

Kripalu®

Practice

FALL 2016 | Volume 25 | Issue 3

The Magazine of the Kripalu Yoga and Ayurveda Association





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Kripalu[®]
Center for Yoga & Health

Kripalu Center for Yoga & Health is a 501(c)(3) nonprofit educational organization whose mission is to empower people and communities to realize their full potential through the transformative wisdom and practice of yoga.

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Letter from the Director

Dear friends,

Fall is here. The kids are back in school, and the 250-plus yoga teachers who trained at Kripalu this summer are finding their feet at home, beginning to share the knowledge they have gained and shining their light in their communities.

It has been a full and exciting summer here at Kripalu. We welcomed [Integrative Yoga Therapy](#) as a new program within our Schools, and also launched the country's first 200-hour yoga teacher training offered entirely in Spanish. We said goodbye to former CEO, David Lipsius, who ushered in a five-year strategic path to transformation, and brought us a good ways down that path. Over the last three years, under David's steady leadership, we enhanced our curriculum in all areas and undertook innovative and exciting expansions.

As we said good bye to David, we also said hello to new CEO Barbara Vacarr, who comes to us from the world of higher education: She was the founding director of the PhD in Adult Learning Program at Lesley University and most recently was the president of Goddard College in Vermont. We are thrilled to welcome Barbara and excited to work with her as we seek to fulfill our vision for a more awakened, compassionate, and connected world.

This fall, we present Yoga Teacher Specialist Training, [Chakras, Granthis, and Nadis: The Inner Structures of Hatha Yoga](#), with KSY Dean [Yoganand Michael Carroll](#) (see sidebar). Designed for serious students who wish to explore the more internal, subtle aspects of the yogic journey, and directly experience some of the deeper yogic techniques that were part of Swami Kripalu's practice, this program truly is the culmination of a four-year process of restructuring our curriculum to provide a path of gradually increasing depth. For those of you who have done the foundational work, I hope you will take advantage of this unique opportunity, if you feel called to do so.

May your autumn be joyous and peaceful.

In yoga,

Micah Mortali, Director
Kripalu Schools

Ready to renew but can't find your KYAA member ID number? No worries! Include all the information you do have, and that will be more than enough to process your membership. [Renew now for another great year of KYAA benefits and connection.](#)

Yoga Teacher Specialist Training



OCTOBER 14–23 9-DAY PROGRAM

Chakras, Granthis, and Nadis

The Inner Structures of Hatha Yoga

YOGANAND
MICHAEL CARROLL

When yogic seekers went deep into their practice, they encountered a rich inner world beyond rational thought. These yogis developed symbols to map the journey inward—symbols known as chakras, granthis, and nadis. Come discover how this path established by the ancient yogis can offer teaching tools to make your classes more powerful and meaningful.

Find out more.



CONFERENCE PRESENTER

Yoga for Healthy Knees

by Lee Albert

Do your knees hurt when practicing Virasana? Is “easy pose” (Sukhasana) not so easy? Can yoga help with knee pain, or will it make it worse? Good questions! Knee pain is a widespread problem. Twelve million Americans complain to their doctors about knee pain. More than 20 million people have arthritic knees. There are some 600,000 knee replacements done every year, and that number is on the rise. Research shows that the root cause of many neuromuscular pain patterns is due to biomechanical misalignments caused by muscle imbalances. Therapists often refer to this as the muscles being “locked long” or “locked short.” There is no better place to get a sense of the condition of your knees than in yoga class. Many of my students tell me that their knees feel uncomfortable or even painful in certain poses. The solution lies in knowing how to keep the muscles, bones, tendons, and ligaments of the knee in balance.

The Pelvis-Knee Connection

In the final analysis, most pain is foundational, resulting from imbalances or misalignments in the musculoskeletal system, often originating in the pelvic region. When the pelvis is misaligned, the knees are not bearing weight optimally. The result is that the structure of the knees starts to wear out prematurely—just as, if the front end of your car is out of alignment, the tires will wear out quickly due to abnormal strain. Most people that I work with in my practice as a neuromuscular therapist and yoga teacher have very similar imbalances that affect the knee. Typically, either the knee extensors are too short and strong in relation to the knee flexors, which are too long and weak; or the hip abductors are too short and strong in relation to the hip adductors, which are too long and weak. These imbalances are the root cause of many painful knee conditions, including meniscus tears, Baker’s cysts, and osteoarthritis.

To save your knees, keep the pelvis balanced. A straight pelvis will allow your knees to bear strain properly and last a long time. Bringing the pelvis and the knees into alignment involves balancing the muscles that support the knee and pelvis. There are four groups of muscles to consider when working with knee pain. These are the knee extensors (quadriceps), knee flexors (hamstrings), hip adductors (inner thighs), and hip abductors (outer thighs). These muscles all have some attachment points located on or near the pelvis and knee.

Poses That Balance the Knee

Selecting yoga poses that stretch the knee extensors and hip abductors, and strengthen the knee flexors and hip adductors, will bring those muscles and the knees and pelvis back into balance. To retrain these muscles, practice the postures below three to five times a day for three to five months.

A word of caution: While these poses have helped many people to reduce or eliminate knee pain, stretching too deeply (especially the knee extensors, or quads), can make the pain worse. Stretching should not cause pain, and poses that cause knee pain should be avoided. Help your students or clients modify the postures so they are comfortable to practice, and assist them in working slowly toward the full expression of the pose. □

➔ Lee Albert, NMT, a national presenter and popular neuromuscular therapist and yoga instructor at Kripalu, teaches the workshops Positional Therapy for Knee Pain and Alignment for Living a Pain-free Life at ➔ Kripalu’s 25th Annual Yoga Teachers Conference, October 25–28.

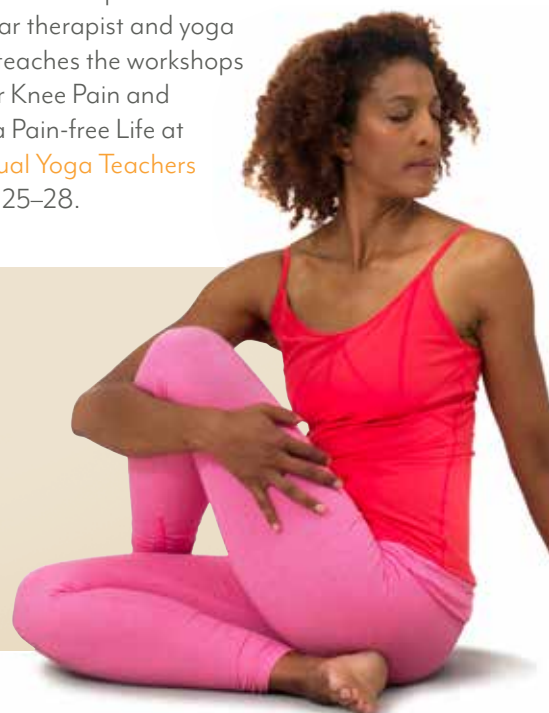
Three Yoga Postures to Relieve Knee Pain

Practice three to five times a day for three to five months.

Seated Spinal Twist (Ardha Matsyendrasana) stretches the hip abductors, gently bringing them back into balance.

Dancer’s Pose (Natarajasana) stretches and gently opens the knee extensor muscles.

Bridge Pose (Setu Bandha Sarvangasana) strengthens the knee flexor muscles. Practicing with a block between the knees will help strengthen the hip adductors.



A Middle Path for Pregnancy and Childbirth

REDISCOVERING WONDER AND AWE IN A MEDICALIZED SOCIETY by Gerard C. Buffo

As I reflect on my personal experience during medical training, I fondly remember nearly all the times I was involved in childbirth. I was assigned to an inner-city hospital and delivered or aided in the delivery of 66 children, who must all be in their 30s now. As my post-graduate training encompassed well over 10,000 hours, those 66 deliveries represented only a tiny segment of my education—but I recall them vividly.

I suspect that each one of those deliveries transformed me in some unique way. No two were identical. Different parents, different processes with subtle but real variations, just like their genetic codes or fingerprints. I always enjoyed interviewing the parents and would ask about their stories, which were strikingly similar. They usually began with one or both partners asking the other, “Do you want to have kids?” Their idea of childbearing prior to pregnancy and delivery typically proved vastly different from their lived experience, as postpartum interviews clearly revealed. Early on, parents would wax poetic and muse on their future shared experience, including the prospect of being grandparents. That period exemplified the wonder and awe which surrounds the process.

Afterward, exhausted and overwhelmed, their primary concern was, “What do we do now?” The idealized visions they had enjoyed prior to delivery would morph into pragmatic reality, though the awe and wonder of the birth experience always remained powerful.

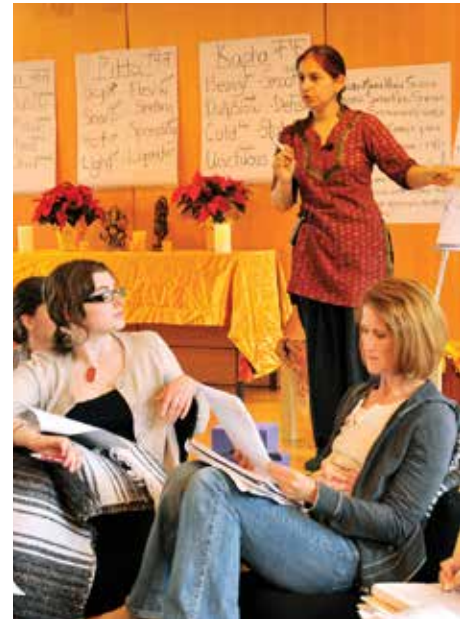
Current Western practice has medicalized childbirth and given it an institutional quality. The justification is reduced fetal-maternal morbidity and mortality, which cannot be argued. But there is a mystery and awe inherent in the process of

childbearing that is not in the realm of pathology. Though pain management during labor and fetal monitoring are important developments in ensuring comfort and safety, not every delivery requires a sterile, institutional environment. In my view, the pendulum of medicalization has swung a bit far one direction and may need an adjustment. I would submit that we retain those things that provide comfort and safety, and seek to rediscover the mystery and awe inherent in creation. In truth, parents become cocreators with the universe.

One such path back to wonder and discovery can be found in the ancient texts of Ayurveda. The sages describe the process of pregnancy from conception to delivery in elegant poetic terms, while incorporating the science as it was understood at that time. Many metaphors weave the story of childbirth into a tale of relationship—relationship between partners in the process of creation, between the mother and the child in utero, between the community and the parents being supported, and, finally, between the creation of life and the divine energy from which it arises. The rich tradition of Ayurveda can shed light on how this most fundamental of biological processes can be viewed through another lens.

I encourage all students of Ayurveda to join Kripalu School of Ayurveda faculty member Rosy Mann this fall as she shares the wisdom of the ancient texts and her personal experience in [Ayurvedic Pregnancy Training](#). Her deep understanding builds a bridge between two ideologies, offering an understanding of the middle path that returns us to wonder and awe. □

☞ Gerard C. Buffo, MD, FACP, is Dean of the [Kripalu School of Ayurveda](#). See more bio information for Gerard on page 5.



OCTOBER 16–21 SUNDAY–FRIDAY

Ayurvedic Pregnancy Training Classic Care from Conception to Delivery

Rosy Mann

The time-honored wisdom of Ayurveda offers powerful, practical tools that promote health and vitality through all stages of pregnancy, or garbhavastha. Develop the skills you need to support a mother-to-be in this insightful training that teaches a 40-day postpartum care regimen, as well as basic Ayurvedic care for newborns.

Find out more.



Ayurveda on the Gridiron

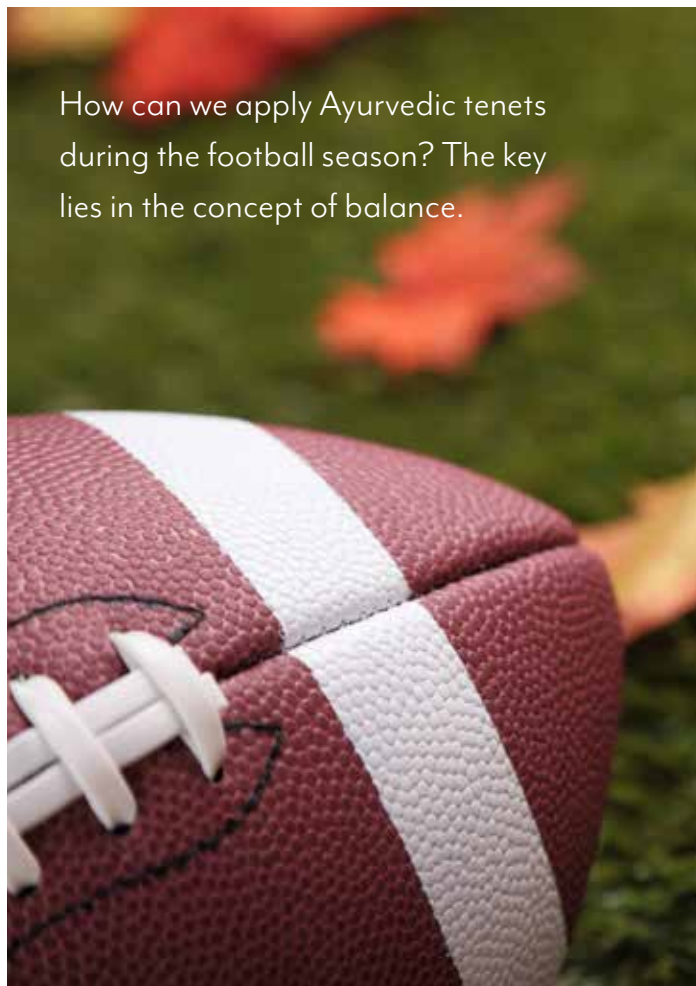
FINDING BALANCE IN THE SEASON OF FOOTBALL

by Gerard C. Buffo

For humans, autumn is a time of harvest, or gathering. For nature, it is a time of spreading and scattering. A paradox, perhaps, but opposites tend to balance. Albert Camus wrote, “Autumn is a second spring when every leaf is a flower.” It is a multisensory season. The azure sky contrasts with the bold colors of foliage. Fireplaces churn out the scent of burning wood as the sounds of Canada geese begin their migration south. The wind that only a few weeks ago was hot and sultry now has become cooler and drier. We desire comfort and satiety.

And then, of course, there is football.

American football dates back to November 6, 1869, when the first game was played, between Princeton (then the College of New Jersey) and Rutgers. Since then, it has grown to become



How can we apply Ayurvedic tenets during the football season? The key lies in the concept of balance.

the most popular professional and collegiate sport in the United States with its championship game, the Super Bowl, the most-watched program on television. Annual revenue for football exceeds \$10 billion. What is the attraction? Could it be Ayurvedic?

In a 2013 *USA Today* article, Steven Deace wrote that Americans are “passionate about football because it embodies everything we love about America. Merit is rewarded, not punished ... People of various beliefs and backgrounds — a melting pot, if you will — must unify for a common goal for the team to be successful.” That’s true for Ayurveda, as well, isn’t it? We create a culture of inclusivity to promote health.

How can we apply Ayurvedic tenets during football season, as we transition to the fall climate? The key lies in the concept of balance. Enjoy the game with friends, but consider going for a walk during half time. Replace the nachos with season-balancing foods like Kripalu Executive Chef Jeremy Smith’s Ginger Cinnamon Baked Apples (see recipe on page 5). Replace the beer with spiced herbal tea (this might not go over well with everyone, but why not give it a try?). Do a little asana or pranayama during penalties. Meditate instead of watching the postgame show.

We can get more ideas on creating balance from nature’s intelligence, which provides us with exactly the foods we need at each time of the year. The fall growing season favors heavy, dense vegetables, such as beets, sweet potatoes, pumpkin, and squash, and fruit including apples, grapes, and avocado. How about guacamole during the game? In the *Samhita*, Caraka advises that, in the fall, “winds progressively bring dryness ... which enhances the bitter, astringent and pungent tastes ... As a result, human beings become weak” (Ca. Su. VI/6). To follow Caraka’s advice, favor sweet, sour, and salty tastes, and avoid pungent, bitter, and astringent foods. (Don’t make the guacamole too spicy.)

This time of year, we tend to favor slowing down, spending time indoors, and coming together in community. Who could turn down an invitation to sit around a roaring fire with a cup of hot chocolate, freshly baked cookies, and a board game? Consider taking a holiday from electronics, as overusing devices can add to the instability of the season and the agitation of the mind. Limit yourself to one football game rather than a marathon.

Ayurveda on the Gridiron

The shorter days also reset our biological rhythms, and often we become introspective. Looking within engenders emotion that needs to be balanced with self-care. When the winds Caraka speaks of blow us off center, we can find balance again with massage, yoga, and meditation. Consider slow, consistent, deep practices to engender stability and heat. (And, just in case you were wondering about the outcome of that first football game back in 1869: Rutgers beat Princeton, six to four.) □

⊕ Gerard C. Buffo, MD, FACR, Dean of the ⊕ Kripalu School of Ayurveda, blends his 31 years of experience in Western medicine with Eastern practice. He holds a medical degree from the State University of New York at Stony Brook, and trained in Ayurveda and complementary medicine at Kripalu and the Ayurvedic Institute.

GINGER CINNAMON BAKED APPLES

Serves 4

2 apples, halved and cored
3 teaspoons ghee
½ cup chopped walnuts
1 tablespoon raisins
2 tablespoons maple syrup
½ teaspoon cinnamon
½ teaspoon cardamom
1 teaspoon ginger, minced, or
½ teaspoon dry ginger root
Pinch of nutmeg
Pinch of allspice
Pinch of sea salt

Preheat oven to 350 degrees. Halve the apples the short way and remove the core in both the tops and bottoms, preserving as much of the flesh as possible. Toss the apple halves with 1 teaspoon of the ghee and arrange in a 2-inch-deep glass baking dish.

Spread chopped walnuts on a small baking sheet and toast in oven for 6 to 8 minutes, or until they are golden brown. Set aside to cool. Keep oven on.

Combine the remaining ingredients in a small mixing bowl with the remaining 2 teaspoons of ghee. Mix in raisins and walnuts. Stuff each apple with two tablespoons of the mix, cover with foil, and bake for 10 minutes. Remove foil and bake for an additional 4 to 5 minutes, until the apples are soft but still hold their shape. Serve warm.



Yoga Teacher Specialist Training



FEBRUARY 3–12 9-DAY PROGRAM

Restorative Yoga Teacher Training

Sudha Carolyn Lundeen

Restorative yoga is a powerful antidote to the daily toll that stress and anxiety can take on the body, mind, and heart. This comprehensive training offers the skills, knowledge, and experience you need to lead your students through the healing journey of restorative yoga.

Learn how to expertly instruct restorative postures, including sequencing, use of props, scripts, and adjustments. We also explore how relaxation positively impacts the nervous system, triggering the healing process.

Find out more.



CONFERENCE PRESENTER

Why Fascia is the New Black

A Q&A WITH MICHELLE DALBEC

⇒ **Michelle Dalbec**, a faculty member for the Kripalu School of Yoga, is fascinated with the human body in general and fascia in particular—she jokes that she’s a “fascianista” (and yes, she owns a T-shirt that reads “Fascia is the new black”). *Practice* spoke with her about how understanding the fascial system expands yoga teachers’ ability to support their students at all levels of experience.

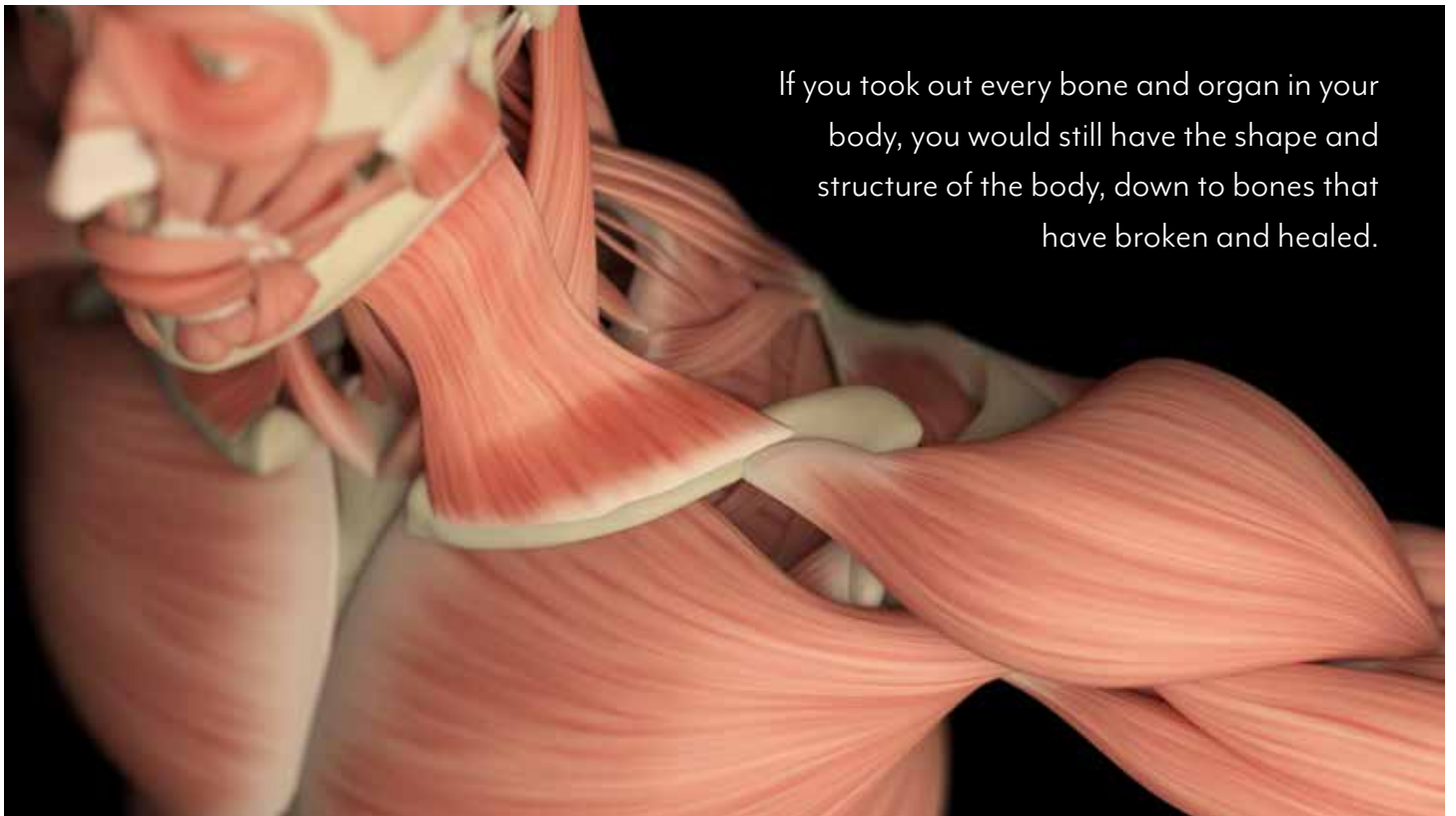
Why is fascia only recently coming into yoga teachers’ awareness?

Scientists are just beginning to really understand the importance of fascia. Fifty or 100 years ago, surgeons would just take it out when they operated—they thought of it as basically packing peanuts for the body. There’s now a Fascial Congress, which was formed in 2007—a team of doctors, anatomists, research-

ers, and movement specialists working toward a deeper understanding of the health properties of this tensile web in the body that keeps us functioning and mobile. They’re discovering that fascia has profound effects on our movement, proprioception, and self-healing capabilities.

What is fascia’s role in the body?

Fascia is everywhere. Every nerve is wrapped in fascia, every muscle fiber is wrapped in fascia, bundles of muscle fibers are wrapped in fascia and, when the muscles fibers stop, the fascia continues, to become the tendon, which in turn becomes the wrapping around the bone. It’s an interconnected matrix with different qualities in different areas of the body: some of it is fluffy, airy, and slippery; some is thick and dense like a leather strap; some is like gauze or silk. Fascia holds a living history of the body on a cellular level: If you took out every bone and organ in your body, you would still have the shape and structure of the body, down to bones that have broken and healed.



If you took out every bone and organ in your body, you would still have the shape and structure of the body, down to bones that have broken and healed.

Why Fascia is the New Black

When you move the body, there is a transmission of movement throughout its individual pieces and parts, and that transmission happens in large part through the fascia. If the fascia system is injured or bound up, that inhibits movement. It can affect an entire line of the body, because of the connectivity between the muscles and bones. Even postures that target one part of the body—like a back-bend or a forward bend—will have a global effect on the whole body. A limited range of movement in the shoulder can affect the wrist, the hand, the fingers—there’s a cascading effect. Restrictions in the fascia system around the muscles of the chest and torso can restrict the breath and the practice of pranayama.

What does an understanding of the fascial system add to yoga teachers’ toolkits?

It’s imperative for yoga teachers today to have a foundational understanding of kinesiology and biomechanics. The more we understand this “energetic highway,” the more we can access another dimension or lens through which to assist our students to be more comfortable and supported in postures, and to understand their body better.

Say I’m teaching Warrior I, and a student is unable to fully engage the back leg. If I understand that it’s not necessarily about the knee or the quadriceps—it might be the abdominal muscles or the hips—then I can offer more effective modifications. I can also offer students a structural explanation of why they are unable to get into the full expression of a pose, which often empowers them to be more self-compassionate and more willing to practice a modified version. This understanding of the body, and the relationship of the poses to the body, is also helpful in supporting people who want to go to the next level in their process, and are asking their body to do deeper, more complex postures.

How does the health of our fascia affect our nervous system?

Because fascia is so rich with nerve receptors, relaxing the muscle tissue can actually down-regulate and de-stress the nervous system. We can impact the nervous system and the vagal response through the fascial network, and vice versa. Movement and self-massage help to keep fascia hydrated and healthy.

I am constantly amazed by the human body and all its layers—physical, energetic, emotional, intuitive—and by the profound and immediate effect the physical layer has on the subtle layers. Interoception, somatic meditation, all the mind-body connections that science is now looking at as revolutionary—yoga has been plugged into all of that for so long. □

☺ **Michelle Dalbec**, E-RYT 500, is a passionate Kripalu Yoga and Yoga Tune Up® teacher who hosts yoga programs, delivers dynamic and motivational workshops, and directs Kripalu Yoga Teacher Training. She teaches the workshop *Fascia: The Fabric of Connection*, at ☺ **Kripalu’s 25th Annual Yoga Teachers Conference**, October 25–28.



NOVEMBER 27–DECEMBER 2
SUNDAY–FRIDAY

KYTT 2.0

The Kripalu Yoga Teacher Training Refresher Course

Reignite your passion in a program designed for 200-hour yoga teachers from any tradition. Energize body, mind, and spirit in yoga classes, and up-level your skills with posture clinics, practice-teaching sessions, and assessments.

Get up to date with Kripalu’s current standards as you renew the fundamentals of Kripalu Yoga, including teaching methodology, yoga philosophy, and A&P. And experience all the camaraderie and connection of learning and growing with peers.

Find out more.



To Scratch or Not to Scratch

MAKING CHOICES IN MEDITATION

by Jonathan Foust (Sudhir)

Here's the quandary: You're in the middle of what you hope will be a long meditation. About 10 minutes in, you feel an itch appearing on your nose that really, really, really wants to be scratched. You decide to remain still and not scratch it.

You watch the sensations grow and get more intense, but somehow you manage to stay present to it. Minutes later, you notice that there is nothing else going on in your universe other than this insanely active irritation screaming for you to oh-so-simply-and-quickly give it a quick scritch-scritch-scritch and make it go away.

But you're meditating and you're supposed be still, right? Is it legal to scratch this itch? Your mind is racing. You decide to hang on and watch the sensations a little bit longer.

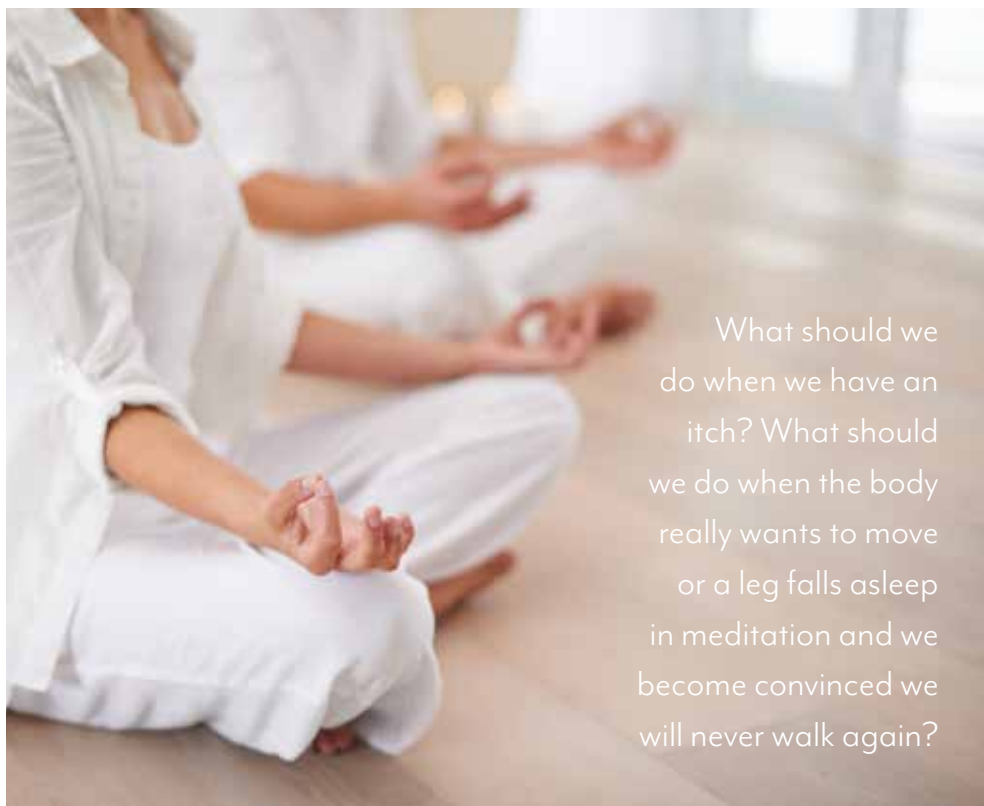
Pretty soon, the thought occurs to you that you might die if you don't scratch this. In fact, now that you are really paying attention, you're pretty sure that right here, sitting quietly, unless you scratch right now, you will blow a fuse and gallop out of the

room screaming and wildly rub your nose on the concrete steps in front of the building.

What should we do when we have an itch? What should we do when the body really wants to move or a leg falls asleep in meditation and we become convinced we will never walk again?

I have met a handful of long-term meditators who have chronic knee problems because their teachers directed them to sit through their pain. I have also met a number of meditators whose pain threshold is so low that they never move beyond constantly shifting, fidgeting, fussing, and trying to find the "perfect" position.

The answer, I think, lies somewhere in between stoically sitting through the unpleasantness and reacting to every flicker of discomfort. At least this is what I try to do in my practice when I have the presence of mind to do so. If I am meditating and I feel pain arise, I try to bring awareness to the sensation itself, rather than indulging in the commentary from my over-eager mind, which is usually more than willing to offer an opinion.



What should we do when we have an itch? What should we do when the body really wants to move or a leg falls asleep in meditation and we become convinced we will never walk again?

Joseph Goldstein once said, "There are only three things that can happen with pain. It will either get worse, stay the same, or get better." When the sensation gets so strong that it becomes intolerable, here is what I have found to be the key: Slow the process down.

Sometimes just recognizing and naming the sensation of discomfort is enough. Noting internally "throbbing, throbbing" or "tingly, tingly" keeps my attention present. I may be able to remain a neutral observer and the feelings might move on relatively quickly. If the sensations get more intense, I might let the whole process become a point of mindful attention.

Sensation falls into three categories: unpleasant, pleasant, and neutral.

To Scratch or Not to Scratch

I find it quite fascinating to bring my attention as intimately as I can into this play in any particular point in the body where I feel discomfort. When I have the presence of mind to stay with pain, it's quite amazing to see just how close an unpleasant sensation can reside next to one that feels okay.

It's also incredibly rich to watch my relationship to what's happening. How I react in meditation exactly mirrors how I react to pain in the rest of my life. Generally what underlies these reactions is fear—and from fear comes a proliferation of thoughts and responses. Sometimes I'm curious. Sometimes I want to nuke it or numb myself out. Sometimes I get angry. Sometimes I'll find myself analyzing it and trying to figure it all out. Sometimes I lose energy and confidence and just want to give up. Sometimes I drift into fantasy or planning—anything to not experience what's really going on.

When I slow down and pause, I might notice that the sensations are constantly in motion. Even the most intense discomfort, if I stay with it long enough, will reveal itself to be a lively spot of shifting energy. This is the realization of impermanence—that everything, even what feels like intractable pain, changes.

We have two choices then. We can stay with that urge to scratch, with awareness—or we can move, with awareness. Any time during meditation when you want to scratch an itch, move your legs, or adjust your seat, notice if you can make your response a choice rather than a reaction.

So, go ahead and scratch that itch on your nose. And as you do so, feel your hand lifting. Stay awake to the action of scratching, the shifting sensations in the skin and around the area. Feel the lowering of your hand again to your lap. These are moments of wakefulness.

A meditation teacher once told me that, each time we wake up in a story or in a reaction, we have a choice. We can either beat ourselves up for forgetting what we were concentrating on, or we can celebrate the fact that we remembered.

Just as, in the practice of meditation, there is no condemnation of thinking, there is no condemnation of strong sensation and the desire to get rid of it. The freedom comes when we stay awake, when we ride those moments of discomfort, and when we stay present to the flow of life moving through us. □

👉 **Jonathan Foust (Sudhir)**, MA, a former President of Kripalu, is a Kripalu School of Yoga faculty member. He is cofounder of the Meditation Teacher Training Institute and has been leading retreats and training teachers for more than 25 years. Sudhir is the creator of the recording *Body-Centered Inquiry: Meditation Training to Awaken Your Inner Guidance*.

👉 jonathanfoust.com

300-Hour Yoga Teacher Training



NOVEMBER 11–20 9-DAY PROGRAM

Guiding Meditation for Transformational Yoga Teaching

Exploring the World Within

Jonathan Foust (Sudhir) and Michelle Dalbec

Yoga teaches us that the pursuit of inner stillness is actually enhanced by periods of physical activity. As you sink into meditation, asana becomes a tool to embody higher awareness. This module provides the support, practice, and guidance needed to bring all facets of your being into the single focus of samyama.

Using a unique Kripalu teaching methodology that integrates modifications, variations, and hands-on assists, you learn how to make the benefits of meditation and advanced asana accessible to your students. This module includes immersion into the core meditation techniques of the Kripalu tradition; an integrated practice of postures, pranayama, and relaxation to enhance meditation; and simple yet effective tools to access the meditative states of dharana and dhyana.

Find out more.

Workshops in a Nutshell

A GLIMPSE AT KRIPALU'S 25TH ANNUAL YOGA TEACHERS CONFERENCE, OCTOBER 25–28

Here's a look at this year's conference workshops, including two in-depth workshops with both morning and afternoon sessions, so you can dive deeper. Check them out, and then ➔ [register for the conference](#).

IN-DEPTH WORKSHOP



Alignment Refinement for Body, Mind, and Heart

➔ **Todd Norian**

Who he is: Founder of Ashaya Yoga®

What you'll experience: Techniques that help you become a more open conduit to universal energy

What you'll take home: Practical alignment tools to deepen your practice and teaching



Astral Travel Through Yoga

➔ **Yoganand Michael Carroll**

Who he is: Dean of the Kripalu School of Yoga

What you'll experience: Lecture, discussion, and practice exploring the ancient model of yoga philosophy

What you'll take home: An understanding of how this model provides a context for contemporary yoga practice



Restorative Yoga: The Heart of Balance and Alignment

➔ **Sudha Carolyn Lundeen**

Who she is: Kripalu faculty and creator of the *Kripalu Gentle Yoga* DVD

What you'll experience: How restorative poses, combined with pranayama and mudras, can calm and stabilize the nervous system

What you'll take home: Inspiration to help your students reset their habitual response to stress

IN-DEPTH WORKSHOP:



The Bhagavad Gita and the Transforming Power of Karma Yoga

➔ **Stephen Cope**

Who he is: Kripalu Scholar-in-Residence and author of *The Great Work of Your Life*

What you'll experience: Meditation, self-inquiry, yoga practice, and group conversation exploring the fundamental principles of the Gita

What you'll take home: Ways to apply the teachings of the Bhagavad Gita's "four pillars" to daily life and work

More Workshops in a Nutshell



Dynamic Alignment of the Spine

➔ **Marlysa Sullivan**

Who she is: Physical therapist and Pranakriya Yoga teacher

What you'll experience: A practice exploring the relationship of relaxation and mobility with strength and stability

What you'll take home: Methods for enhancing the health and resilience of the spine



Alignment for Living a Pain-Free Life

➔ **Lee Albert**

Who he is: Neuromuscular therapist and creator of Integrated Positional Therapy

What you'll experience: How to identify muscle imbalances and select poses to strengthen those muscles

What you'll take home: Ways to help your students decrease pain and increase range of motion



Fascia: The Fabric of Connection

➔ **Michelle Dalbec**

Who she is: Kripalu Yoga and Yoga Tune Up® teacher

What you'll experience: How fascia serves as a conduit of communication in the body

What you'll take home: Anatomical knowledge to help you more effectively assist your students



Pranayama: A Path to Healing and Freedom

➔ **Allison Gemmel Laframboise**

Who she is: Author with Yoganand Michael Carroll of a new book on pranayama

What you'll experience: Pranayama techniques in the context of authentic self-exploration

What you'll take home: Insight into how pranayama practice can be a life-changing journey of self-discovery

Kripalu Yoga

THE KRIYA OF CHITTA AND PRANA

In this installment of our series elucidating various aspects of yoga philosophy, we focus on the underlying principles of our own Kripalu Yoga.

Swami Kripalu was an ardent yogi with an inquisitive mind. Born in the 20th century, he was able to study the texts of all the major schools of yoga and examine how the tradition had evolved over time. Swami Kripalu saw yoga as an integrated system of self-development and spiritual awakening. While the tradition as a whole offered a unified vision of humankind's highest potential, that vision was greatly enriched by each school's unique perspective and distinctive set of insights.

While, in the past, yoga students were likely to be trained in a single school, today's students find themselves in a situation akin to the story of the five blind men and the elephant. One blind man grabs the tail and says the elephant is like a rope. A second holds a leg and says the elephant is like a pillar. A third touches the ear and says the elephant is like a fan. A fourth pushes against its side and says the elephant is like a wall. The fifth grasps the writhing trunk and exclaims, "The elephant is like a large and powerful snake." In much the same way, contemporary yoga students encounter a multiplicity of views and practices. Their task is to skillfully use one or more of them to experience the larger truth.

Kripalu Yoga is grounded in the teachings of Swami Kripalu, who held that the first step on the path of every yogi is to learn to honor the relative truth of society (dharma). The first two limbs of Patanjali's classical yoga are yama (the five restraints) and niyama (the five observances). Swami Kripalu praised the transformative power of the yamas and niyamas, which are foundational to Kripalu Yoga.

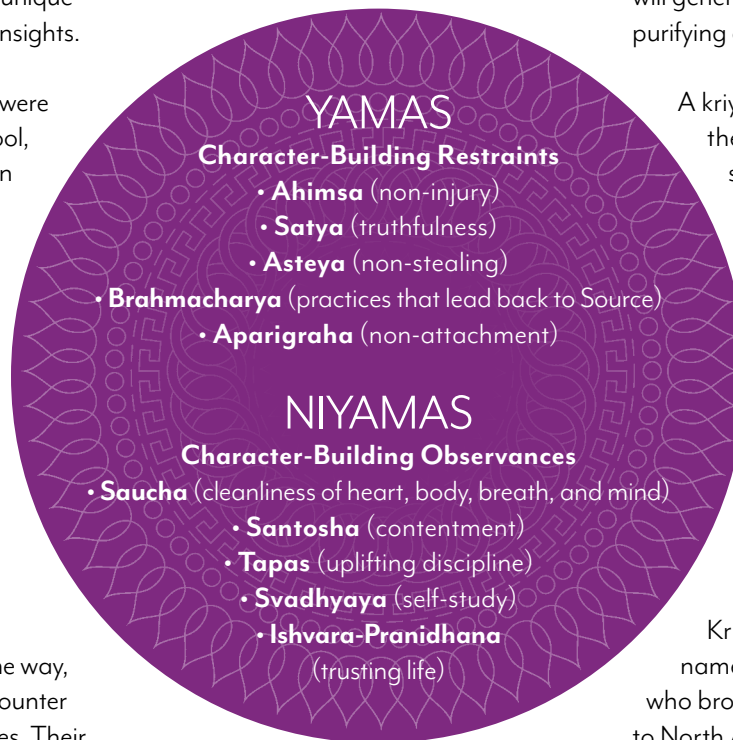
Swami Kripalu taught yoga in alignment

with a doctrine known as the Four Noble Aims of Life. According to this doctrine, human beings are born with four primary drives: artha (the drive to obtain necessary material resources), kama (the drive for comfort and pleasure), dharma (the drive for self-esteem, genuine virtue, and status), and moksha (the drive to awaken spiritually and be liberated from the cycle of birth and death).

samyama, a term used in the Yoga Sutras and introduced in the discussion of classical yoga. Samyama means "tying together," and refers to the process of bringing different aspects of your being into a single and powerful focus. Swami Kripalu taught that anyone who intently brings together their mental awareness, the energy of the breath, and the area of strongest sensation in the bodymind into a single point of focus will generate a spontaneous yogic kriya (a purifying or healing action).

A kriya has an outer form, typically the asana and pranayama used to stimulate a strong flow of sensation. A kriya also has an inner form, as prana releases deep-seated tensions, uncovers intuitive wisdom, and fosters healing. As practice deepens, kriyas progress from fostering healing to catalyzing evolutionary shifts to the next level of growth and transformation. Advanced kriyas are called mudras.

Kripalu Yoga was created and named by Amrit Desai, a disciple who brought Swami Kripalu's teachings to North America in the 1960s. Desai adapted Swami Kripalu's teachings to make them accessible to contemporary, householder practitioners. Starting in 1974, Desai began collaborating in this endeavor with the Kripalu ashram community. Over the next 20 years, Desai worked with many Western practitioners, including hundreds of yoga teachers, to develop Kripalu Yoga into a three-stage system for prana awakening, complemented by a holistic off-the-mat lifestyle. A full exposition of the curriculum created during this time period can be found in *Kripalu Yoga: A Guide to Practice On and Off the Mat*, by Richard Faulds (Shobhan).



However, Kripalu Yoga is not the renunciate form of the Pashupat Kundalini Yoga practiced by Swami Kripalu, who was focused exclusively on attaining moksha. Kripalu Yoga is an adaptation of this yoga designed to help students obtain the balance of all four aims, which Swami Kripalu liked to call "success in life." He used a technical term to differentiate Kripalu Yoga from other forms of yoga: the kriya of chitta and prana (see sidebar). Its meaning lies at the heart of Kripalu Yoga.

The kriya of chitta and prana is a form of

Kripalu Yoga

Designed for Western students, this curriculum did not use Swami Kripalu's term the kriya of chitta and prana. Instead, it referred to "prana awakening," which was more accessible. A Kripalu Yoga practitioner learns to activate prana through a variety of techniques, including holding postures with proper alignment, breathing deeply, and allowing micromovements to occur. Any posture held with sufficient duration and intensity will become an energy experience. As prana energy awakens, it naturally guides the practitioner into intuitive actions (kriyas) that remove energy blocks and purify the bodymind.

As energy flow intensifies, this process builds momentum and spontaneous actions (mudras), freeing the practitioner from unnecessary emotional armoring, psychological defenses, and layers of false identification. Over time, all the bodily energies and levels of psychological awareness integrate in the experience of meditation. This integration process, driven by the power of prana, is the core of Kripalu Yoga philosophy and its direct link with the yoga of Swami Kripalu and the Pashupats.

When the kriya of prana and chitta is understood, it can be seen mirrored in the three stages of Kripalu Yoga. **Stage One** begins with the practice of being present: Breathe, Relax, Feel, Watch, and Allow. This instruction brings together all the elements of samyama. Stage One practice continues as you learn classic yoga postures and basic pranayama and cultivate compassion and self-acceptance. **Stage Two** begins as you intensify the willful practice of asana and pranayama. Holding postures with deep breathing amplifies sensation and activates energy. Stage Two includes a set of teachings that help you sustain focus as sensation grows strong and energy builds. These teachings include finding your edge, how to safely move beyond your comfort zone with awareness, micromovements, riding the wave of sensation, and witness consciousness. As all aspects of your being come into the single-pointed focus of samyama, you learn to initiate the process of kriya. **Stage Three** is about letting go of will, opening to surrender, and allowing the process of kriya to come to completion. The wave of energy driving the kriya has been generated by the power of your willful practice. Intuitive wisdom will emerge if you can allow this wave of energy to crest and a state of flow to arise in the mind.

What distinguishes Kripalu Yoga from Pashupat Kundalini Yoga is the emphasis on maintaining a balance between raising energy (prana) and strengthening mental awareness (chitta). Where the Pashupats used powerful kriyas and mudras to overwhelm the mind and attain moksha, Kripalu Yoga emphasizes a less intensive level of practice to revitalize the body, clear the mind, and live with greater aliveness and purpose. The goal of Kripalu Yoga is to enable practitioners to forge a direct link to pure awareness and energy, empowering them to attain success in all four domains of life.

The three stages of Kripalu Yoga are not linear. The goal is to learn how to use all three stages to ride the wave of energy within the primary kriya of prana and chitta. A mature practice integrates all three stages into a dynamic blend of will and surrender that awakens energy, strengthens awareness, and empowers you to transform your life. □

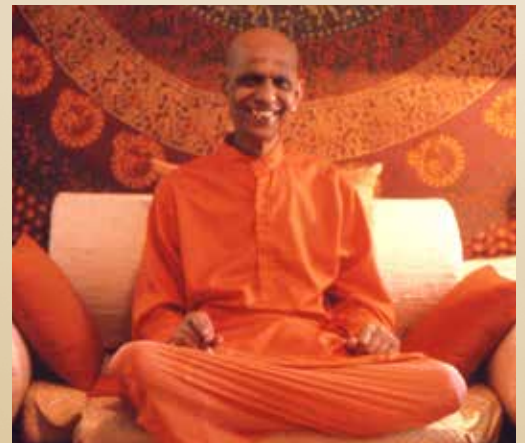
Kripalu Yoga as Defined by Swami Kripalu

The practice of yoga with the kriya of chitta and prana is a special type of sadhana. It is called Kripalu Yoga. This kriya is a divine grace bestowed on this lineage through the intensive practice of its great masters.

Kripalu Yoga is the most advantageous practice for a person living an active life in society. Success in life requires both mind power (chitta) and life force (prana). Chitta and prana usually work independently. While waking, chitta is dominant and controls the body. While sleeping, prana is dominant and controls the body. While practicing Kripalu Yoga, a smooth flow of attention is maintained on the body while gracefully passing from posture to posture. Through regular practice, chitta and prana become friends of equal strength who cooperate closely with one another.

Through Kripalu Yoga, one develops good character and the following worldly powers: personal strength, determination, clear and logical thinking, good memory, creativity, and decisiveness. By directing the life energy with the mind, one can act skillfully and ethically to fulfill his or her noble desires and achieve wealth, pleasure, status, and true virtue.

Unless an aspirant succeeds at willful yoga, embarking on the path of surrender yoga is like trying to jump from the earth to reach the feet of Almighty God. Only through willful yoga does an aspirant come to qualify for the path of surrender.





A Is for Asana, B Is for Breath

THE IMPACT OF YOGA IN SCHOOLS

by Sat Bir S. Khalsa

As children and teens return to school, it's a fitting time to note the toll that stress is taking on the health of our young people. According to the American Psychological Association, children as young as eight years old report that they experience [physical and emotional health consequences](#) associated with stress. Among the challenges faced by children and adolescents are developmental, family, social, academic, and societal stressors; ADD and ADHD; physical health issues, including obesity and diabetes; and mental-health challenges, such as depression, anxiety, and substance abuse. There is a clear need for improving social-emotional learning and skills such as self-management, self-regulation, and mind-body awareness among our children and adolescents.

Yoga is one such comprehensive skill. [Multiple studies](#) on yoga's impact on adolescents show that regular practice increases self-esteem and mental and physical well-being, strengthens coping mechanisms, reduces anxiety, and improves mood and the ability to self-regulate emotions. Qualitative research has revealed that adolescents are less anxious and sleep better after doing yoga; their self-awareness and ease in their body increase; and their worldview begins to shift toward a more positive and meaningful alignment. Yoga has been shown to decrease adolescents' willingness to smoke cigarettes, according to a [recent study](#) funded by the prevention branch of the National Institute on Drug Abuse and conducted in collaboration with the [Kripalu Institute for Extraordinary Living](#), using the Institute's Kripalu Yoga in the Schools (KYIS) curriculum.

Research on Kripalu Yoga in the Schools

KYIS is an evidence-based yoga curriculum for schools that consists of three modules instructing adolescents in key self-management tools and techniques drawn from yoga, such as postures, meditation, breathing practices, and relaxation, which enhance their ability to learn and expand their capacity to productively navigate life's

challenges. In partnership with the Kripalu School of Yoga, the Institute has trained more than 120 KYIS yoga teachers, who have in turn educated more than 8,000 students in public, charter, and rehabilitation schools in dozens of districts across the country. As Kripalu's Research Director, I have led a number of studies on the impact of the KYIS curriculum on various student populations.

[A 2012 study](#) in a high school setting showed that anxiety levels and mood were maintained among students in the yoga class, while these measures worsened in a control group that attended PE classes rather than yoga. In [a 2013 study](#) of ninth and tenth graders, students reported improved self-image, reduced stress, better management of negative emotions, more optimism, and increased social cohesion with family and peers. In addition, KYIS research from 2015 that looked at how yoga practice affects students' grades indicated that yoga may have a [protective effect](#) on academic performance.

[Another study](#), published in the journal *Contemporary School Psychology* in 2015, compared the effects of a single yoga class versus those of a single PE class. Forty-seven high school students completed questionnaires assessing mood and affect immediately before and after participating in a yoga class and in a PE class one week later. Participants reported significantly greater decreases in anger, depression, and fatigue after participating in yoga compared to PE. These results, together with the rapidly increasing body of research on yoga in schools, suggest that yoga may provide unique benefits during the tumultuous years of childhood and adolescence. □



Sat Bir S. Khalsa, PhD, is assistant professor of medicine at Harvard Medical School at Brigham and Women's Hospital, Research Director for Kripalu, and editor of the *International Journal of Yoga Therapy* and the medical textbook *The Principles and Practices of Yoga in Health Care*. He offers the YES (Yoga | Education | Service) talk Yoga Research: Past, Present, and Future at [Kripalu's 25th Annual Yoga Teachers Conference](#), October 25–28.



CONFERENCE PRESENTERS

Pranayama: A Path to Healing and Freedom

AN EXCERPT FROM THE NEW BOOK BY ALLISON GEMMEL LAFRAMBOISE AND YOGANAND MICHAEL CARROLL



Pranayama was created to make you more sensitive, so that the disconnects in your life feel more painful. Why would we want to feel more pain? Because we can put up with a dull ache. We will almost always choose a long, drawn-out, dull pain over a quick, sharp one. We feel emotional. We get sad. We feel lonely. If we feel the stinging of that loneliness for 10 or 15 minutes, without resisting it, it evolves into something else and is gone. Guaranteed.

Pranayama is intended to increase sensitivity so we can actually see how much pain we are in. Then we can choose to take responsibility for it and change it. If you're unhappy in your job, one option is to say, "I hate this job, but I make a lot of trips to the water fountain. I eat a lot of cookies. I play on the internet when no one is looking. I do all these little things that keep me from being aware of how painful it is." Then, at some point, you begin to feel like someone stole your life. Another option is to say, "You know what? I hate this job. Bye."

Now, there is nothing wrong with having a job we don't like or being someplace we don't want to be *if* we can accept the situation and give it meaning. "I don't love this job, but I found a way to view it as serving people and providing me with an opportunity to grow. Plus, I'm saving money to start my own business." That is very different from "I am trapped" or "I don't deserve better."

Pranayama is not meant to comfort or console. In images of the goddess Kali, who represents prana, she does not hold a warm blanket in her hand. She bears a sword and a severed head. She loves her children so much

that she will not let anything hurt them. If you evoke Mother Kali and she awakens, she will look at you and say, "That addiction is draining your life. It's gone." "That relationship is not working for you. It's gone." You say "No, no, just a minute. I didn't want that. Why don't you go away, and I'll call you again next time?" But Kali does not work that way.

Prana is like Kali. If you do not want to grow, do not try to awaken prana. If you do not want to be fully alive, do not try to awaken prana. If you can develop enough discrimination, however, you can play with prana.

One of the classical books on hatha yoga, the *Gheranda Samhita*, casts pranayama in the following light: "Now I shall tell thee the rules of pranayama, or regulation of breath. By its practice, a man becomes like a god." The term "god" here refers to an angelic being or a being of light. In other words, the yogi becomes a radiant being, living in a larger sphere with the ability to go places that ordinary people do not go, experiencing utter bliss and communion beyond that which ordinary people encounter.

This is all available to you. The bottom line is to be safe and to be true to yourself. □

➔ Allison Gemmel Laframboise is a Kripalu Yoga teacher who thrives on sharing drumming and yoga with others. She teaches the workshop *Pranayama: A Path to Healing and Freedom* at ➔ *Kripalu's 25th Annual Yoga Teachers Conference*, October 25–28.

➔ Yoganand Michael Carroll, Dean of the Kripalu School of Yoga, has a profound ability to interpret esoteric yoga texts. He teaches the workshop *Astral Travel Through Yoga* at ➔ *the Yoga Teachers Conference*,

In ancient times, I think a lot of teachers did not trust their students, which is why they said, "Only practice this way." Then they watched them closely because they might have too much fun and lose the integrity of the practice, or they might get distracted and hurt themselves, a totally appropriate concern. When you reach the level of being a deft practitioner, I encourage you to practice in what I think is a more true or real way, which is to experiment and explore.

Swami Kripalu advised that we start out with the technique, then shift to the energy. When I lead students in warm-ups for asana practice, I often have them stand with their feet wide apart and press their hips forward, out to the right, back, left, and forward again. Once they establish circles, I tell them to focus on breath and sensation: a shift from the technique to the energy.

—Yoganand Michael Carroll



The Gifts of Yin Yoga

BALANCING ACTIVE PRACTICE WITH DEEP NOURISHMENT

by Brahmani Liebman and Jashoda Edmunds

What if you could guide your students in calming the nervous system and enhancing energy at the same time? What if you could offer them a practice that nourishes the connective tissues, joints, and bones while also accessing the deeper parts of the mind; helps their active practice become more fluid; and allows them to sit with more comfort and ease in their meditation practice? What if you could teach a practice that complements Kripalu Yoga in its invitation to grow in tolerance and go beyond your self-limiting beliefs?

Welcome to Yin Yoga!

We first discovered Yin Yoga at a Yoga Journal Conference in Manhattan around the year 2000. That class, taught by Sarah Powers, inspired each of us. She modeled how to marry

our two loves of meditation and yoga practice. We both observed a more open body and quieter mind, as well as a depth experienced through the integration of the dharma (specifically yoga, Buddhism, and psychospiritual inquiry) while holding the postures. We had been students of Vipassana meditation for a number of years, and this gave us each freedom to include and share all that has inspired us in our practices and studies.

As we all know, the tendency in the Western culture is to overschedule, keep busy, do more, and go, go, go. We see it happening from early childhood on throughout life. We even see it manifesting in the world of yoga and meditation. Yin offers the possibility to stop, look, and listen. Yin asks us to keep being here in this moment, because it is the only place that life is happening. Yin Yoga is the perfect complement to our active lives and to a more active yoga practice.

The three basic tenets of Yin Yoga practice are

- 1. Appropriate pressure:** Come to an edge of sensation that is neither neutral nor alarming
- 2. Passive muscles:** Come into the posture while allowing the muscles to be soft and passive, so that the prana can nourish the connective tissue, joints, and bones
- 3. Stay awhile:** Longer holds of three to five minutes enable you to grow the capacities beyond the mind and the self-limiting concepts of what we think. This steady pressure allows prana to accumulate and flow.

Placing the body in a posture, Yin style, invites an open receptivity to inspiring teachings. As a yoga teacher, you have the opportunity to share relevant and meaningful insights that inform, inspire, and light you up. When you impart teachings during the Yin portion of your classes, you can carry that theme throughout class.

How and when might you use Yin Yoga? It can be practiced on its own, as well as part of a yin (passive) /yang (active) practice. To receive the greatest benefit to the connective tissues, joints, and bones, it's best to practice before warming the muscles in an active practice.



The Gifts of Yin Yoga

One of our favorite things about Yin Yoga is that it can be practiced upon waking, right in the comfort of your own bed. Place your body in a Yin pose; set the timer for three to five minutes; breathe long, slow Ujjayi breaths; and allow the pose to prepare the body and mind for sitting meditation. In fact, preparation for meditation is one of the primary benefits of Yin Yoga.

Other times to practice might be before bed or in the middle of the night, to allow the nervous system to settle, or anytime an active practice is not appropriate (such as during a healing process).

Experiment with this practice and make it your own! We'd love to hear from you with questions and insights. Feel free to contact us at [✉ brahmyoga@aol.com](mailto:brahmyoga@aol.com) and [✉ jashoda415@hotmail.com](mailto:jashoda415@hotmail.com). □

✉ [Brahmani Liebman](#), MEd, E-RYT 500, and ✉ [Jashoda Edmunds](#), E-RYT 500, Kripalu School of Yoga faculty members, have been studying yoga and meditation since the 1970s and teaching since the 1980s, and are also trained as Phoenix Rising yoga therapists. They are cocreators of Journey Into Yoga teacher training and the CD *Journey into Yoga: Awakening the Spirit*. ✉ journeyintoyoga.com

Wide-Knee Child's Pose, Yin Style

- Begin in Table pose, with knees under hips and hands under shoulders.
- Spread the knees wide and bring the feet toward each other.
- Press the hips back and as close as possible to the feet.
- Come to rest on the elbows and spread them wide, placing one hand on the other and resting the head on your hands. Keep a gentle press into the hands or elbows to keep the weight back in the hips and out of the knees.
- Stay in the pose for three to five minutes.

To release,

- Press into your hands
- Bring your buttocks off your heels
- Lift one knee at a time and bring it back under the hips
- Press back into Child's pose
- Pause and feel the effects.

For a variation, begin in Child's pose, extend the arms overhead, and rest the chest on a folded blanket or bolster.



Yoga Teacher Specialist Training



FEBRUARY 24–MARCH 5

Yin Yoga Teacher Training

Brahmani Liebman and Jashoda Edmunds

Yin Yoga is a deep, rewarding practice that synthesizes the contemplative power of meditation with the energy-enhancing properties of yoga and pranayama. It is a perfect complement to active lives and yoga practices, and suitable for practitioners of all levels.

Enhance your teaching and discover new ways to explore the body-mind connection using the tools of Yin Yoga in this training that combines hands-on didactic teaching and powerful psychospiritual inquiry. You learn the principles of Yin Yoga, pranayamas that support the energy body in Yin postures, how to heighten your observation skills, and how the meridian and organ systems relate to Yin Yoga.

Find out more.

ALUMNI SPOTLIGHT

Yoga4Change Makes a Difference

KRIPALU YOGA TEACHER CHAUCEY PERREAULT SERVES STUDENTS FROM AGE 3 TO 93.

As someone who has personally struggled with PTSD and ADHD, Kripalu Yoga teacher Chaucey Perreault understands that trauma comes in many shapes and forms. Yoga4Change, her not-for-profit based in Meriden, Connecticut, takes that into consideration when teaching to a wide range of populations, including preschool and elementary school children, urban teens, adolescents healing from addiction and mental-health disorders, and low-income seniors and families.

“There’s a documented higher incidence of trauma among low-income communities,” Chaucey says. “There’s the trauma most of us think of in the form of traumatic experiences, but there’s also the low-level trauma of living in impoverished communities with the daily struggles of keeping a roof over the family’s head and worrying about neighborhood crime. We also have to acknowledge the cumulative, daily trauma of being treated poorly by the systems you seek help from, simply because of the color of your skin, your socioeconomic status, or the language you speak. This can affect our sense of trust in others and the way we interact. It’s important for teachers to be aware of this and incorporate trauma-sensitive and culturally sensitive strategies into their instruction.”

For Chaucey, “Yoga was about finding trust in myself. I had a successful career and family for decades, but I often felt like I was putting on a front. My inner and outer worlds didn’t match, and that left me unable to trust myself and my intuition.” She came to Kripalu in 2011, at a low point in her life: She’d lost her job as

a special education teacher, a family member had died, and her marriage had collapsed, triggering her unresolved PTSD. “I was definitely in ‘pick up the pieces’ mode when I found Kripalu,” she says. “I came for an R&R Retreat and wandered into a workshop on grief and loss, and the teacher led the group in yoga nidra. I thought, *this* is yoga.” Within a year, she was enrolled in Kripalu Yoga Teacher Training. “I realized how important yoga was for me, and I knew teaching would keep it front and center in my life,” she says.

Chaucey founded Yoga4Change in 2014, offering classes for low-income families. Parents practiced in her living room, while free childcare was provided in the family room. Soon parents began asking for yoga for the children as well. Chaucey found an established nonprofit, Meriden’s Women and Families Center, to partner with her fledgling organization, and began offering expanded programming. In its first year, Yoga4Change served 420 people; this spring, it served nearly that number each week. Chaucey and her staff of five teachers offer classes and one-on-one sessions for people from age 3 to 93 at partner-agency locations throughout Connecticut.

This summer, Chaucey—a self-described “curriculum nerd”—attended [Kripalu Yoga in the Schools Teacher Training](#), and has already begun to incorporate the tenets into her teaching. “It’s amazing to have a structured, evidence-based curriculum in which each module builds on the one before. By the end, students are learning to foster compassion for self and others and implement their new strategies off the mat,” she says.

Yoga4Change has a diverse funding stream (including a 2014 Teaching for Diversity grant from Kripalu), contributions from local agencies, and fee-for-service teaching from schools, senior centers, mental-health facilities, city governments, and other organizations. Chaucey’s goal—whether she’s working with preschoolers or seniors—is to facilitate individual empowerment by helping each participant learn what strategies serve them best. “You don’t always know what someone else needs, but you can always provide a safe, supportive space for people to show up as they are,” she says. “Sometimes, all you can impart in 10 weeks is hopefulness, and the knowledge that it is possible to have an experience of calm and clarity in your own body.”

Find out more yoga4change.org. □



Referral Raffle Winners

Each quarter, KYAA has a raffle, picking three winners from the pool of members who have referred someone to Kripalu. Below are brief profiles of last quarter's winners. Each winner has received a \$500 credit at Kripalu that is good for three years, transferable, and applicable toward housing, tuition, and Healing Arts services.

Joanne Ransom

Montreal, Quebec, Canada
KYAA member for 22 years

I am a 500-hour Kripalu Yoga teacher, as well as a counselor and massage therapist in private practice. I began teaching in 1992 and cofounded the Montreal yoga studio Yoga On the Park in 2004. I recently stepped back from ownership and continue to happily teach there. My teaching and practice are informed by many diverse influences but, at heart, there is always Kripalu, with its emphasis on becoming conscious on and off the mat. Being a KYAA member keeps me connected to the larger community and provides wonderful support and opportunities.



Dan Litvin

Kinnelon, New Jersey
KYAA member for 1 year

I am a Kripalu-trained Ayurvedic Health Counselor and 300-hour Kripalu Yoga teacher. As operations director and creative head of Sadhana Yoga and Ayurveda in Montville, New Jersey, I apply what I've learned at Kripalu to promote yoga and Ayurveda in a fun, accessible, and transformative way, through classes, consultations, workshops, articles, and videos. If you're ever in New Jersey, or if you see me in the hallways at Kripalu, be sure to say hi!



Cathie Zoeller

Croydon, New Hampshire
KYAA member for 16 years

The practice of yoga has been a big influence in my life, helping me to be more spiritual and centered both on and off the mat. I graduated from Kripalu Yoga teacher training in 2000 and recently opened my own studio, where I offer weekly classes and workshops. I appreciate many of the KYAA benefits, including the

educational CDs and the Seva CDs, which I use in my classes. I also enjoy organizing groups to join me at Kripalu to expand their practice.



Want to participate in the next Referral Raffle? Ask the students you refer to Kripalu to mention your member ID number or name when making their reservation. Every referral you make increases your chances of winning. □

KYAA Membership Benefits

RESOURCES

Practice Our quarterly publication for members. [Visit the web page.](#)

Videos Eight videos annually, offering new teaching tools. [View videos.](#)

Website Listing* Member listings can be accessed through the [Kripalu website.](#)

Personal Referrals* Inclusion on our referral list for requests for yoga teachers and Ayurvedic Health Counselors.

KYAA Member Logo A high-resolution image for use on your promotional materials.

Community Forum A free online forum for discussion. [Join the community forum.](#)

MARKETING AND PROFESSIONAL SUPPORT

Kripalu Yoga and Ayurveda Flyers
Customizable [free flyers](#) to create a professional presentation.

Kripalu Yoga and Ayurveda Brochures
Free, easy-to-use marketing [tools.](#)

Kripalu Mailing List*
Order the Kripalu mailing list for your specific geographic area. [Learn more.](#)

The Annual Yoga Teachers Conference
October 25–28, 2016

Press Release Templates
[Yoga Teacher Press Release](#)
[Ayurvedic Health Counselor Press Release](#)

COME TO KRIPALU FOR LESS

Discount on Housing 20% off shared standard and dormitory accommodations.

Referral Raffle Every time you refer a student or client to Kripalu, you're entered in a lottery to win a \$500 credit.

Group Discount for Programs and Kripalu's Annual Yoga Teachers Conference
[Find out more.](#)

* Exclusively for Kripalu-certified teachers.

BENEFIT HIGHLIGHT

20% off full-priced items from Banyan Botanicals

Banyan Botanicals offers sustainably sourced and fairly traded organic herbs, oils, and formulations, including products specifically designed to balance vata in the cold season. To receive your discount, refer to your membership confirmation e-mail or our [members-only area](#) for the discount code. [banyanbotanicals.com](#)

DISCOUNTS

Refer to your membership confirmation e-mail or our [members-only area](#) for discount codes.

Kripalu Shop Discounts

- 40–75% off select Kripalu products. [View the list here.](#)
- 20% off all audio, visual, and printed media
- 20% off all fitness tools
- 20% off select vendors: Banyan, Organic India, Sarada (Tarika), Ayush Herbs, Himalayan Institute, and Shankara

10% off all Kripalu Healing Arts services
Discount available Sunday through Friday.

20% off Grow, Pro or Accelerate software from MINDBODY
[Find out more.](#)

20% off full-priced items from Banyan Botanicals
[banyanbotanicals.com](#)

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For more information about benefits or membership, contact us at 413.448.3202 or [kyaa@kripalu.org.](#)

OCTOBER 25–28 TUESDAY–FRIDAY

KRIPALU'S 25TH ANNUAL YOGA TEACHERS CONFERENCE

FOR yoga teachers from all traditions. CE credits.

Alignment isn't just about asana—it's about finding harmony with your inner and outer worlds at every level. Come align and connect in a special 25th-anniversary event designed to open your heart, expand your practice, and give you concrete tools to take back to your students.

Our quarter-century celebration includes

- Workshops on a wide range of topics, including anatomy and physiology; breath, movement, and mudras in restorative yoga; positional therapy; bandhas and breathwork for a healthy spine; understanding the architecture of fascia; and more
- Two full-day master classes with exceptional teachers: Todd Norian on energetic and physical alignment to revitalize your teaching and practice, and Stephen Cope on a revolutionary way of living life that will open your heart
- Posture clinics and YES (Yoga | Education | Service) talks
- An evening of storytelling with Yoganand Michael Carroll, Dean of the Kripalu School of Yoga, who vividly brings to life the teachings of the ancient yogic texts, infusing them with new meaning and relevance.

Align mind, body, spirit, and heart—and connect with a community of fellow teachers dedicated to transforming the world through the wisdom and practice of yoga.

See the Kripalu website for workshop descriptions, schedules, and presenter information.

FIND OUT MORE kripalu.org/teachersconference



Stephen
Cope



Todd
Norian



Yoganand
Michael
Carroll



Sudha
Carolyn
Lundeen



Sat Bir S.
Khalsa



Lee Albert



Richard
Faulds
(Shobhan)



Erin
Casperson



Michelle
Dalbec



Allison
Gemmel
Laframboise



Micah
Mortali



Cat Pacini



Marlysa
Sullivan



Andrew
Tanner

