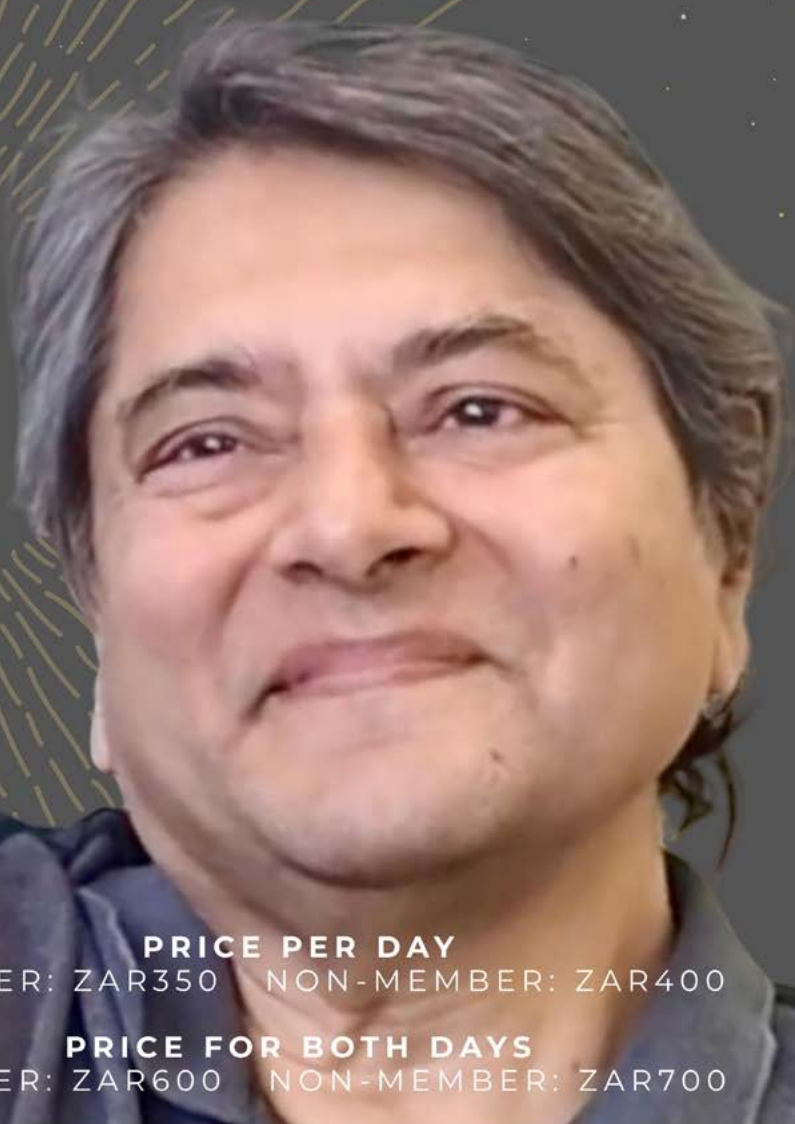
Lawrence Batchelor (Batch)

On behalf of the Central Committee ॐ



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IYENGAR
IN
DURBAN



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Yoga READERS

WITH AGI WITTICH

Yoga Readers is a free online reading community for yoga practitioners and teachers, where we study Iyengar teachings together.

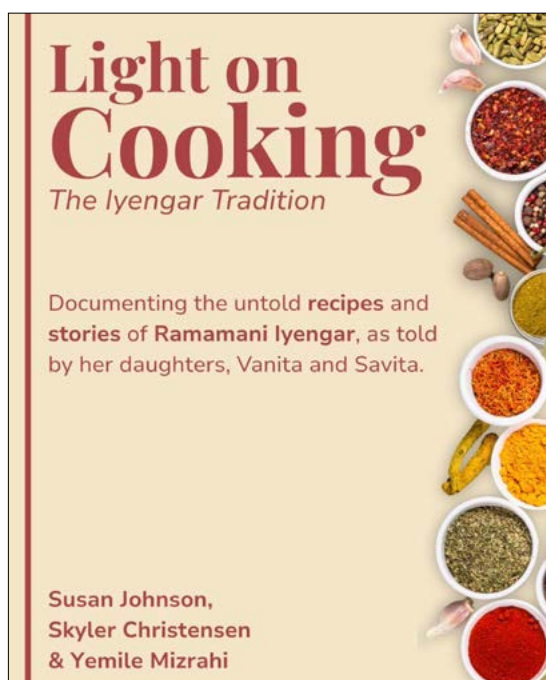
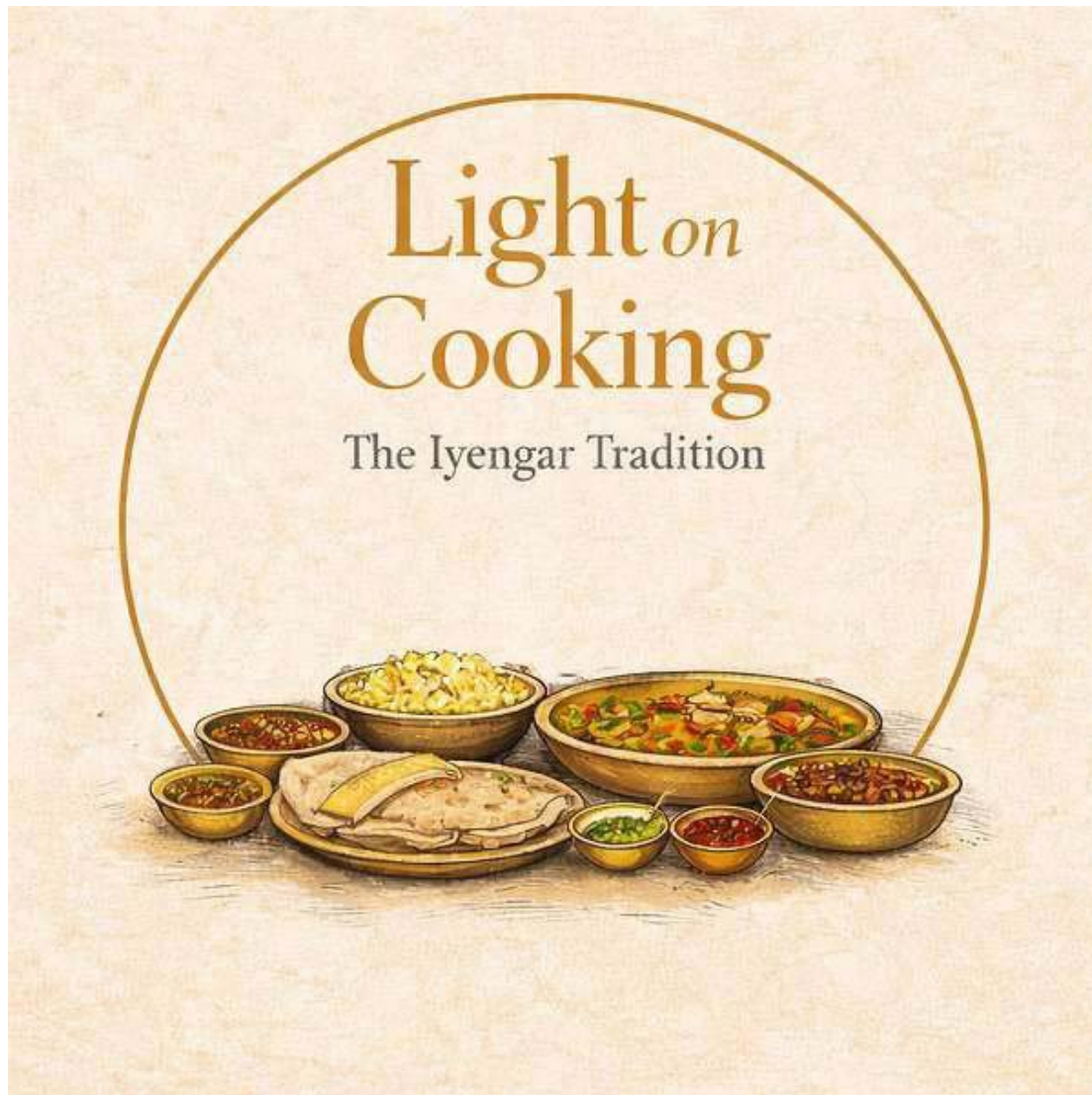
We read on our own, meet on Zoom to reflect and discuss (+recordings), and ask how the text can deepen our practice and teaching today. We also have reminders on WhatsApp & discussions on Facebook.

Facilitated by Dr. Agi Wittich
Iyengar yoga teacher & scholar of Indian religions

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teachers worldwide

Scan to join Yoga Readers





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With David Jacobs

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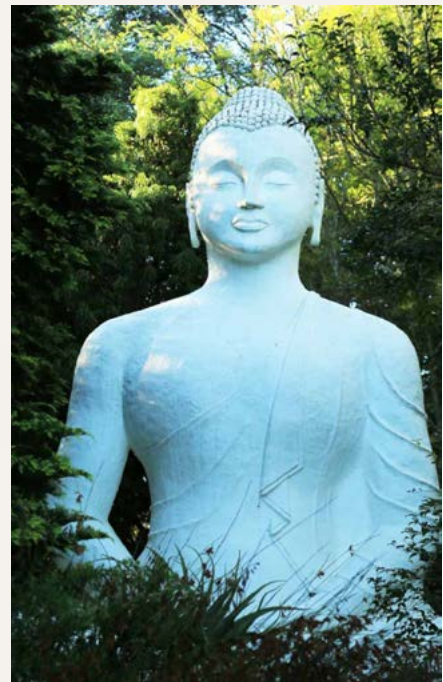
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📅 **Date:** 2–4 October 2026

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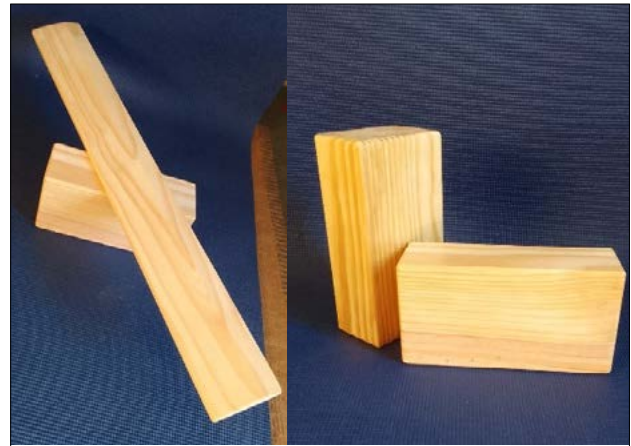
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R400

*BAG ONLY, DOES NOT INCLUDE PROPS



The Institute Sources a Number of Interesting and Relevant Yoga Books

Books for Sale from the Institute are:

- 70 Glorious years of Yogacharya
- Arogya Yoga
- Alpha & Omega of Trikonasana
- Astadala Yogamala Volumes 1 – 8
- Imagine If by Rajvi Mehta
- Patanjala Yoga Sutra Paricaya
- Pranayama
- Preliminaries of Pranayama
- The Art of Yoga
- Tuesdays with Prashant
- Yaugika Manas
- Yoga – A Gem for Woman
- Yoga in Action: Intermediate Course I
- Yoga in Action: Preliminary Course
- Yoga Rahasya Therapy
- Yogadhara
- Yoganjali
- Yoga Rahasya Volumes A – D
- Yogashastra Tome 1 – 5
- Mobility in Stability
- Beloved Gurujii
- Yoga for Children



If you wish to purchase books
please contact Esmé De Wet:
esmedewet@gmail.com
(first check availability)



Introducing:

Puff the Dandelion Series

The Puff the Dandelion series is a collection of children's books designed to support emotional awareness, kindness, and connection. Through Puff, young readers are encouraged to explore big feelings, navigate relationships with care, and develop a loving understanding of themselves and others.

The stories offer a calm, reassuring reading experience while gently introducing mindful values that can be carried into everyday life.

Each story is accompanied by a child-friendly YouTube yoga class recording, where children can listen to the story and follow along with simple yoga poses inspired by the book. These movement sessions encourage mobility, strength, flexibility, imagination, and joyful self-expression, helping children connect mind, body, and breath in a playful and accessible way.



Puff and the Seeds of Kindness

This story explores the power of words and the impact they can have on others. Through Puff, children learn how rumours and unkind words can spread quickly, much like seeds carried on the wind, and how choosing kindness, care, and thoughtfulness can create a more loving world. The book gently encourages mindfulness around speech and the importance of speaking with compassion.

Puff and the Gift of Forgiveness

A gentle and heartfelt story about forgiveness. Puff learns that holding onto hurt can weigh us down, while forgiveness can bring lightness, healing, and peace. This book introduces children to the idea that forgiveness is a gift we give ourselves as much as others, helping them understand emotions like anger, sadness, and release in an age-appropriate way.

Puff and the Ways We Love

This story celebrates the many ways love can be expressed. Through Molly and Milo's experiences, children discover that love looks different for everyone, through words, actions, time, care, and kindness. The book gently introduces the idea that people give and receive love in different ways, encouraging empathy, understanding, and appreciation of others.

Puff and the Joy of Loving Yourself

This story follows two frogs as they grow and change; from eggs, to tadpoles, to fully grown frogs. Along the way, they learn to accept each stage of their journey and to love themselves through change, growth, and transformation. The book offers a gentle message about self-acceptance, patience, and learning to appreciate who we are at every stage of life.

TO ORDER COPIES OF PUFF'S BOOKS:

carla@jivana.co.za

Online classes

GAUTENG

Pranayama on Zoom

For teachers and mentees

- Monday 3 pm
(contact Carla Rech on 083 300 8277)
- Wednesday 3 pm
(contact Carla de Gouveia on 082 402 8169)

RIMYI recordings of Geetaji's classes on Zoom

For teachers and students

- First, third, and fifth Thursdays of the month at 10 am – 12 pm
(contact Carla Rech on 083 300 8277)

KWAZULU-NATAL/ESWATINI

For teachers and third-year mentees

Recorded classes of Geetaji's teachings on Zoom

- Every Thursday 11 am – 1 pm
(contact Sascha Türk on 083 251 0153)

WESTERN CAPE

For teachers

Online classes

- Every Wednesday 9 – 10.30 am
(contact Gerda Genis on 083 252 0640 or Riva Hirschowitz on 082 782 8275)

Online/hybrid online Iyengar teachers in South Africa

Carla De Gouveia

General Iyengar classes suitable for beginner and intermediate levels

Morning classes:

- Mon 7:30 – 9 am
- Tues 8 – 9:30 am
- Thurs 7:45 – 9:15 am
- Fri 8 – 9:30 am

Evening classes:

- Mon 6:30 – 8 pm
- Thurs 6:30 – 8 pm

Contact:

082 402 8169
carla@jivana.co.za
www.jivana.co.za

Dize Watson

- Subscription classes: short and focused classes, live online with recordings to fit your schedule, 8–9 classes/month of 35–45 minutes
- Classic classes: traditional classes, in studio or online, 75–105 minutes
- See website for the full schedule

Subscription: R750/month

Classic full-length classes: R240 per class

Contact:

073 311 2888
www.yogawithdize.online
yogawithdize@gmail.com

Ina Gerber

Online classes

- Mon 5 – 6:30 pm

Contact:

083 303 5477

Michele Higginson

Hybrid online classes

General level:

- Wed 6 – 7.30 am
- Fri 9 – 10.30 am
- Fri 5 – 6.30 pm
(Restorative)

Intermediate level:

- Tues 12 – 2 pm

Bookings on Octiv app for Asha Yoga Studio or contact Michele 082 891 2839

Riva Hirschowitz

Online classes

- Tues and Thurs 5:30 – 7 pm

Contact:

082 782 8275

Yvonne de Bruin

Online classes for general level

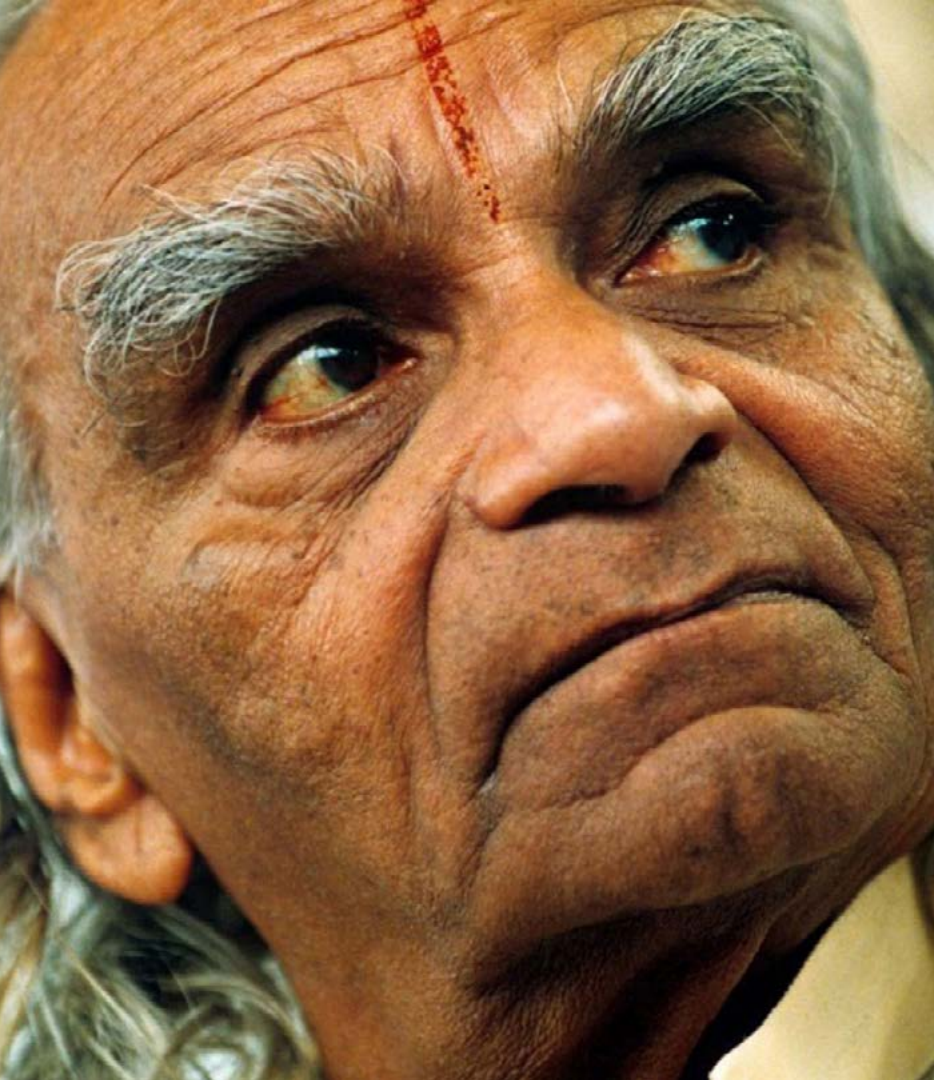
- Mon and Fri 9 – 10:30 am (in person and Zoom)
- Tues 6:30 – 8 pm (in person and Zoom)
- Thurs 5:30 – 6:30 pm (Zoom only)

R500 per month unlimited

Contact:

082 883 7607
debruin@global.co.za





"Eat sweets and be sweet."

– GURUJI B.K.S. IYENGAR



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www.bksiyengar.co.za