Samasthiti

Samasthiti – A Magazine from The Iyengar Yoga Centre of Hong Kong Issue No. 1 June 2013

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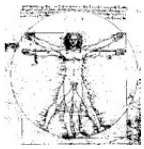

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Skin to Self and Vice Versa

Health is of great importance – whether you wish to follow the science of dharma or duty, artha or earning a livelihood, kama or sense-enjoyment, or moksha or liberation, says the Charaka "Dharmartha kama moksham arogyam mulamuttama."

B.K.S. Iyengar | Published in The Times of India, *2 February 2012*

The human being is a triune of body, mind and soul. The body is the outer cover of the inner person and is called kshetra or field, while the inner being, the soul, dweller of the body, is known as kshetrajna. Body and soul are woven together with the thread of buddhi or intelligence and the needle of consciousness.

The body is an essential vehicle for the individual to carry out his duty and follow a religious life. To unite mind with soul is the universal religion of humankind. In order to unite mind with soul, the body, which is the foundation, has to be kept healthy.

Sages of yore divided the body, for the sake of convenience, into three tiers with five sheaths, to convey the depth of the abode of the human. Of the three tiers, the first is the core of the body or Self, the second is the mental body, and the third is the gross or physical body. These three bodies are interwoven from the skin to the Self and from the Self to the skin through the thread of intelligence, so they can interpenetrate as one single unit through citta or the needle of consciousness.

By nature the body is inert, dull and sluggish; the mind is vibrant, active and dynamic, and the Self is luminous and illuminative. The practice of yoga destroys sluggishness of the body and builds it up to become equal to the active and sensitive mind. Then, both the body and mind are

Skin to Self and Vice Versa
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made to transcend to the level of the illuminative Self, with perfect health in body, stability in mind, and clarity in intelligence. The hands signifying karma, head signifying jnana, and heart signifying bhakti, are made to unite in a holistic way of life.

If the mirror is clean, objects are clearly reflected in it. Yoga removes impurities of the body and causes the mind to reflect like the mirror, lighting the flame of wisdom which shines in body, mind and Self, so they move and work in unison.

Health is generally understood as freedom from illness, but it is actually a state of physical equilibrium along with a perfectly balanced disposition of mind. Life is a combination of conscience, consciousness, intelligence, mind, senses of perception, and organs of action. Health involves a tremendous communication, so that each cell communes with the other. This cannot be purchased in a marketplace. It has to be earned with inspiration, sweat, and toil. Yoga does that.

Yoga not only works with the body, it also develops the intelligence for the sight of the Self. It connects the anatomical and physiological bodies, as well as mind and soul. It provides even distribution of bio-energy or life force, and channels the mind to a state of calmness so that you face life as master of your circumstances. Yoga starts from the health of the body and makes one climb the Everest of spiritual contentment, poise and peace.

you face life as master of your circumstances

We have been bestowed by the Creator with one and only capital – the body – for a worthy and useful life. The body is our temple or kingdom. As it is the essential duty of the dweller to keep the house clean and tidy, it is the duty of every human being to keep the body healthy and clean. Ethics begins from here.

B.K.S. Iyengar | Published in The Times of India*, 2 February 2012*

Health is generally understood as freedom from illness, but it is actually a state of physical equilibrium along with a perfectly balanced disposition of mind

A Beginning

Reflections on compiling the inaugural issue of Samasthiti

–George Dovas

The first issue of *Samasthiti* has been a long time coming. Compiling a magazine is no easy feat!

It is especially difficult when that magazine is intended to provide a window into the vast and profound subject of Yoga and, more so, into the rich insights expounded by B.K.S. Iyengar, a true Yoga master.

The regular practice of Yoga helps one develop a more real and truthful perspective into one's life and situations. Personally, I had to engage this truthful "perspective" when I found myself struggling to complete this magazine almost a year after I had decided to produce it.

I now see that unrealistic expectations were a significant roadblock stopping me from publishing the magazine..

When first setting out to create the magazine, I wanted to produce something that would be "perfect".

But months into my efforts to create a "perfect" magazine, I realised that this first edition of the magazine would not be "perfect".

By having the unrealistic goal of producing a perfect inaugural issue, I was unknowingly blocking myself from completing the task.

Prashant Iyengar, B.K.S. Iyengar's son and a Yoga teacher himself, reminds us not to expect "perfection" when it blocks us from learning. In the context of practicing Yoga poses, whilst "perfection" is the ultimate goal, we should not allow that goal to be a hinderance today – we should not allow the idea of "perfection" to stop us from embarking *on the journey towards* "perfection". The analogy that Prashant offers is that of a baby learning to walk. In its initial steps the baby stumbles, it takes the support of furniture, it falls, it tries again. We do not demand that the baby walks upright and unsupported during its first attempts at walking.

In a 2004 interview, published in a recently released book titled *Yoga - A Journey Within*, Faeq Biria says:

"A yogic life requires great discipline and I strive so that my quest for perfection is not a hindrance to the wholeness of my life."

Another roadblock in compiling this magazine came as a result of the improper notion that this newsletter should "teach" the wisdom of Yoga to the reader. In reality, the written word can only give the reader *a description* of that wisdom. The written word may give an account of the practice but it cannot give *the experience* of Yoga. The written word may give some support to the practice but it is not the way to learn Yoga or to taste the wisdom of Yoga.

When I was reminded of the value of personal experience through practice, I resolved that this magazine is not a vehicle to "teach" Yoga. And this realisation made it easier to complete the magazine.

My own struggle in producing the first issue of this magazine reminds me of the struggle that I experienced in developing a personal home practice of Yoga many years ago.

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SAMASTHITI

समस्थिति

Samasthiti

"Samasthiti" is a sanskrit word.

It is an alternative name for the pose more commonly known as "Tadasana" (Mountain Pose).

Samasthiti is made up of the terms "Sama" and "Sthiti".

"Sama" means equal, the same or level.

"Sthiti" means standing still or steadiness.

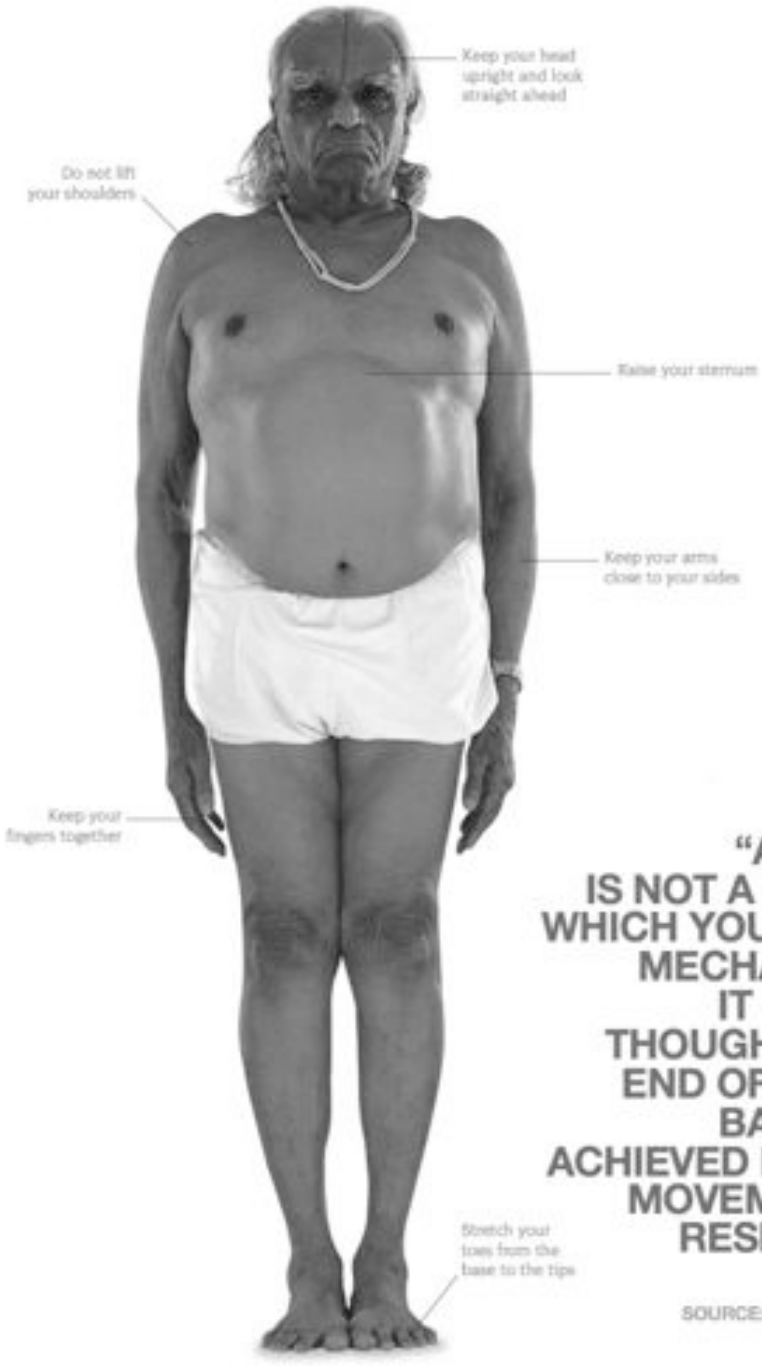
Therefore, Samasthiti implies to be standing still in a position of balance. It indicates an upright and steady state. It implies to be level, not only in body but in mind too. A steady state of mind is an essential aspect of this pose.

As a pose, one learns to stand with equal, steady, and still attention.

Elements of Samasthiti (Tadasana), are apparent in all other poses.

It is a pose that all other standing poses start from and come back to.

While it may appear simple to the novice, it becomes a challenging pose when one develops a deeper understanding of balance and alignment. It has been said (jokingly – or perhaps not?) that the reason for practicing all of the other Yoga poses is so that we can understand and master this very one pose.



B.K.S. IYENGAR VISITS HONG KONG

B.K.S. Iyengar at Hong Kong International Airport

B.K.S. Iyengar accompanied by his granddaughter Abhijata Sridhar (above).

B.K.S. Iyengar being presented with a traditional offering of a coconut by Linda Shevloff (below)

Hong Kong was honoured by Guruji's visit

Receiving the news that Guruji would be visiting Hong Kong en route to China was exciting to say the least. Guruji, accompanied by an entourage of ten others would be stopping in Hong Kong for a day and a half before traveling on to Guangzhou for the China-India Yoga Summit.

The opportunity to host Guruji, his family and other senior teachers from India in our community filled us with joy and delight. For many students and teachers, it would be their first time to see and meet Guruji.

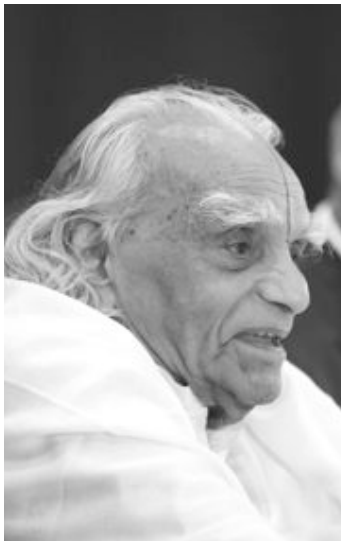
Linda Shevloff, the founder of The Iyengar Yoga Centre of Hong Kong summarised the development of Iyengar Yoga in Hong Kong in a talk she gave during Guruji's visit. She said:

"Iyengar Yoga is still relatively new in our part of the world. In Hong Kong it has steadily developed over the past fifteen years. At first there were just a very few individuals from elsewhere, who had come to the city and wished to maintain our practice and also foster interest in the topic of Iyengar Yoga. As interest grew, we invited senior teachers here to give workshops from time to time. About twelve years ago the first dedicated Iyengar Yoga studio opened. Now there are four studios in the city. From a time when there were just one or two teachers, there are now over 20 certified Iyengar teachers in the city. Guruji's teachings are spreading to more language groups. The Chinese community has embraced his teachings and consequently students now learn in both Cantonese and Putonghua, as well as English, French and German."

So, Guruji's anticipated visit to Hong Kong had an electrifying effect on this now growing Iyengar Yoga community

Accompanying Guruji on this historic trip were his granddaughter, Abhijata Sridhar, his grandson, Kaushik Sridharan, senior teachers, Birjoo H Mehta, Rajvi H Mehta, Zubin Zarthoshtimanesh, Raya U D, Amit Pawar, Nivedita Joshi and Nanda Kumar. Mimi Batliwala, one of Guruji's long-term students was also accompanying him.

Guruji arrived in Hong Kong on the morning of Monday 13th June 2011. On that morning, Iyengar Yoga students from Hong Kong had gathered at the airport to wait for Guruji's arrival. There were also students traveling from overseas to attend the China-



B.K.S. Iyengar addresses guests at the banquet dinner

B.K.S. Iyengar greets students at the banquet dinner

Teachers from India, accompanying B.K.S. Iyengar, lead the recitation of the Invocation to Patanjali

India Yoga summit and many of these students had come via Hong Kong. These students also joined us at the airport to await Guruji's arrival.

By 9:30am that morning, a group of 40-50 of us had gathered at Hong Kong airport – Iyengar Yogis were converging from everywhere! Guruji's imminent arrival had brought us all together. A large welcome banner had been prepared. Students held up the banner and we all waited anxiously for Guruji's arrival.

When Guruji's flight arrived in Hong Kong, Guruji was greeted at the arrival gate on airside by Mr. Chander Singh, Consul (HOC), from the office of the Consulate General of India, Hong Kong. Mr Singh facilitated Guruji's arrival through customs and immigration, and accompanied Guruji and the entourage through arrivals. At first sight of Guruji, the crowd of students at the airport responded with cheers. As we greeted Guruji, there was joy, laughter and many were simply lost for words and overcome by all the emotion.

After the airport welcome, Guruji was taken to a residence. Guruji did some Yoga practice and then and Indian lunch (prepared by a cook who was originally from Pune) was served. Joining Guruji and his companions for lunch were the executive council members of the recently formed Iyengar Yoga Association of South East and East Asia (IYASEEA).

In the late afternoon, a "junk" trip and tour of Victoria Harbour was organized for the guests from India. "Junk" is the name given to the old Chinese sailing boats. These boats are typically wooden with a square front and flat bottom for sailing in shallow waters. The sails on a junk are panels of matting or cotton cloth stretched over battens of bamboo strips. On the junk that we sailed on, "Aqua Luna", the sails were a deep crimson colour and the upper deck of the boat was fitted out with large comfortable lounge chairs. Guests were able to lounge and take in the wonderful vistas that being on Victoria Harbour afforded. From Victoria Harbour, one is able to enjoy views of the city skyline on Hong Kong Island and the Kowloon Peninsula.

Later on that same evening, a banquet dinner was held so that all students in Hong Kong and those visiting from abroad would have an opportunity to honour Guruji and hear him speak. The banquet dinner held at the Conrad Hotel was sold out, with over 280 tickets purchased.

At the banquet dinner, teachers from Hong Kong made an offering of yoga poses in the form of a yoga demonstration to Guruji. Guruji spoke to the gathering of students and answered questions that had been submitted earlier.

Guruji, and his granddaughter Abhijata, blessing the Iyengar Yoga Centre of Hong Kong

To provide Guruji and the other guests from India with a taste of Hong Kong culture, we included a cultural program at the banquet dinner.

A colourful and lively lion dance was performed by Hong Kong's leading lion dance association, the Hong Kong Chan Ka Fai Dragon and Lion Dance Association.

A lion dance is a form of traditional dance in Chinese culture. The lion is a symbol of power, wisdom, and good fortune. It has been part of the Chinese culture for thousands of years and it is performed on auspicious occasions – it was fitting that we included a lion dance on this evening. The dance was accompanied by musicians playing percussion instruments such as the large Chinese drum (called a da shih gu), the gong (called luo), and several sets of cymbals (called bo).

Guruji remarked that the centre was filled with both external light and internal light.

The other form of cultural entertainment that was included in the dinner program was a performance of Classical Chinese music. The classical Chinese music was performed by an accomplished and talented ensemble. The ensemble played several pieces of music on traditional Chinese instruments including the "erhu", a two-stringed Chinese bowed musical instrument, sometimes known as the "Chinese violin"; the "yehu", a Chinese bowed string instrument made from a coconut shell and a "zheng", a Chinese plucked musical string instrument.

The following morning, whilst Guruji practiced and rested, the entourage was taken for Chinese vegetarian dim sum. It was an opportunity for many of the guests from India to sample Chinese vegetarian cooking and for some of the guests, an opportunity to hone their skills in using chopsticks – not a bad thing since they were en route to China.

Following lunch, we all gathered at The Iyengar Yoga Centre of Hong Kong. Guruji visited the centre and a puja was conducted. The Iyengar Yoga Centre of Hong Kong is fortunate to receive a generous amount of natural light. Guruji remarked that the centre was filled with both external light and internal light.

Students at the centre asked Guruji questions and Guruji generously answered the many questions. At one point, Guruji asked Abhijata to stand in Tadasana and Guruji adjusted Abhijata's Tadasana pose

showing the difference between "abhyasa" and "sadhana".

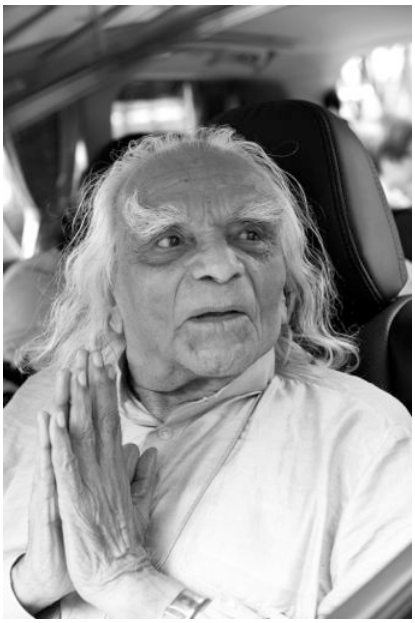
Following the visit to The Iyengar Yoga Centre of Hong Kong, Guruji and his entourage made their way to Guangzhou, China by road, a journey that is approximately three hours long.

Although Guruji's visit to Hong Kong was some 30 hours or so, the preparations for the visit started about six weeks prior to the visit, when it had become confirmed that Guruji would come via Hong Kong. We wanted Guruji and his entourage to have a pleasant and comfortable stay in Hong Kong. As such, the preparations for Guruji's visit involved many hours of meticulous planning and coordinating. Teachers and students of Iyengar Yoga in Hong Kong, came together for meetings, discussions and rehearsals. As a community, we united in a way that we haven't ever united before.

In my years as a student of Iyengar Yoga, I have heard stories from the earlier days when Guruji was travelling more frequently, particularly how there seemed to be a guiding light that allowed for everything to work out even if in the first instance things did not seem to go as planned. The Hong Kong Iyengar Yoga community experienced this firsthand. A number of things neatly fell into place to make Guruji's visit in Hong Kong a positively memorable experience.

> Guruji is a polished diamond on a rough planet. He is an example of how we can learn to refine ourselves so that we too may shine more brightly.

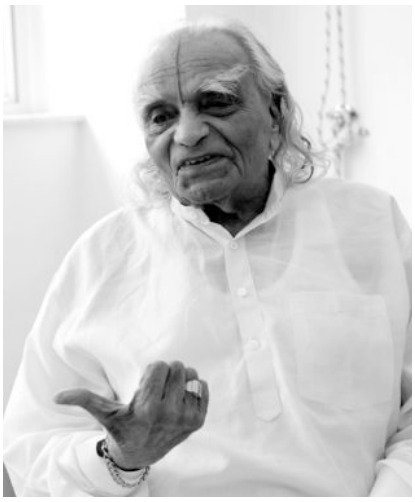
To have one's Guru visit one's community is an honour beyond description – and everything that

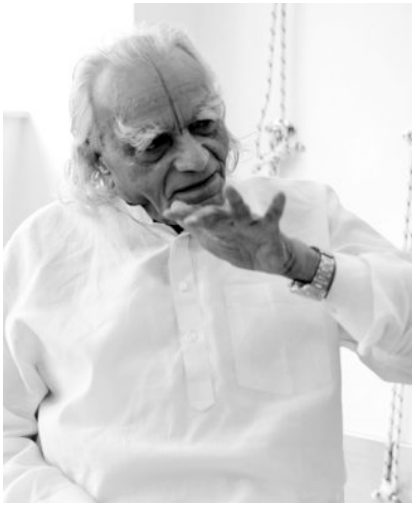


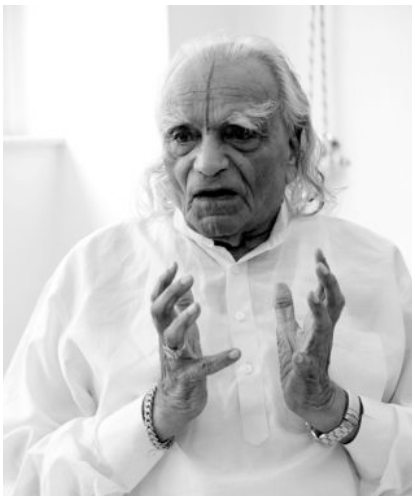
B.K.S. Iyengar offers his blessings to students who came to welcome him at Hong Kong International Airport before being chauffered away to his accommodation. (above)

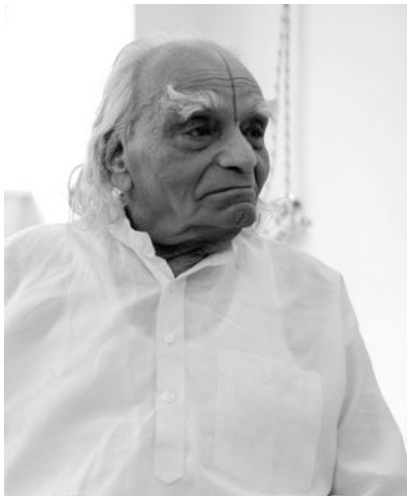
B.K.S. Iyengar arrives at Wing Lok Street to visit The Iyengar Yoga Centre of Hong Kong (below left)

Senior teachers and visitors from India getting ready to board the *Âqua Luna* for a tour of Hong Kong harbour (below right)









we did was to honour Guruji or to be of service to him.

It was a privilege to serve Guruji and his entourage. This sentiment pervaded all of the preparations for Guruji's visit and the visit itself.

Linda Shevloff aptly expressed our thoughts at the banquet dinner held in Guruji's honour when she said, "Guruji is a polished diamond on a rough planet. He is an example of how we can learn to refine ourselves so that we too may shine more brightly. His dedication, his life's effort, and the blessings of God have made him the beacon of light that he is. We are blessed to be near you."

The community of Iyengar Yoga students in Hong Kong are grateful to Guruji for the light that he has touched us with. We will never forget his visit to Hong Kong.

B.K.S. Iyengar answers a question asked by teacher, Lydia Tsang (above)

B.K.S. Iyengar answers the questions posed by students and teachers at The Iyengar yoga Centre of Hong Kong (left)

As a gesture of gratitude for his visit, students present Guruji with a jade lion (below)

What Did I Learn in Pune?

"That which you are taught is not what you have to learn. It is through what you are taught, that you can learn."

Six teachers from The Iyengar Yoga Centre of Hong Kong spent a month studying at the Ramamani Iyengar Memorial Yoga Institute

Pictured above (from L to R) – Olivia Tang, Lydia Tsang, Caroline Roy, George Dovas and Helena Chiu (Helena is formerly from Hong Kong and now resides in Singapore).

Pictured right – Kitty Wong standing in front of RIMYI (Ramamani Iyengar Memorial Yoga Institute).

An Education in Pune

by Caroline Roy

The very moment I arrived in Pune, I felt at home. Given that my confidence about my practice was quite shaken at the time I left Hong Kong, this came as a surprise. But learning and practicing at the Institute cured me from a number of misconceptions about Yoga, a yogic life and about myself.

Spending a minimum of five hours daily with practitioners from the most different backgrounds creates perspective. Many devotees of Guruji and the Iyengar family have a history of obstacles – physical, psychological or practical ones. This made me understand, that an injury in itself does not need to be an obstacle to "living Yoga". The thoughts that follow an obstacle make it one. "I cannot do forward bends any more", "I have a knee problem" and "backbends are my weakest point" are thoughts that limit the experience of Yoga, because they reduce this experience to its physical aspect. And not only that. Would those statements ever help, inspire or strengthen anybody? I believe not. They simply manifest a temporary limitation, but without the perspective of change.

I learned not to think that way. I learned to gradually challenge myself in my practice and to leave weakening thoughts alone. The classes at the institute were too interesting, too challenging and too involving. A physical limitation or injury is really only what it is, here and now, and we learn to adjust our practice. It is important to look after our thoughts as much as after our

body. Indulging negative thinking can weaken us at least as much as a tear in the hamstring. I learned to take care of my body as well, of course, but not to be that body – that body that cannot do. I learned, not to identify with the present state of my body, or even my mind, but to observe and accept these temporary states of body and mind as fluid. With this acceptance, my mind became permeable, open and calm. I could absorb the excellent teachings in aspects of asana, Pranayama, philosophy, psychology and culture of Yoga. Now it is up to me to take these teachings into my practice and learn.

I am grateful that, at various occasions, I had a chance to meet long-term local students. I heard stories of suffering, failed diagnoses, rigorous asana practices, more suffering, more practice, more patience, and lots and lots of transformation. Asana is an entry point into understanding our responsibility for our lives, our thoughts, our *state* of well being. Asana practice, for me, is the battle ground to confront a needy ego. It is the place where we clear the mind, so we are free to observe and study. Prashant emphasised in one of his classes: "*That which you are taught is not what you have to learn. It is through what you are taught, that you can learn*." For me, a perfect summary of what studying in Pune did for me.

That which you are taught is not what you have to learn. It is through what you are taught, that you can learn.

Sirsasana

by Lydia Tsang

Sirsasana, headstand, is one of the asanas that do not come readily to me. It has taken me literally years to get my legs up, and when I finally was able to do that, once and again I was told that my head was crooked and body tilted. Since I didn't feel it and couldn't tell what's straight and what's not, I guessed: I remembered how I was usually adjusted and tried to replicate it. When my colleagues were doing it in the middle of the room, I was stuck and guessing at the wall. This approach did not work. I was told just this week that my head was crooked.

It is with enormous fortune that a teacher in RIMYI, Rajlaxmi, shed new light on it. She looked at my pose and started to lift my upper back away from the wall and up. I resisted. I did not want to leave the safety of the wall, although my feet were still touching it. Sam who had been observing on the side said, "It's fear." Hearing the word, something inside me knew I had to give up resisting for anyone to be able to help. I let go a bit, felt my chest lifted by Rajlaxmi's hands and head roll forward (or

is it backward?) a little. More instructions were given: move your elbows in, lift your buttocks up. I felt my face getting hot, fingers sweating and spreading apart. Finally she said, "Head not tilting."

So am I fixed now? No. It is a work in progress and will require months or even years of practice for it to happen if ever at all. But

the question itself is secondary. To me the real breakthrough is my letting go and facing the unconscious fear inside that has been sucking my chest in. It was almost liberating.

Allow me to dedicate this short piece to everyone and everything who has led me up to this moment, on the mat and off. My gratitude is beyond words.

Poem

by Lydia Tsang

Thank the universe for
bringing us together in Pune.
Every smiling face we have met;
Every spicy dish we have braved;
Every asana we have attempted.
Everything, and every moment.
Thank the universe for
bringing us together in Pune,
So that we can go further.

The Challenge of Yoga

by Kitty Wong

"The challenge of yoga is to go beyond our limits – within reason. We continually expand the frame of the mind by using

the canvas of the body. It is as if you were to stretch a canvas more and create a larger surface for a painting. But we must respect the present form of our body. If you pull too much at once, we will rip the canvas. If the practice of today damages the practice of tomorrow, it is not correct practice."

– B.K.S. Iyengar

In my one-month stay at the Institute, I deeply realise what Guruji says. The technique of putting the right amount of efforts into our practices, and to go beyond our limits both mentally and physically.

Each day we have a class to attend and also have two to three hours' practice time. It's good opportunity that I can fully concentrate on my yoga practice as I don't have any work or family commitments. In the practice time, I have been practicing the poses no matter I like or dislike, good or not good, easy or challenge. I can see the improvements of my practice. I can also feel my practice becomes stronger and deeper. It seems like the fire burning inside that gives me energy and light to go further. Like today I practice the Sarvangasana drop back to Setu Bandha Sarvangasana, first time I could put the feet on the floor instead of putting the blocks or bolsters that I normally do.

Constance practice (Sadhana) can build up strength and confidence. Continually expand the frame of the mind. Keep exploring my limits and then try to go beyond my limits.

An Open Mind

by Olivia Tang

My trip to Pune inspired me a lot.

The experience I would like to share is how I've done Urdhva Dhanurasana pushing up from floor. Usually, even with props, like two blocks under my hands and bolsters under my trunk, I mentally and physically have

difficulty to push myself up because my wrists are weak and shoulders are tight due to some physical injury I had before.

In one of the asana classes, the teacher asked us kept working on the Urdhva Dhanurasana for many times. By the teacher's help and encouragement, I was able to push up eight times with props. Just like magic, I didn't feel exhausted, instead, I was contented that I conquered the fear of doing this challenging pose.

In another class with Geetaji who taught Urdhva Dhanurasana without using props. Normally I would hesitate and I would get up to look for props. At that moment, I didn't let the hesitation stop me. I didn't think about "Am I able to do it?", "Will this hurt my wrists?" I just tried pushing up from floor as per Geetaji's instruction. Before this class I have never been able to do that.

This experience is also related to how I conquered the fear and opened myself to try another challenging pose – "Sirsasana drop back", which is from headstand with the feet dropping back to meet the floor. It was my first time to try and I have done three times with the assisting teachers' help. Actually after I finished the first attempt, I wanted to try more and the feeling afterward was wonderful. I think it was not only because the success of getting it done; rather than that, I actually understood the importance of letting the mind open for taking challenge.

Another thing I would like to share is how we should use our intelligence in Yoga practice. In the Institute, the shape of the rooms is like a half dome, so it is not easy to judge myself if I am in correct alignment or not, especially when the room is crowded with people practicing together. At this point, it is really important to have awareness during the practice because judgement can be confused by the irregular shape of the room. I needed to observe how my body and breath responded, as well as look at my skin and muscles to judge the correct alignment.

Every three months The Iyengar Yoga Centre of Hong Kong conducts a series of five consecutive early-morning practice sessions for students. The practice sessions are led by a teacher. The teacher calls the name of the pose without instruction. A quiet environment is encouraged. Silence is encouraged before, during and after the practice. One of our students shares some reflections after attending the inaugural Power of Practice.

I'll be honest: I have never been a blissful, chirpy "Morning Person". Getting up early is not a natural fit for me – and yet, when I saw that the Centre was offering a series of early-morning Power of Practice sessions, I suspected that I would attend.

Why?

Despite my reluctance to rise early – or maybe because of it – I have found morning yoga sessions to be a rewarding form of practice in the past.

There is something special about having yoga asana be the first sustained series of actions you undertake in your day. Before rushing to work; before pausing over coffee; before negotiating the crowded streets of the city – before any of this, there is the quiet of the studio, the gentle smoulder of incense burning on a window ledge, the soft thwap of the unfurling mat meeting the floor, and then the slow and subtle stretching of a body that was, until not too long ago, still asleep.

For me, this is an entirely different moment at which to practice yoga than later in the day, when the body and mind have already been assailed by a barrage of sights and sounds.

But these Power of Practice sessions were noteworthy in another sense as well.

I think it was the way the emphasis was placed on "practice"; on the action itself, and on the commitment to showing up to the mat each morning.

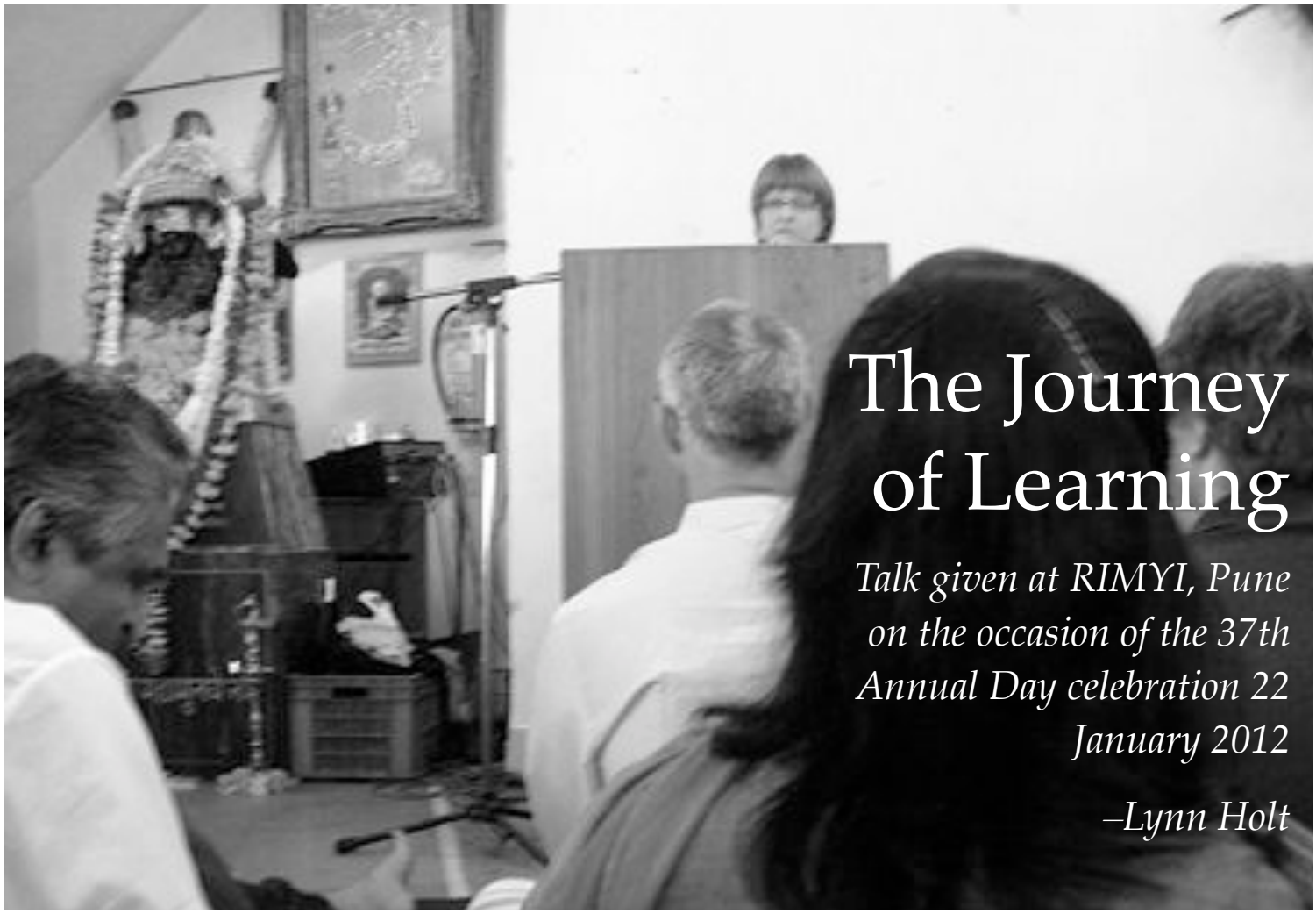
I feel this lightened the way I approached the asana. There is a kind of freedom in this way of doing yoga – it is as though the yoga becomes less about "holding", "adjusting", or "improving" poses, and more about attentively recognising the connection between the self which walked through the door of the studio that morning and the self now on the mat, moving the body through one asana and then another.

There is also something about the double-edged nature of the word "practice". Even though "practice" suggests dedication and effort, it has a kind of lightness to it as well. Things which we simply "practice" are not things at which we are expected to be expert. This is freeing.

It was very humbling to be practicing alongside experienced and dedicated teachers on this series of early mornings. I found that the dynamic of the practice room was quite different from the classroom: because there is no detailed instruction and no corrections are given, the effect is somewhat soothing and one's focus turns more fully inward. There is the opportunity to notice – through listening attentively to your own internal voice – how your teachers' teachings have begun to lodge inside of you, and become part of you.

Power of Practice was a way to grasp the particular energy of the early morning, and to experience the kind of transformative potential that feels within reach at that hour.

It was a sustaining way to begin each day anew; recognising that commitment, dedication and consistency are found within.



The Journey of Learning

Talk given at RIMYI, Pune on the occasion of the 37th Annual Day celebration 22 January 2012

–Lynn Holt

Each of us has our own journey that we have to travel and today I am going to speak to you about my journey and specifically about how my experience in the Medical class at RIMYI changed my life.

I have been practicing Yoga since 1974 and Iyengar Yoga since 1989.

My story today begins in 1993 when I had the first of three major operations on my right ear to remove a tumour growing very close to my brain.

The result of this surgery was that I became permanently deaf in my right ear, the entire mechanics of my ear were removed and the sternocleidomastoid tendon cut.

When I was discharged from the hospital and well enough to go back to my life, I discovered that I had completely lost my sense of balance, and I could also no longer distinguish where sounds were travelling from.

The biggest effect of this operation though was to my Yoga practice.

I couldn't balance anymore.

This experience was very humbling as I had to go right back to basics and relearn all my standing poses as if I was a new student.

I didn't know back then that starting a fresh every practice is what we all need to do to deepen our Yoga.

Lynn Holt is a certified Iyengar Yoga teacher living in Melbourne, Australia. She started practicing Yoga as a teenager. Lynn has been blessed in working personally with B.K.S. Iyengar to refine and develop her yoga practice. Lynn's yoga practice provided a tremendous amount of support and healing during some recent periods of illness.

I tried really hard not to be angry with my body.

I would fall over constantly until I learnt how to change the weight distribution in my feet to allow and compensate for my loss of hearing.

My right shoulder also became very unstable due to my surgery resulting in four major shoulder dislocations.

My Yoga practice had to change.

I had also lost all confidence in my ability to protect and support myself in my practice.

Once again I tried very hard not be angry.

I would cry a lot.

Not only had my Yoga practice changed but my life, as without my hearing in my right ear my world became almost insular.

As in social situations I could not hear the conversations around me. I guessed what people were talking to me about.

I became very busy in my head too, due to my world becoming so internal and intense.

I knew I needed to come here in Pune to the institute to learn how to support my Yoga practice and my life.

In 2009 I came for the first time to Pune and was privileged to be accepted into the Medical class.

I was very nervous as just three months before attending the Institute my shoulder had dislocated again.

I knew in my heart though that I needed to learn.

Geeta S designed a practice for me and after two days of taking part in the medical class Guruji came with Stephanie [Quirk] and worked with me for the entire class.

With Guruji working with my body and mind I felt as if a miracle had been performed.

With Guruji working with my body and mind I felt as if a miracle had been performed.

I could feel my body on such a deep level I have no words to explain.

Also my mind became very quiet as if my consciousness had been transported to a completely new place.

I knew then what this feeling was and what Yoga is and that I must work to reach that same place in my own Yoga.

My heart truly felt as if it would burst with gratefulness.

Once again for the second time in my life I was truly humbled.

I am very grateful for all the help I received in the medical class that month, and I returned home feeling more confident with my body and my Yoga.

Then two weeks on returning to Australia I was involved in a terrible accident resulting in a broken right leg and left wrist.

I couldn't practice asana at all for over four months.

I was devastated.

All the learning I had gained in the medical class I could not practice at this time. I was so sad.

In my mind though I came back to the quiet feeling I had experienced in the medical class and I focused my practice on pranayama.

Every morning I would spend an hour practicing pranayama sitting on a chair as I couldn't get myself up from the floor. I did Savasana in my bed.

But I really struggled as my mind and body were aching to do asana practice.

For the first fifty minutes in my pranayama practice everyday I really struggled.

I couldn't concentrate properly.

I kept thinking about all the parts of my life I couldn't participate in.

But the last ten minutes of this practice were magical.

I would go into another space in my mind which was very quiet and still, and it felt as if my very soul was being nurtured.

I felt absolutely honoured to be given this opportunity and time in my life to be able to feel what I was feeling on such a deep level.

My injuries healed completely.

The Journey of Learning

(*continued from previous page*)

Then just yesterday I was blessed once again with the kind help of Geeta S in the women's class, as my practice is slowly evolving small steps at a time.

In conclusion, I am giving this talk today as my way of publicly thanking Guruji, Geeta S, Prashant, Abhijata and all of you at the Institute for giving me your time and allowing me to learn and to heal.

Thank you.

A Beginning: Reflections on Compiling the Inaugural Issue of *Samasthiti*

(*continued from page 3*)

A personal home practice is essential for students who are looking to take the practice of Yoga beyond that of just attending the occasional class. Some might argue that it is only when one starts a personal practice of Yoga that "studentship" begins.

The struggle I experienced at the beginning of my home practice was similar to the struggle of producing the first issue of this magazine.

When I first set about doing self practice at home, I wanted the practice to be as rich and deep as what I was experiencing in class. It took a long time to realise, and an even longer time to accept, that my home practice would not feel the same as when I was being led by a teacher.

After I came to the realisation that my home practice would not be perfect, and I accepted that fact, it allowed for an imperfect beginning.

From this imperfect beginning I was able to move in the direction of perfection, humbly admitting that whilst perfection may be far away, it is better to be making small steps towards it rather than standing still.

Similarly, at the outset of producing this magazine, I wanted this edition to be faultless. I wanted this magazine to convey everything about Iyengar Yoga.

A student from the centre reminded me of something Prashant had said about perfection – specifically, she noted that Prashant had remarked that that which is 'perfect' is that which *cannot evolve*, because it is already 'finished becoming' and is therefore fixed and solidified. Prashant questioned the idea of striving for perfection in asana because it might imply questing for a fixed or 'ruled-off' state, and instead he suggested that we remain aware of the importance of 'becoming' in our practices.

Yoga allows one to move forward as opposed to standing still.

This magazine creates a medium in which students of Iyengar Yoga in Hong Kong can explore and express their own experiences with the subject of Iyengar Yoga.

Having been "in the works" for a long time, this magazine contains reports from events spanning more than a year. Yet these accounts remain relevant, because they convey more than simple information about the temporal event – they convey what one can experience from Yoga.

We hope that this first issue provides an insight into the richness and beauty of Yoga practice.

So while I concede that this magazine cannot not be like the experience of practicing Yoga, I have a hope that it will inspire the practice.

According to B.K.S. Iyengar, Yoga is more than a science: B.K.S. Iyengar says that Yoga is an art, a science and a philosophy.

It is our hope that this magazine conveys the art, science and philosophy of Yoga as taught by one of the world's greatest Yoga teachers

Headstand

— Shu-Ching Jean Chen

Like a toddler, learning to walk for the first time
I hold up my feet to an unknown sky
The earth is my extended body,
My anchor of sanity

The passing sunlight
Shines on television, lamps, computer
And a transient reality
All disconnected from my senses

The whole world is to be tilted, twisted, slanted,
At my fingertips, turned upside down
And shredded into dots and lines
Each reflecting on one dimension of an uneven truth

What comes from the heart
Goes straight into the mind
Earth has never been so close
The invisible law of gravity, so clear
ends.

Blacons Intensive

Mirabel et Blacons is a small town located in the Drone region of France... The "chateu de l'arbre" in Blacons has been the venue for an annual Iyengar Yoga intensive conducted by Faeq Biria. Several of our teachers have been to Blacons to attend this intensive. Ursula Moser, one of our teachers, reflects on her experience on the occasion of the 27th year of the Blacons Intensive.

I have been in Blacons several times to attend Faeq Biria's Yoga Intensives. I enjoy it so much, and I already call it "my yearly pilgrimage to Blacons".

Blacons is just a small village, some 30km away from Valence, which is about two-and-a-half hours away from Paris or Geneva by TGV (*train a grand vitesse* or high speed train). The area is stunningly beautiful as you would imagine the French countryside to be – with original French stone houses and big gardens, olive trees, vineyards, sunflower fields and the most beautiful gigantic trees (some of them more than 400 years old) I have ever seen in Europe. To practice Yoga in such a quiet and peaceful environment is just perfect!

The venue for the Yoga Intensives is called "L'arbre de vie", or simply the "chateau", or castle – but in fact it used to be a paper mill. It accommodates some 100 people or more, as they have added some Yurts (tents) for four people each and many students prefer this kind of accommodation, as it is even closer to nature. Many students stay in dormitories which take six people. Meals are eaten outdoors under a huge old tree in good weather, and are vegetarian. The kitchen team makes a big effort to prepare fresh healthy meals with local produce.

The quote for this year's practice was: "The perfection, the efficiency and the mastery of the body, the organs of action and the senses of perception come through reduction, destruction and elimination of impurities, due to self-disciplined practice", Yoga Sutra of Patanjali (II.43).

I attended weeks 3, 4 and 5 this year – George was in Blacons as well for weeks 4 and 5. Before my arrival Kitty Wong and Olivia Tang had completed week 2 of the intensive. One can stay one week or more and choose the level according to one's capability. It starts with week 1 and the whole course lasts for 5 1/2 weeks. The practice itself is intense – even week 1 – no wonder it is called "Yoga Intensive".

The asana class started at 7:00am (with some meditation and a longer version of the invocation). The morning asana class lasted

until 10:30am. Then there was a coffee/tea break and the Pranayama class would follow and last until 1:00pm, followed by lunch. Thereafter, there was a well deserved break until 4:30pm when another asana class started and ended between 8:00 and 8:30pm. Saturday afternoon and Sundays were free which allowed us to explore the neighbouring villages, like Crest and Saillans. Saillans is especially popular as there is an early-morning Sunday market selling all the regional specialties, like goat cheese or "chevre" and many other delicious cheeses from the area as well as melons and other fruits, honey, smoked ham, sausages, different breads and cookies and wine.

The students usually arrive one day earlier to register and there are always about 30 or even more nationalities represented – that's why Faeq teaches in both English and French. In the evening, Faeq invites everyone to a Puja, a Hindu ritual honouring various deities from hindu mythology and welcoming all the participants.

Many students return to Blacons every year or every two or three years. As I myself have been to Blacons a few times, I meet these people again and again. There was Tatjana from Leningrad in Russia in the corner near the window like she was last year. There was Wolfgang with his friends who usually chooses to sit near the little altar – then there was Katja from Sao Paulo and Antonio from Rio, Brazil – Estelle and her daughter from Israel in the front row, Terry from Sydney and believe it or not, I even met another Ursula from Switzerland who has a small Yoga studio in Basel!

This year was very special because it was the 25-year anniversary of Faeq teaching this Intensive! The team of teachers from the Iyengar Yoga Centre in Paris had planned some surprises for Faeq to say thank you and show their appreciation for Faeq's brilliant teaching. They prepared the so called "golden book" where all this year's participants wrote a little note and they presented the book to Faeq at the end of the course. In addition, a unique "thank you" T-shirt (orange for ladies and yellow for men) with the word "thank you" written in all the languages spoken by this year's participants which we all wore for the Saturday morning class. We all felt that Faeq was truly impressed and deeply moved by this gesture when he entered the room on Saturday morning. As he so often makes a joke, tells a story or says something funny, he mentioned that the colours orange and yellow were both colours of the monasteries and that the devotees wearing yellow were serious in pursuing their goal, but the ones wearing orange were the truly dedicated ones!

What can I say about Faeq: I think he is one of the greatest Iyengar Yoga teachers I have ever met – not only is his teaching, sequencing, explaining and guiding outstanding, but also his personality, his sense of humour, compassion and caring stand out. He is extremely popular with ladies and men of all nationalities – this is why they come back year after year. He has a unique way of challenging us, you just have to stretch more, lift higher – to the maximum, more than maximum – yet still respecting everybody's limit. Even if I am tired, exhausted and my head spins from all the detailed information, his inspiration just lets me forget my sore muscles and tired limbs. He has a special way of opening the body and preparing it for the more challenging poses to follow

and we as students were often amazed at what we were able to do, even after only one week of the Intensive.

In week 4, we practiced some poses we would not normally practice ourselves, as they need a lot of preparing. Even just looking at the pictures in "Light on Yoga", would keep me from even trying them.

Some of these asanas we practiced were Visvamitrasana, Kasyapasana, Vayatanasana and Sirsasana drop-back.

Did you know that there is a Virasana 2 (feet out to the side) and a Virasana 3 (legs like Virasana, but pressing into the toes instead of grounding the front ankles and sit between the feet, buttocks down)?

I could feel that it must have been quite amusing for Faeq, watching us in awkward poses, like the Frog (knees bent at an angle, lying on the stomach and trying to lower the buttocks, open the thighs like in a split - but instead most of us brought the head down, not the buttocks). This is why he said "do not look like a giraffe drinking water"!

After having completed weeks 3 and 4, I was excited, yet a little apprehensive, about week 5, the advanced level of the Intensive. However, after two days, I felt that this special challenge was exactly what I needed. To my surprise, there were not only very young practitioners present, but a great number of students who were a little older and not everybody was able to do all the asanas, like Laghu Vajarasana, Hanumasana, Eka Pada Rajakapotasana, Kapotasana, Vamavedasana, Kandasana, Uttana Mayurasana, Natarajasana, Supta Trivikramasana and many more. It was great fun to just experiment, even if it was falling over, collapsing or looking a little weird in a pose. To my surprise, I was able to do some of these asanas which I would never have imagined I could do – maybe because my body was very open. Usually, we do not have the opportunity to work on such postures with the proper preparation and guidance, so this was such a unique experience.

Rina Ortiz, Sri Faeq Biria, Ursula Moser and George Dovas in Blacons, France

Week 5 also gave me the chance to learn how to hold back and not getting too excited and carried away watching other more flexible students do all these advanced poses without much effort. I had to apply "tapas" to curb my eagerness to do everything and more and "santosa" to be happy with what I have been able to achieve so far!

I had to apply "tapas" to curb my eagerness to do everything and more and "santosa" to be happy with what I have been able to achieve so far!

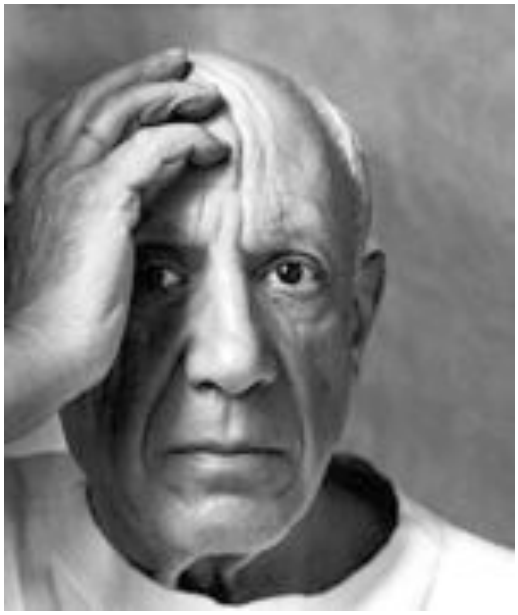
I also greatly enjoyed the daily one and a half hour Pranayama class which helped me to relax

(*continued on page 26*)

ponderare

ponderare *is Latin for "to ponder" or "to weigh"*

Reality



As the train races across the beautiful countryside of Spain, a man notices that the passenger sitting next to him is no other than the famous artist Pablo Picasso. Mustering up the courage to begin a conversation, the man begins, "Senor Picasso, you are a great artist, but why is all your art, all modern art, so screwed up? Why don't you paint reality instead of these distortions?"

The master artist turns his head and asks, "So what do you think reality looks like?"

Pulling a faded photograph out of his wallet, the man hands Picasso an image of his wife. "This here is reality. It's my wife. It's not distorted like other so called modern art."

Picasso takes the image, looks at it for a moment, and then turns towards the man with a smile on his face. "Really? She's very small. And flat, too."

Guruji's 93rd Birthday

On 14th December 2011, B.K.S. Iyengar completed 93 years and entered his 94th year.

Ursula Moser

December 14th is a very special day at the RIMYI as Guruji's Birthday is celebrated – this time, it was his 93rd and he was in really good spirits as always! As always, there were many people who love and adore Guruji – family, friends, teachers, students! It was such a large crowd that it was impossible to take photos!

A film with an interview was presented where Guruji answered different questions about Yoga. Then Abhijata, his granddaughter, gave a speech, and what speech – really, really nice and her words made a big impression on me, and it just showed her love, respect, admiration and devotion to her grandfather and Guru! Among several stories and experiences with Guruji, she talked about a recent trip they took together to Southern India where Guruji had to be present for several events. It so happened that they were in the middle of nowhere, wanting to get ready for the journey to the next destination and the flight was cancelled! There was another option – a long, challenging car ride to the spot where they had to go. Abhijata told her grandfather that this would be absolutely impossible – it would be too hard for Guruji to go on a trip like that, and she got really angry. Guruji stayed calm and said, "I committed myself to be there, so I just have to go, no matter what!" Abhi got even more angry that Guruji would not just refuse – but he said he made that promise, so he would go… and so he did without hesitation!

On another note, Abhi talked about her experience to stay in Sirsasana for 20 minutes. She said she just wanted to challenge herself to stay in the pose, even if it might not be perfect and she would sink and collapse here and there, but she just wanted that experience. She mentioned that after 10 minutes, she could feel it, but it was still okay, after 15 minutes, signs of fatigue showed and after 18 minutes, she thought, she could not hold it anymore! But she said to herself "I just want to do this!" And so she did – coming down after 20 minutes she felt like a little hero or someone who conquered something nearly impossible. She was very proud and told Guruji! Guruji did not seem to be impressed at all and just said: "And – how did it feel?" Abhi was very disappointed that he did not praise or encourage her – to Guruji it seemed nothing special. We are only human – isn't it, and once in a while being proud of yourself is so nice – even as a Yogi!

Is your handbag going to give you arthritis? Not to mention slipped discs and bad knees! How lugging around a heavy load can put years on your body

Reprinted with Permission from "Anatomy in Motion" Facebook Page

By Laura Topham

Stuffed full with a purse, mobile phone, umbrella, diary, make-up bag, book and water bottle, it's no surprise the average handbag weighs nearly half a stone.

Studies show half of women suffer pain from carrying heavy handbags – and now men are also suffering, according to new research by the British Chiropractic Association.

"Heavy man-bags – weighing, on average, 6.2 kg – put unbalanced strain and stress on the body, which can lead to pain, poor posture and health problems," says Rishi Loatey, of the British Chiropractic Association.

"I've noticed a spike in patients experiencing pain in the neck and upper back due to carrying around heavy loads more frequently," he adds.

To see exactly how our bodies change when carrying a bag, I went along to Bupa's Centre for Sports Medicine Excellence in Barbican, London.

There, my movements while walking were recorded and analysed – both with and without my weighty 9 lb-plus handbag – to see the effects. The results were startling.

"Carrying a bag has a huge impact on posture and movement," says Bupa physiotherapist Russell Stocker. "Though you might not notice it, your body dramatically adapts and compensates. This was even more pronounced when wearing high heels."

NECK

When you carry a bag, your neck naturally leans away from the load to help carry and balance the weight.

This causes tension on the carrying side of the neck and compression on the opposite side.

"Craning your neck means increasing the distance between the neck and the shoulder," says Russell.

The problem is that this is just where a bundle of nerves come together (forming the brachial plexus) before running into the arm; the strain can lead to neck pain and muscle inflammation.

Over time, this could trigger an "acute episode", he says – the

muscles can spasm, restricting movement and causing pain.

SHOULDERS AND BACK

The shoulder bearing the load is rotated backwards and raised all the time, explains Russell.

This affects the muscles running down the upper back, the shoulder blades and those supporting the spine – they tire and spasm.

As Bupa orthopedic physician Dr Leon Creaney, explains: "Fatigued muscles won't hold the spine correctly, so it will slip into poor posture – slumped with curved back and shoulders."

Long term, this can lead to painful arthritis in the facet joints. These are tiny joints running all the way along the spine on either side The vertebrae and the discs – the "cushions" of cartilage that sit between the vertebrae – could also be affected.

"The side of the body not carrying the bag leans away from it, crunching the lower back on this side, while extending it further on the other," adds Russell.

This compresses the vertebrae, wearing them down.

Carrying a heavy bag can, over time, also cause disc degeneration and prolapse, says Dr Creaney. This is when the soft tissue inside the disc ruptures out of it, pressing on the nerves.

"This can be agonising, and even require surgery," he explains – "and carrying a heavy bag could lead to faster disc degeneration.

"Bearing a heavy load on one side could also cause the spinal nerves to become irritated or compressed – possibly leading to sciatica (pain in the buttock and thigh), which is also very painful."

ARMS

The arm carrying the bag remains very static while walking to keep the load still and balanced.

"This is quite different to the natural swinging movement we make when walking," says Russell.

"Without the normal arm swing used as a balance mechanism, this can make you slightly unsteady and actually mean you need greater effort to move forwards."

The nerves in the arms can also become irritated by the pressure of the bag, leading to chronic pain.

HIPS AND LEGS

In the long term, women can develop arthritis from increased pressure. "Carrying a bag makes you walk differently, and that changes the way forces act through the skeletal system, which could cause problems and pain," says Russell.

The greater the load of the bag, the more pressure on the leg joints. Over a long period, force on the knees can cause wear and tear and joint problems.

"With a heavy bag you also take shorter steps – an adaptation your body probably makes to control the load better and remain upright," he adds.

THE BEST WAY TO SHOULDER THAT LOAD

Limit loads and try to distribute the weight you're carrying, says Dr Creaney. 'If you don't want to wear a rucksack, then consider separating your possessions into two bags.

"When carrying one bag, do so for the shortest time possible and switch sides at regular intervals, giving muscles on either side a chance to rest."

A bag with wide straps will better distribute the pressure across the shoulder. "The weight should be as close as possible to your centre of mass, which is around the pelvis area," Dr Creaney adds. So a bumbag would be ideal, physically, if not fashionably.

Tim Hutchful, a chiropractor from the British Chiropractic Association, recommends a satchel-style bag with a strap that crosses the body diagonally, balancing the weight.

"And straps should be as short as possible, so the bag is close to your body and doesn't swing," he says. "Long straps would let it move with momentum as you walk, and bump into your hips, back or knees.

"If you carry a laptop, use a case with a rucksack design."

Carrying a bag in the crook of your arm is no better than on the shoulder, however.

Amazing Anatomy

(*continued from previous page*)

"Overloading the bicep for a prolonged period – especially when the arm is at a 90-degree angle – can lead to pain in the arms," says Hutchful.

"And when hung on one arm the bag is further away from the body's point of balance. Imbalance is bad for posture and can lead to discomfort."

Ultimately bags must be kept as light as possible; a recent study found that even female hikers, who wear proper backpacks and footwear, need to limit loads to prevent musculoskeletal problems.

"The best advice," says Russell, "would be using a small suitcase instead of a bag, putting your possessions in that and pulling it along behind you."

So what did this experiment teach me? That the wear and tear from my handbag is making my body old before my time. While I'm not about to clip on a bumbag, I will now carry the real necessities only, and start looking for fashionable rucksacks.

Reflections from Blacons

(continued from page 20)

and at the same time re-energise my body for the afternoon session.

There were a few quotes at the wall in the practice room, some of which are quotes, or even messages from Guruji himself. Some quotes that I remember are:

"We are what we do, the excellence, then, is not an act, but a habit."

"It is easy to attain, but hard to maintain."

Don't try it, do it!"

"Knowledge can be acquired, but wisdom must be earned."

And:

"In Yoga, the intelligence is a natural conclusion of precision."

This is a quote Marie-Andre Morin, Senior Teacher from Montreal, chose to be applied to Faeq:

"Parents should give their children roots and wings".

This is exactly what Faeq does in his role as our teacher - he gives us a foundation and courage, yet he leaves us space!

After the last class of the Intensive, it was time to say "au revoir" or goodbye and feeling greatly energized, incredibly inspired and wonderfully balanced, I tried to take that state with me back to the busy city life in Hong Kong and I will make a great effort to pass on some of this energy, balance and inspiration to my students.

"We are what we do, the excellence, then, is not an act, but a habit."

"It is easy to attain, but hard to maintain."

Don't try it, do it!"

"Knowledge can be acquired, but wisdom must be earned."

"In Yoga, the intelligence is a natural conclusion of precision".

the yoga of B.K.S. Iyengar

a feature documentary about the life and teaching of B.K.S. Iyengar has now come to the post-production editing stage after three years of filming in India

Sadhaka is a feature documentary about the life and teaching of BKS Iyengar. Three years of filming has been completed.

The film is being made by Jake Clennell and Bobby Clennell. Jake, the director of Sadhaka, is a sought after director and cinematographer with 25 years experience in broadcast film and television production, and is an experienced yoga practitioner. Lindsey, the Executive Producer, is a Senior Iyengar Yoga Teacher with 35 years experience as an award winning producer/director in documentary film and television production.

The makers of the film are asking for contributions to fund the finishing of the film.

By contributing you will help them to finish this important film which is sure to touch the hearts, affect the lives and and enhance the wellbeing of many people around the world for many years to come.

This is a not-for-profit production. Proceeds from sales and screenings will go to BKS Iyengar's foundation for Bellur Village schools and hospital.

The film is being made to the highest BBC/PBS documentary standards. You will be happy to be associated with it on the website and the film credits for many years to come.

For more details visit the website:

sadhakafilm.net

We Are Moving!

A New Chapter Begins

The Iyengar Yoga Centre of Hong Kong is moving to new premises.

We recently signed a lease in the nearby Pemberton Building in Sheung Wan. It's just around the corner from our existing location – less than one minute's walk away!

The new space is currently being fitted out. It will be custom designed for Iyengar Yoga with features that will facilitate and encourage practice.

The Pemberton Building is less than one minute's walk away from our existing location.

Our new space will have one larger practice room for the main classes and a smaller practice room for specialty classes.

This is an exciting time for the centre.

Since we shared the news of our upcoming move, many of you have offered support. We are very appreciative of this. Your support will help us to get through this busy period of change.

The Pemberton building is located at:

22-26 Bonham Strand

Sheung Wan

It is just around the corner from our existing location – less than one minute's walk away!

The centre will be located on the 19th floor.