This is part three of the three part series. If you are a Yoga Alliance member this counts for one continuing education credit towards yoga philosophy lifestyle and ethics, and you can join -- log your credits in the member dashboard@yogaalliance.org. As you come into the space you can notice that Paul has popped up, please let us know where you are joining us from.

We can do yoga for years but is only one refuse the practice with the wisdom of its traditions and adapted to the pronouns of our daily lives, that we, attuned to the potency of yogas transformative power. Of the three part series, from doing yoga to be in yoga, this discussion will focus on the power of community. Today we have a really, really robust panel! We will not have a Q&A portion, but I would like to kick off talking about the moderators and our panelists. Today we have Barrie Risman, Sophie Trudeau, Bhaskar Goswami, Daniel Sannito, Dianne Bondy, and... she is also an ER white T 500, Sophie Trudeau is the mental health self-esteem and activist. Our panelists today include Bhaskar Goswami, he is a senior yoga and meditation teacher. Finding full-spectrum, full expression as a trans person and gaining connection by helping others through activism and facilitating the practice of yoga. Dianne Bondy is a social justice activist, author, accessible yoga teacher, and leader of the yoga for all movement. Diane's commitment for diversity in yoga has been recognized in her work with (unknown term) and the yoga embodiment coalition as well as speaking engagements at Princeton, you...

She is the founder of native strength revolution and organization that provides continuing education opportunities for other native teachers and leaves training specifically for indigenous people. I am so excited for this panel, I hope you are too! Without further ado, I will hand it over to Sophie.

SOPHIE GREGOIRE TRUDEAU:
Thank you so much Tony. I join you from Ottawa, Canada on the unseeded territory of the (unknown term) people, and I hope you are finding yourself on how you are joining us today. I am so happy that you are joining us for this third and final round, of three rounds of what it means to do yoga and be yoga. Today is really about community, and yoga like some of you might know, binding with the true nature. But also means binding with the community. That community should be welcoming, and accepting, and empathetic, and compassionate. As a mental health advocate, and someone who suffers from mental health issues and eating disorders at a young age, young -- yoga has been an incredible journey for me and I have learned that we are one, away from one another.
It takes one or more for some traumatizing events in your life, one catapulting event where your mind switches, where your trigger and places in your body, and mind where you were not expecting. Your life can shift! We are all one, away from one another but we are all here to help each other heal. This will be such a blessing for people to tell their story at this table today. So welcome and I can't get – I can't wait to get this conversation going to stop before we do, the person who taught me yoga and accepted me in her community from the get-go my friend Barrie Risman will complete the first sintering for the session.

BARRIE RISMAN:
Thank you so much Sophie, hi everyone. It is on the unseated territory of the people. I salute the land you are on, I am excited for the session today. We as human teachers play as community leaders, and I believe that the way that we show up as human beings in the community is one of the most important ways to take our you go beyond the map. So how do we as teachers build inclusive and equitable communities where all who come to us feel that they belong? Feel that they are able to... how do we as teachers, leaders who pull space for others, ensure that we are creating spaces where everyone feels welcome to participate, where people feel as safe as possible, where everyone who wishes to do yoga has access to the practices and is offered the practices in a way that is suitable and appropriate to their own needs.

These are some of the questions that we will be delving into today with our amazing panel. So, I will be taking a little bit of a backseat in this discussion today so I can listen and learn from all of these diverse voices in your wealth of wisdom and life experience. First, I would like to lead us all in a short centre ring, to get us all grounded in the heart of yoga.

Which is of course, all about unity, about unconditional respect, and honouring the inherent dignity, and worthiness of each human being. So I invite you to refresh your posture, reconnect with your body, and your breathing, you may have your eyes open or closed. Take a moment to inwardly welcome yourself as you are, all of you, right here, right now.

Really take the time, be present, with that in her welcoming. The Sanskrit word for welcome is (unknown term), and a means having well arrived. (unknown term), having well arrived. Welcome! It is well that you have come here. In yoga, welcoming is such a great practice. In welcoming another human meeting we recognize that the same self dwells within all of us. We recognize that our true unity, we recognize the fundamental interconnectedness of all humanity.

This is the place of the heart. We welcome ourselves, and one another with the understanding that every human being is worthy of dignity, love and respect. It is said that when you experience your own great heart, then you will be able to recognize this place in others. Then you will understand why the true religion is to welcome another human being.

Who have gathered together in this space. From this space of true welcoming, we are able to enter into this conversation today as we come together as a global yoga community. This practice of true welcoming is something that you can do anytime, anywhere you hold space for others, any time you are in conversation with others. Any time you wish to come back to that sense of true connection, and belonging.

So thank you, thank and each and every one of you to be here just as you are. I will hand this
back over to Sophie. I will be a participant in learning – like listening to the conversation today. I will turn my camera off now and I will come back to lead us in a conversation after.

SOPHIE GREGOIRE TRUDEAU:
Thank you so much Barry. In the beginning for those who were there or not. I compare the two human, (unknown term), it won't come from me but compare the two human ears it is a heart shape. It is a heart shaped for deep, deep listening from the heart. In order for us to build a community of yoga, and human beings and whatever we do in our own lives. To be welcoming we must listen. We must listen, so today we must listen with the heart, so thank you for all being here and sharing your story. I want to start sharing the story with Diane.

Diane, for you it is for all, and should be accessible to all because you educate teachers, to make it as welcoming as possible to everybody. We must admit as human beings we live with some type of consciousness, in our daily lives. What do you think yoga teachers have as blind spots generally speaking when -- about this topic?

DIANNE BONDY:
(inaudible)

SOPHIE GREGOIRE TRUDEAU:
You have to unmute yourself.

DIANNE BONDY:
I know how to use Zoom I just do that every time. Thank you for having me as a part of the conversation and I came to this yoga practice as a small child. My mom taught me trapped! Yoga when I was a child, I've been practising for 48 years on and off. When I stepped into a public yoga space I was not greeted with that warm, you are here, you are welcome someone looked me up and down and made a judgement about my size, body, skin colour, and said to me "this is going to be hard you know, I can't slow down the practice for you so I expect you to go to the back of the room and do what you can", and I thought to myself is this what we teaching yoga?

What is happening in yoga in the West we become ultra-focused on the (unknown term) part, that is cultural appropriation of yoga where we focus in on one spot. We focus in on (unknown term) as being the entire practice. That is a blind spot for a lot of teachers is that we are not teaching that the spaces we come to on the mat are places that people can make peace for your body. Like you Sophie I suffered with the eating disorder, body image, those things, and yoga helped me get back to myself.

To see myself as a bigger part of a collective, and if I was suffering this way on my Mac, maybe there were others, and when I stepped into yoga spaces I would never see anyone that looked like me. No plus size person, no one with dark skin, I never saw anyone with disabilities, I just noticed that the spaces we were in were homogeneous. What is interesting to me is that the teachers of the front of the room were not noticing that their classes were very homogeneous and everyone looked like them.

Some of the things we miss in the practices, who is not in the space with us? Why are they not in the space with us? Is it a socioeconomic thing, is it a physical thing, is it not understanding
what the practice is about. It is in not understanding the history of the practice? I found it very interesting for a long time that yoga teachers were not asking these questions as to why everybody in their classes look the same. How to teach yoga or (unknown term) practice to people who do not have bodies like their own.

We teach from our own able-bodied privilege will become to the mat, and people were showing up with disabilities, challenges, and teachers did not know what was going on. That is why I wrote my books, that's why I dedicated myself to teaching teachers how to see everybody in the room. Not to be afraid to engage to people who look different than you, not to be afraid to people that have different abilities than you, remove the veils that remove us from seeing the truth. Practice it in a way that is accessible, equitable for all of us to show up on the mat. One thing we need to ask ourselves, what makes us uncomfortable to teach to the people that look different than us? How do we approach under resourced, underestimated communities? Our yoga mat should look like a cross-section of the community, everybody should be invited and everyone should be welcome.

SOPHIE GREGOIRE TRUDEAU:
Tell me, it is so enriching. If you are a yoga teacher and listening, what would you talk to that person if a student that comes to class has reduced mobility, or is a very large figure. If that person has veils and takes them off. Technically speaking, from a psychological perspective, what would you have needed that time when you came to class? What are the needs that we need to fulfil?

DIANNE BONDY:
What would've been nice when I stepped into class and they looked me up and down, they didn't make a judgement about my body. They knew what I could and couldn't do after meeting me for four minutes. You don't know. But judging by the age of a person in the class, I can do yoga longer than you have been alive. You don't even know! But when a person of size comes into class, or a person with disability, talk to them, ask them, "I am here for you, do you have any questions that I can assist you? Do you need any special accommodations? And don't centre the map in class when you do that", offer props to everyone in the class. Really normalize the situation that everybody belongs there.

Stepping up to that desk, say "great thank you for coming, do you have a regular practice, is this the first time you are here, I am here as a teacher to be guide and let me know if there's anything I can do", and great! You can see that everybody that steps in the class. Whether they look like they have a physical disability, whether they show up with the plus size body, whether they show up with the marginalized identity. I contact and talk to people, that is what makes people feel welcome, they want to be seen. You are ignoring somebody and... it is your problem to figure out! That is your self-study, and that is your practice, and that is living your practice.

SOPHIE GREGOIRE TRUDEAU:
We need to train more teachers under your umbrella of shared values and compassion and empathy. If everybody and every human being would move from what you are talking about we would have a different planet for sure.

DIANNE BONDY:
For sure.
SOPHIE GREGOIRE TRUDEAU:
Thank you for sharing, Kate Herrera Jenkins. Kate, the name of your organization native strength revolution. Also stripper soul. It is like what is happening here? Tell me more! Tell us more.

KATE HERRERA JENKINS:
So native strength revolution is an organization to really empower others on the yoga journey, and eventually create leaders, wellness leaders throughout the community, and within indigenous communities to be yoga teachers. So being able to start, the vision in the beginning was to bring -- bring it over to indigenous communities throughout Canada. I was not able to do it alone and when I was a teacher, I was like "yes we create an army of people!", Allies and indigenous people to have this form of wellness and reservations throughout US and Canada. Stripper capsule is from my background as a former stripper, in New York.

Being able to reach out... for those who went virtual, and helping both groups really understand and see their worth. Know that they are so worthy, they are so known, they are so loved. They are so beautiful! A lot of times the women and men, all in the clubs do not feel that in a way that they should hear it. So those are my two loves, my two passions. To be able to bring wellness into the community.

SOPHIE GREGOIRE TRUDEAU:
How would you say, everybody has their own trauma, you have been through your own, everyone has their own story. Trauma does not have to define you. How would you say that yoga helps us navigate trauma?

KATE HERRERA JENKINS:
For me, it became, it started as a relationship, a new relationship with my physical body. It was something, I was full of shame, I wore the most close of anyone in the class. When everyone is wearing tiny clothes I covered up. This is because of all the uncovering that I did before. So it really did create a love for my body, like "oh well, my body can move in a really healing way", I thought these things out in the open. That is what started the journey and then from there, and emotional healing, and then a spiritual healing, and being able to make that connection straight out like I never had before! I thought I had, and yoga helped me on that journey to create a connection.

SOPHIE GREGOIRE TRUDEAU:
You do say that you have a very close relationship to the creator, how does the expressive self in your everyday life?

KATE HERRERA JENKINS:
Oh, moment to moment. In your first conversation, you and Barry were talking about what you prepare for class, and that is it. There are days all of us teachers can relate, man, there is so much going on in the life, how are you going to leave the class? How will I bring what these students need in their lives to help me, the mission is not just a (unknown term), is spirit. How do I make their spirit fly, I cannot do it, it has to be bringing the Creator into the space. Please God help me, you read the words, let me be the conduit of what they need today from you.
SOPHIE GREGOIRE TRUDEAU:
Aren't we all conduits, and yoga teachers that, and is being the conduit, we are all in the same space. We are sound in a way. Thank you for sharing that. Now I will go to Bhaskar, Bhaskar as a mental health advocate honestly not too long ago I found out that mental health is a human right. So it is a right to well-being, is recognized deeply in the books! Everyone should have access to it, and this is what you do with (unknown term). Can you explain to us?

BHASKAR GOSWAMI:
Yes, so this accessibility was resolved centuries ago if you look at (unknown term), or Buddha, they talk about open fields and open space. At the end of the practice people gave what they could, out of generosity and appreciation. If you are a Prince, you make of jewelry, if you are a businessperson you might give money, if you are a farmer you might get food, if you are a florist? If flowers or clean the pace. This system is called Diana, which is -- it is called (unknown term), which is generosity. When it came to the Western world we saw that we love the tree, we transplanted the tree but we left the roots behind. The roots of the practice is generosity for stopped eyes the purity of the tradition has been held on for so long. My girlfriend and I have been started it as a respect to the ancient tradition.

We have taken this system, and using apps and Geo locators and so on, and what is essentially happening is people anywhere in the world can uplift anyone in any way. Anyone in the world camper dissipate, and after that you are invited to make an anonymous contribution, so the class can keep going. So it is giving forward but also giving a heart full place, this is benefiting me so much. Me and my contribution. Others as well. Not for communities but for generations.

SOPHIE GREGOIRE TRUDEAU:
Just to be clear here, some yoga teachers, and a lot of yoga teachers, are surviving on what they are charging. Through their yoga classes, and sometimes there can be a guilt or shame there. Let "should I be teaching for free?", Some people can't do that. What would you tell them?

BHASKAR GOSWAMI:
Start small. If you are in a tight space, offer one class that is anonymous contribution based. The magic here Sophie is that we don't know who gave what. We do know what the total is and we know how many people came. We know what the average is an historically so far the average is normally higher than the industry standard. People want to contribute generously, so there is this quality as a teacher that I am not stuck to perform to a price tag. I can teach freely and people can support that however they want to. It is very beautiful.

SOPHIE GREGOIRE TRUDEAU:
You did talk about bringing yoga from the east to the west, and bringing the tree but not the roots. Let's talk about that culture of appreciation that yoga teachers should have in the studio or in everyday life. Instead of over desperate appropriation, I have a question for you, lately we are hearing "you should not say namaste at the end of the class!", Is that true?

BHASKAR GOSWAMI:
Lemme allow me to have a monologue, is worthy and important. Let's go back, thousands of years, there were these people in a land called (unknown term). Their tradition is actually called... so as the lineage what happened is these people they saw life in terms of aberrations.
Vibrations of energy, frequency, information. In that seeing they discovered a language, called Sanskrit, and everything that is yoga was manifesting from this mantra language.

It blossomed in this region, and now fast forward to the last two centuries or so, what I feel is happening, and this is eloquently expressed, there is one called (unknown term), it is a theory. It is worth looking into. What happened is that some people from the West got enamored by this practice and they were very sincere students. They stuttered on aspects studied under a teacher, and they change their names, and went deep into the practice.

They had an experience of... some of them wanted to bring it to the west because they experienced this and wanted to share it with everybody, but when they started to do that, some of them, not all of them. Some of them realized that certain aspects of the practice were not digestible to Western sensitivities. Like (unknown term) talks about karma, and this is not a condition, take that out! You can't pick and choose what to bring in. In the name of secular rising and the universe and so on. Then they started bringing their own cognitive biases, be it scientific or religious.

Suddenly the meaning of yoga got morphed. This taking on mantra language and putting it to English, German, Italian language. These languages are a material based language, they are object based languages, it gets lost in translation as well. So what tends to happen after that is once it happens, we live in a material world. We commoditize this yoga and we patent and trademark, we have (unknown term) yoga, hot yoga, everything that is marketable. No one brought goats and yoga together but until we went to the Western world.

So by definition it is no longer yoga.

SOPHIE GREGOIRE TRUDEAU:
Does this mean we can say yes or no to namaste? Is it because it is a greeting and it should be at the beginning? What is your take on this?

BHASKAR GOSWAMI:
Namaste is essentially is a vibration. But in a material sense it basically means what that is in me, the divine in me is what it is in you. You can say at any time. It is a recognition of something beyond the material.

All these words in yoga classes, if you want to understand truly of the meaning of the word, suddenly it takes on a whole different life. So my warm encouragement is to not cause blame, shame, all this stuff, just to realize that yoga there is a depth to it. If you just stay in the material realm, it is so much more helpful to reconceived it as an amazing tool to optimize our state from the energy, vibration, and at that level we are all the same.

I am not kidding, we are exactly the same!

SOPHIE GREGOIRE TRUDEAU:
Couldn't agree more.

BHASKAR GOSWAMI:
That is the inclusion part of yoga.
SOPHIE GREGOIRE TRUDEAU:
For the teachers listening, can you be on my speed dial? Let's ask Bhaskar! You did... for you is like saying hello, pure consciousness, wave of consciousness, bliss, you put it together, what does it mean to you? Used in a context for the teacher listening.

BHASKAR GOSWAMI:
What it means to me is that these words point to a experience. Not a philosophy, belief, theory, it is an experience and yoga is essentially a tool to give that experience. Otherwise you just talk about it as a missed mark. This is the beautiful of yoga, someone needs to experience what it is, is the non-localized sense of awareness that essentially yoga .2. It is beyond anything you can imagine, it is what my teacher calls misery, flexible misery, you can be flexible but you are still miserable. It doesn't help very much.

SOPHIE GREGOIRE TRUDEAU:
(Laughs)

BHASKAR GOSWAMI:
From the (unknown term) perspective when I see what is happening through yoga, it is bewildering, amusing, and sometimes terrifying. What is being called yoga and it is my encouragement to consider if there are these huge events. Oreo journals, there is not a signal -- single (unknown term) there. I am not here representing the Southeast Asian points of view but much rather representing the heritage point of reference where it comes from. I wish for that to be more presented in these conferences and seminars, because all these great yoga masters,... they have not gone anywhere! They have not even considered in many cases.

SOPHIE GREGOIRE TRUDEAU:
Speed dial, let's invite him! Thank you so much Bhaskar. It is so enriching, there is ours we need to complete the conversation of the last but not least Daniel. Daniel I heard you say, "I never knew the level of happiness I'm living right now was possible", and when I read that honestly my heart clenched. We are all relating to our trauma and happiness as well. How did yoga make you feel this? What was yoga's role in all of this?

DANIEL SANNITO:
Yes, I just want to start by saying thank you for having me. I am grateful and be in this space with you all, my name is Daniel and I use (they/them) program -- pronouns. I was able to access this practice, I was not able to access this because living in, not in my truth, I don't want to say gone -- comfort, but connection to myself. I was living disconnected, I knew happiness, I knew a certain level of this makes me feel good. These people that I am around make me feel good, but this inherent joy that I wake up and there is a smile on my face. That was not a thing for me because I didn't know why. I was estate – like living in a state of disconnect.

Yoga what it helped me uncover, that access to connection to myself. That was something that I pushed to the side so often because I was told I was wrong. My existence was not OK. In a lot of ways. It happened overtly, covertly, especially existing as a trans person we are inundated with messages of binary existence from the very day I am born. To even think about the shift in the capacity is very confusing to be honest with you. I was never given the space to explore that. I was never given the space to explore myself that felt safe. Not safe, the way that felt OK
and where I was not afraid what I find. When I found a yoga space where a mentor. For me,...
when we are on this vulnerable journey of healing, when I found the person that I trusted, in that
capacity, to not necessarily guide me but just to hold a container for me to be guided in a way.
By myself, by source, by my creator, by whoever it will be. I was not afraid of what I would find. I
knew there was a container for me to explore that, when accessed that connection, I knew this
was joy!

Even emotions that we might deem not necessarily as worthy as outward expression, like this is
frustration and this is where it comes from, this is anger and this is where it comes from. It is
OK, but having that container held to explore that was pivotal in my life and in the life of so
many others.

SOPHIE GREGOIRE TRUDEAU:
Is so important how you bring this forward because we all know, we suffer because we want to
be loved and understood. The only antidote that is to love and understand ourselves. That is
easier said than done. When you speak of this container, I think that the sacredness in a way,
the possibility that you have as teachers, as Bhaskar said is vibrational. It is exponential in a
way. It's experiential in a way. What you are saying is so important because what will you tell
now? Assist gendered yoga teacher -- cis -- gendered yoga teacher.

It doesn't come so easy to a lot of people, so tell us? Tell us where to move from and what are
the needs of your community?

DANIEL SANNITO:
We could spend, I can spend hours listening to each and every one of you all. There are a
plethora of means. But mainly, talk to people like they are human beings. I know this seems
new, I know you are venturing on this brand-new journey and new things are scary. Even in
terms of the first thing I say, introduce yourself with your pronouns, the more you introduce
yourself, and I want to be clear that we are more than pronouns. Just because you use your
pronouns it doesn't mean you hold a brave container for trans individuals. It is more than that.
You can do that as long as you are in the exploration.

When we stop putting pressure on "I am new at this and I don't know!", None of us know! None
of us know and -- everything, you couldn't possibly. When you bring the humanity back into it
that is when real change starts to happen because if I approach everyone and every person
with fear, I already approach that with block, and with more bias, with more walls, and more
layers to pull apart. If you enter a space and your acumen, on a human, what are your needs,
what are my needs, how do we come together? A simple as that, it does not need to be a
performance. When you make it up performance it becomes performative. It becomes
performative accomplishment, becomes this outward expression rather than this internal inquiry
where the shift will happen. You can say that I use pronouns I am a "brave space", I am this and
that. If you are not investigating your biases and you are not actively trying to respect pronouns.
You are not not doing anything! You are not truthfully doing anything I think the needs are
bringing it back to humanity, bringing it back to compassion, bringing it back to generosity,
bringing it back to the roots of yoga that Bhaskar was talking about.

It is not so much on external performance, but what can we do, how do we do this? It's like be it!
How do we become yoga -- it is in that state of being that you get compassion for all people,
respect, humanity, all of that. So yes, use your pronouns, respectable pronouns, and they say I'm Daniel and I used (they/them) programs, -- pronouns, and they tell you to use (he/him) pronouns because it's comfortable for them. No!

SOPHIE GREGOIRE TRUDEAU:
You must have great relationships in your life! I love the way you communicate. It is so clear! We do have more time, I would like to ask you, you can choose between two questions. Dianne, what is being yoga to you or what is the future of yoga to you?

DIANNE BONDY:
Both questions I want to answer, I want to give snaps to Daniel because I am a big fan of being authentic in your ally ship. Putting up a black square on your Instagram page is in – that isn’t enough, saying you are sorry isn’t enough, healing cannot happen without accountability. When people make a mistake and Ms. gender someone, or use the term against the person of colour that we don’t use. You get called out on it, you apologize, you take it as an opportunity for correction. Move forward and how you will be a catalyst in a situation saying "I am sorry" and you don’t do anything that is manipulative! I wanted to say that. So what was the question I was answering?

SOPHIE GREGOIRE TRUDEAU:
So you wanted to choose both, what is being yielded to you? And what is the future of yoga?

WANDEN TREANOR:
Being to direct being yoga to me is walking walking talking the talk. I invest in the philosophy, like Bhaskar said, it is really important to use the generosity, it is important to come together to make everyone feel comfortable. You should come back to the roots of yoga, you need to engage other people from different communities for yoga. You need to listen! That's how you be yoga, you listen. Do the context, karma, (unknown term) and... how will you show up to be better? Not in a performative way but in a way that is authentic. You want to change the space. Not because you wanted is only for self empowerment but you want to change the space so everyone feels welcome. What is your devotion to making spaces equitable? What is your devotion to listening to other people? What is your devotion to empathy and kindness. To everything! What is that devotion!

When you know better, you do better. That was my Angelou or Opera I don't know. Don't go into spaces and say "this is the first person I met a trans person I am going to call you whatever", we don't get to impose our will on to other people. This is done! That is old vibration, that is old energy! We show up together in a community, yoga means together. Need to be together, educate, show up, and that is the future of yoga. You see my Segway!

When you screw it up, apologize, be accountable! Take action! Be devotional! Educate yourself if you don't know what's going on, don't be like "I don't know". We don't do that anymore. We want to celebrate all forms of humanity come at the end of the day we all want the same things. We want to be loved, we want to be seen, we want to belong, and we want to be part of a collective. For so long we've been shoved to the margins and we need to prosper in the centre. We are loved, empathy, connection, belong! I think that is the future of yoga! Thanks for coming to my Ted talk!
SOPHIE GREGOIRE TRUDEAU:
You really lacked passion don't you!

DIANNE BONDY:
Don't!!

SOPHIE GREGOIRE TRUDEAU:
(Laughs) I love it! I have a tough question for you, the integrity of the yoga teacher, the roots best car of yoga, and responsibility to hold certain actions. As yoga teachers, so let's say a yoga teacher teaches classes in a very popular community. You also hear behaviour of limit, abusive, and then you hear that person is also doing porn on the side. I have heard examples. Who wants to answer this? This is an important one? People talk about this? Kate, who wants to answer?

BHASKAR GOSWAMI:
I can do a quick thing and handed over to you Kate. It is helpful if you look at Wikipedia they will describe yoga as a healthcare system. In a way yoga teachers are kind of like doctors. The role of a doctor is not to be popular, is to practice properly. That is the driving seat. The driving seat is to teach properly, and of course everyone wants to be likable, you want to be a likable doctor. But in the end you will give people sugary pills to be popular. You want to give them the right medicine.

So I really valued the dedicating to the pure intention of teaching the practice properly, so they can back to -- maximize the benefits to somebody. This is a lot of popular things happening, we live in a world of popularity where there is... if that is in the driving seat then yoga is going to be quite compromised.

If teaching yoga properly is in the driver's seat then it will blossom beautifully.

SOPHIE GREGOIRE TRUDEAU:
Kate do you want to add to this?

KATE HERRERA JENKINS:
Bhaskar was right on it, it is exactly what he said. They take an oath and spiritually we need to be in a commitment with a higher power to dedicate to that. We are leading people to spirit, or whatever the thing is that they are coming into. I have had to call -- had the conversation with people that I love dearly, and one girl is still dancing, she is on only fans. That is her choice and I love her. I want to keep that relationship open, but because of my ministry and where I stand with helping other girls and women and all move from the sex industry towards something better.

There will be a season, I know you will come back here, and you will be an amazing leader. I love you, I am here. So never saying "you are bad! That is a bad lifestyle!", And that will not help. We all need to help each other with the blind spots, we all have them! To be able to still love someone and still say "hey, people look at you as a leader", and look at this for a while. Don't say don't do it, you are wrong, you are a bad person, but when you come back to the person – your practice, you will find the answer on your own. It doesn't take me to tell you.
They are probably...

SOPHIE GREGOIRE TRUDEAU:
Very well said, before I go to you Daniel, I want to invite Barry to come back if she still in the room?

BARRIE RISMAN:
I'm still here.

SOPHIE GREGOIRE TRUDEAU:
Daniel what is your take on yoga and the future of yoga?

DANIEL SANNITO:
Both really great questions, I just want to speak to what you just mentioned really briefly. I think the thing that is really important is abuse of power is where we seek problem. -- See problem. It is not that someone has sex work, sex work is criminalized in a really bad way. There's a lot wrapped up in that conversation. The real thing is abuse of power. That is where accountability needs to be had, and that is where that conversation should be guided. It does not necessarily matter what is in someone's past or present, as long as they are in the container they are holding, and they are engaging in best practices.

I don't know how to set up properly, I don't have the words to say that right now. I think that is where I have seen a lot of conflict is an abuse of power when "popular", teacher like Bhaskar said, is not about being popular, it's about creating a space for P healing. -- For healing. I just wanted to mention that.

I think Dianne framed it perfectly, where the future of yoga is, it is and embodying as a practice. Beyond the four quarters of the match where the practice is a step two in the West. It is really taking that time to engage in self inquiry and engage in your own learning, and you are learning whether it be on the matter, in informal practice, seated meditation, whether it be in reading. Whether it be any exploration of yourself, I always encourage people because I speak on gender often. Investigate your own gender and how that shows up in the way you dress, and the way you do anything. What are you experimenting with? How are you leading in a space of curiosity? How are you being fully expressed and how others are fully expressed? That is what yoga really embodies! As as teachers of this practice we put people in choice to experience themselves wholly. That is what we are here for.

How do we do that in every interaction like you said Sophie, in conversation, day-to-day interaction, whatever it may be. How do we make a space for people to show up fully, that is what the future of yoga if you like to me.

SOPHIE GREGOIRE TRUDEAU:
Hug, hug! Going beyond the four corners, of what we practice. That is one sentence that really resonates with me is "when you meet yourself, meet yourself as a wonder of nature with such pure curiosity no judgement", that is the hardest task we give ourselves. To truly be able to do them -- that! Barry what do you think?
BARRIE RISMAN:
They are wrapped up for me like for everyone. I love everything that was shared. What you said struck me a lot Daniel,... what you shared it Dianne, going beyond really stepping forward, taking it on to have our practice influence in a way that we show up in the world. Now is the way to do it, if there is anything we learned in the past year and 1/2 is that people and students in particular are ready for more. They are ready for more meeting! They are ready to go beyond the physical.

It is time for that! One thing, the teachers that I work with in the practices have been there, for the students, the teachings, understandings we share. Our true -- are true! They are empowering people beyond just happening in the yoga room, so I think that is the future of yoga and I think the key to it as many of you have said is a self reflective component to practice. We are not just doing yoga but we are thinking about what we learn from yoga.

We learn this practice to learn from ourselves, reflect within ourselves to honesty, and to become better, live more into what we are meant to be in this world. How we show up for each other, I think that is, I think the future of yoga is about more and more people being yoga. And being able to share these practices in their authenticity. In their power, and in their truth more and more.

SOPHIE GREGOIRE TRUDEAU:
Beautiful. Listen, I think this is a mischievous group in the best way possible. We can go on for hours. Thank you, thank you, thank you. We will show the power of the vibrational aspect of yoga. Part of it, is not just roaming and taunting. -- Chanting.

BARRIE RISMAN:
I want to thank you for your generosity for stepping forward and sharing such passion and integrity your truth, and through doing that, we all benefit so thank you. Thank you all. So like Sophie said, we want to conclude the session and our series by immersing ourselves in that space of yoga through listening to, or being bathed by the sound vibration of ohm. Like Bhaskar just talked about, that vibrational sentient of the section of Sanskrit... this is where we get to connect with the heart of that space of being yoga, the primordial vibration. Sintering ourselves in that vibration is I think, the heart of what... is by continually again, again, again bringing ourselves back to that space of sweetness, of (unknown term). That place of truth, and consciousness, of joy and freedom that lives within all of us.

We will do that now by immersing ourselves into the sounds of ohm, this is a recording that was made by my students, Paulina, she is a senior and songwriter from Mexico City. She did this recording for us. You are invited to listen to the sound, you can meditate, you might want to chant along with it. You may want to sway, move, or just sit and received the vibrations. We will do that now. I will switch my audio here so we can all hear it and then we can set for a moment in silence together as a community.

(Starts Singing)

SOPHIE GREGOIRE TRUDEAU:
As we come together, as we breathe the air that has been breached before, the ones that came before us, we come together as one. Thank you so much Barry for sharing this, and some say
that the sacred cannot come in if we haven't laughed. We always have a VIP ticket front row to our own breath. Make it as show, because it really is. A miracle in itself every day. Thank you all and Yoga Alliance for allowing us to do this altogether. Thank you, much gratitude to everyone's listening, and tuning in, thank you Dianne, Bhaskar, Daniel, Kate, Barry, all the courage needed in your own path. We stand together, we are never alone. Much love!

BARRIE RISMAN:
I want to honour you Sophie because you know that over the past several years you, for me personally I will speak for myself have been a guiding light in your leadership and in your support of people that have traditionally been marginalized or underestimated. So thank you for being an ally, thank you for being an activist, thank you for being a spokesperson for the good. Upholding goodness at a time when it is sometimes not easy to see that.

SOPHIE GREGOIRE TRUDEAU:
Until my last breath I promise thank you.

SPEAKER:
I want to say thank you Barry and Sophie for this amazing three-part series, thank you to all the panelists today this was such a pleasure. This was an insightful conversation, so thank you, thank you, thank you. Barry and Sophie Annie last parting words? Before we close?

BARRIE RISMAN:
Maybe a few tears. Everyone's Instagram? Everyone panelists, how people can contact them? Has that been shared in the chat? There were some questions around that.

SPEAKER:
We definitely shared your social media and so fees, if we want to take one minute for people to share where we can find you.

BARRIE RISMAN:
That would be great. Dianne go ahead?

BHASKAR GOSWAMI:
I am starting a seven week class next week, you can join it with me next week.

SOPHIE GREGOIRE TRUDEAU:
Kate?

KATE HERRERA JENKINS:
All the social media platforms, Kate Herrera Jenkins, stripper soul, and native revolution. Stripper soul.com.

DANIEL SANITTO:
Daniel Sannito with one_, and then you can also see me doing work with the trans yoga project, and trans yoga project.com.

SPEAKER:
Thank you all so much, thank you everyone for joining us today with the series. Today as a
reminder you can view this entire series along with the other workshops@yourwhya.org. If you want to view it, you can see@yogaalliance.org. Have a good rest of the day!

Live Captioning by Ai-Media