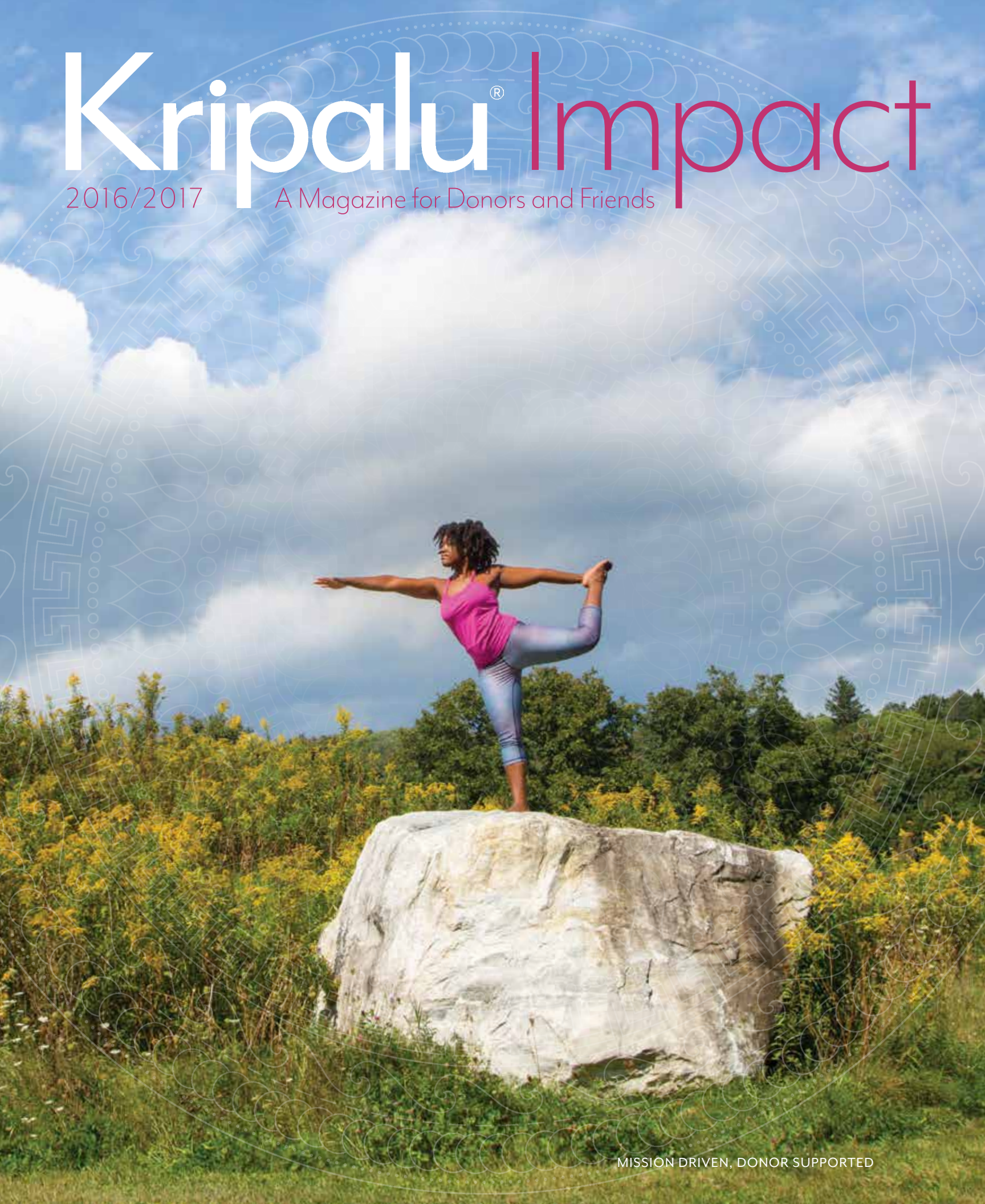


Kripalu® Impact

2016/2017

A Magazine for Donors and Friends



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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. To find out more about Kripalu's mission, please visit kripalu.org.

Impact is Kripalu's annual magazine for donors and friends.

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Development team: Elizabeth Burnett, Sarah Carpenter, Stephen Cope, Jenna Larkin, Britta-Lena Lasko

Editorial team: Jonathan Ambar, Lisa Pletzer, Ashley Winseck, Tresca Weinstein

Designers: Andreas Engel, Derek Hansen

Photography: Emily Beaulieu, Gregory Cherin, Paul Conrath, Marc Gordon, Derek Hansen, Carrie Owens, Charlie Pappas, Kristin Teig, Bill Tipper

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Kripalu
Center for Yoga & Health

PO Box 309, Stockbridge, MA 01262-0309
413.448.3400

kripalu.org

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Dear friends,

Outside my window, the colors around the Stockbridge Bowl are changing as autumn arrives in the Berkshires. Lately, I have been thinking a lot about transformation.

Years ago, a friend pointed out that, inside our bodies, our cells are constantly dividing and reconstituting. At the cellular level, we are all changing at every moment. There is no stasis. There is always movement, fluctuation, flow. Yoga teaches us to observe change without judgment; Ayurveda teaches us to learn from nature and change with the seasons.

As a not-for-profit educational organization, Kripalu is all about transformation. Through retreat, practice, learning, and healing, we seek to provide a place where our guests—50,000 each year—can more fully realize their potential and make positive change in the world.

Importantly, transformation is something we do together. It starts with the individual and is realized as a collective. When you come to Kripalu, you become part of the positive change we seek to make in the world. By being a guest, you fuel our social impact.

When you give a gift, you make a direct investment in Kripalu's work to create a more awakened, compassionate, and connected world. We do this by giving scholarships and grants to "multipliers"—people who come to the retreat center to learn deeply in our schools of yoga, Ayurveda, and yoga therapy, and then take these tools out into the world. We do this by providing evidence-based programs in yoga and mindfulness to frontline staff at some of our most essential social institutions—including schools, social services agencies, health-care organizations, corrections facilities, and others—to promote resilience and prevent burnout. We do this by maintaining a retreat center in the Berkshires that is always a home for education, personal transformation, peace, and wellness.

Organizations are living, breathing entities; they change as well. With more than 450 staff dedicated to serving guests along their journey, Kripalu is always evolving. In August, we said goodbye to CEO David Lipsius, who set Kripalu on a five-year path to transformation, and welcomed new CEO Barbara Vacarr, who will complete this strategy and launch our next one. In these pages, we offer you the chance to hear from our new leader, learn more about our social impact, and rediscover Kripalu at this moment in our evolution.

We honor your transformation, and we thank you for being part of ours. We hope you will be back to see us soon.

Warmly,



Elizabeth Burnett
Vice President of Development





Strengthening the Core

A CONVERSATION WITH BARBARA VACARR

Barbara Vacarr, PhD, who became Kripalu's CEO in August, is a psychologist, an adult educator, and the former president and CEO of Goddard College in Vermont. She also served as the founding director of the PhD in Adult Learning program at Lesley University, where she developed and led degree programs in adult education, human development and mental-health counseling, and organizational leadership. As an ambassador of progressive education with audiences around the world, Barbara was named one of 50 "Influencers in Aging in America" in 2015, by PBS's Next Avenue. She has spent almost 30 years developing programs that support adult and non-traditional students to grow and transform, with the goal of learning what creates meaningful change in the world.

Elizabeth Burnett, Kripalu's Vice President of Development, spoke with Barbara about Kripalu's social impact, the role of self-exploration in changing the world, and where Kripalu's strategic plan will take us next.

“My greatest interest during my time in higher education was in looking at learning as a transformative process. That is exactly what happens here. Kripalu is about the process of learning even more than the outcome of that learning.”

ELIZABETH BURNETT What drew you to Kripalu as the next chapter in your career?

BARBARA VACARR In everything I’ve ever done, regardless of the organization, I have worked for a mission that is about changing the world. My work has always been about developing change agents. From the time I was little, there was a part of me that wanted to heal my family and heal the world—I was very connected to recognizing the places where there was pain and wanting to make them whole. I think it probably comes from living in a family of Holocaust survivors. Throughout my life, beginning when I was a young girl, I’ve had this vision that, if you could get people to breathe together, they would love each other, and that’s how we would change the world. So here I am in a place where we do a lot of breathing! This really feels like my dharma. Everything that I have been working toward, personally and professionally, has brought me here. My greatest aspiration here is to utilize and hone the lessons that have come out of all of my experiences—as a professor, an administrator, a therapist, a college president—to be a conscious leader.

People often ask me what it’s like to leave higher education to come to Kripalu. I don’t feel that I’ve left higher education. Kripalu is higher education—it’s *higher* education! This is what education needs to be. I’m a developmental psychologist by training, so I see learning as development, as evolution. My greatest interest during my time in higher education was in looking at learning as a transformative process. That is exactly what happens here. Kripalu is about the process of learning even more than the outcome of that learning. How do we take people through a process of growth, development, and evolution? That’s the centerpiece of “higher” education.

EB You’ve come to Kripalu after a career that encompassed both higher education and mental health, two arenas that are devoted to transformation and expanding consciousness. How does yoga education compare to these two worlds?

BV For the most part, I’ve been in the world of experiential education. I have been an advocate for experiential education, because the experience is what transforms. Sitting in a classroom and reading

a book does not transform; one must have the experience. That’s the real difference: Traditional approaches to education fill the mind with information but, if it’s a process of reflection that’s disconnected from experience, learning won’t happen, transformation won’t happen. My work in higher education has been in adult learning, and the theory of adult learning is all about connecting with one’s experience. How do you create learning in which theory connects to experience and, out of that, one constructs new knowledge?

EB How would you define the concept of consciousness, and what do you see as the path toward expanding consciousness, at both the individual and societal levels?

BV When I think about consciousness, I think about awakening and connecting. Consciousness is about recognizing the unity that underlies everything, and also recognizing the multiplicity of expressions of that unity, and being able to hold those things at the same time. We live in a world that struggles with multiplicity and ends up seeing things in a very dualistic or binary way—this and that, us and them—and can’t hold that idea of unity and multiplicity existing together.

I grew up in a world where the separation between “us” and “them” was so real, and I believe that leads to destruction. I dreamed of a world where people could recognize that the boundaries of our skin don’t make us “us” and “them,” that something unites us that goes beyond those boundaries. And, at the same time, we’re not all the same expressions of that unity. How can we awaken to both of those realities? That, to me, is consciousness.

EB How does this translate to a guest’s experience at Kripalu?

BV I see the transformative process that happens here, of deepening one’s relationship to self, as a pathway to recognizing our interconnections. The vehicle for awakening to unity is always through a deeper connection to self. Self-compassion has to come before we can be truly compassionate with others. What I would hope for our guests—whether they’re here for the first time or seasoned yoga teachers—is that they are invited to explore that deeper relationship with self, and that it inspires them to take that into the world, which then expands consciousness at a societal level.

EB Kripalu is a retreat center, but increasingly, as we see the impact that our programs and outreach are having on the world, we are a social impact organization. How do we hold both identities?

BV I actually don’t see it as difficult to hold both. For me, the retreat is about the self-exploration—which is hopefully not going to stop at self-exploration, but is going to lead to something more. The retreat provides experiences that lead people to see differently, to be differently, to act differently, to think of the world differently. I know from my own experiences that the noise of the world makes it very hard to see that in a daily way; very often, in order to be able to be in the world in a conscious way, removing yourself from the world is really important. Then you’re able to come back into the world and be there in a different way. The retreat experience serves the social impact mission in a way that nothing else can.

EB You’ve come to Kripalu at the point where we are three years into a five-year strategic plan. What are your thoughts on the strategy and how it will inform your time here?

BV A tremendous amount of work has been done in the past three years. I see the next phase as strengthening the core of the organism, strengthening the focus on yoga as the vehicle through which Kripalu offers the preeminent education that heals mind, body, and soul—the vehicle through which we help heal

2016 Hanser Award Supports Research Studying Yoga’s Impact on Anxiety in Children and Adolescents



Lindy Weaver, PhD, OTR/L, a clinical faculty member at the Ohio State University School of Health and Rehabilitation Sciences, is the recipient of the 2016 Samuel B. Hanser

Visionary Award. The \$10,000 award will fund a pilot study, titled “Yoga for Anxiety Reduction in Children and Adolescents: A Mixed-Methods Effectiveness Study,” which aims to understand the impact of yoga on the psychology, physiology, and daily living skills of youth experiencing anxiety. This study will establish the effectiveness of a yoga-based approach to managing anxiety, and examine yoga’s role in school-based mental-health treatment.

The study will compare a controlled trial of students receiving a yoga intervention with an exercise control group. Using an innovative study design, the researchers aim to collect and analyze quantitative and qualitative data from the students, their parents, and their teachers, providing a 360-degree perspective. In addition to collecting measures of anxiety, self-efficacy, daily function, and stress, the researchers will measure changes in students’ salivary alpha-amylase levels, a biomarker of activity in the autonomic nervous system.

Administered by the Kripalu Institute for Extraordinary Living, the Hanser Award is the first grant targeted specifically to advance innovations in yoga research, furthering the goal of making yoga more accessible and accepted throughout society as a means for creating health and well-being. The award honors the spirit and vision of Samuel B. Hanser, a practitioner of the healing arts, who believed that every person holds the wisdom and power to lead a happy and healthy life.

“In order to be able to be in the world in a conscious way, removing yourself from the world is really important. Then you’re able to come back into the world and be there in a different way. The retreat experience serves the social impact mission in a way that nothing else can.”



not only individuals, but also society. The strategy has a vision: education to change the world, education for social impact.

When I first looked at the strategic plan, I thought of the book *Zen and the Art of Archery*, by Eugen Herrigel. He tells the story of how he traveled to Japan to study with a Zen archery master, and the master had no interest in teaching him to hit the target. What he wants to teach him instead is how to effortlessly let go of the bowstring. Ultimately, what Herrigel learns is to be so present, so connected to his core, that the effortless letting go of the bowstring allows the arrow to hit the target. In order for Kripalu to effortlessly let go of the bowstring and hit the target, the “bow”—the organization—has to be solid, stable, and well crafted. And the target, of course, is changing the world, having a world that mirrors the best of what happens here, a world in which we understand the unity and the multiplicity of its expressions, and we are in right alignment with ourselves and one another.

EB From your perspective, what is the potential of the Kripalu Institute for Extraordinary Living and specifically the Kripalu Approach to Extraordinary Living immersion program for frontline providers?

BV For me, this is the jewel in the crown. It’s where retreat and social impact come together. I see this as what Kripalu has been about from the very beginning. It’s exactly what I’ve been talking about: How do you take the process of yoga as the vehicle of self-exploration out into the world, in a way that it actually changes the world? This program, for me, is that vehicle. We’re measuring the outcome of the program with our research partners, and looking at where in our society we can use this self-exploration process to transform these organizations, these institutions, these systems that are in tremendous need of transforming. I see this as the centerpiece of Kripalu’s future. We are empowering change agents to go out into the world as leaders. *[For more on the Kripalu Approach program, see page 8.]*

EB Kripalu gives half a million donors in scholarships annually to our Kripalu Schools trainings and to our transformative programming. What do you see as the role of scholarships here?

BV If you look at nature, biodiversity is what creates health. Scholarships are our biodiversity. It’s absolutely essential to open Kripalu’s doors to people who might never get here otherwise.

EB Since I started working here a little over a year ago, I’ve been struck by how many people don’t know that Kripalu is a not-for-profit organization. What does it mean that we are a not-for-profit, and what difference does it make?

BV It makes a huge difference, on multiple levels, in that the mission is ultimately why we’re here. We can’t survive unless people see their role as serving the mission. We focus on service to guests, but it has to be a mutual relationship. That relationship is at the heart of every non-profit that’s about changing the world. We must be committed to serving them, and they are committed to giving back—in multiple ways, not just financially. Coming here isn’t just a transactional relationship; it’s about a commitment on both sides to the survival of this organization, to all of us sharing stewardship of this work.

The word “philanthropy” means “the love of humankind.” When I think about that kind of love, I think about my five grandchildren. My caring for the well-being of those five souls pushes me beyond my ordinary ability to give. I would give everything in order for them to flourish. I think about philanthropy the same way. When you have that kind of love and commitment to a mission, to the well-being of the soul of the organization, if you will, it pushes you to want to give beyond your normal way of giving, because you care so deeply about that mission and feel so connected to it. Those organizations—those children—that have that kind of caring and love surrounding them, from many different people, are the ones that flourish. ■





One Breath at a Time

Now in its third year, the Kripalu Approach to Extraordinary Living program is catalyzing transformation that begins on the yoga mat and reaches far beyond its edges.

This is what the multiplier effect looks like in action: Denise Main, a family services director at Sunrise Family Resource Center in Vermont, comes to the retreat center to attend the Kripalu Approach to Extraordinary Living program—five days of experiential learning built around a curriculum of practical, user-friendly, yoga-based tools. Back at work, Denise incorporates the breathing and self-regulation practices she learned at Kripalu into Sunrise’s programs for parents, delivered at elementary schools and typically attended by teen mothers and families from poverty-stricken neighborhoods. In programs enhanced with Kripalu Approach content, called “Riding the Wave of Parenting” and “Staying Calm When Your Child Cannot,” Denise sees participants grasping and integrating the information right away. “Parents immediately pick up on and use the concepts and language,” she says. The next step Denise doesn’t see, but she hears about it: how those parents use the information to make positive changes in the way they relate to their children.

That’s just one example of how this groundbreaking initiative—which is supported by Kripalu donors—translates the power of yoga from a single mat to a hundred homes. The Kripalu Approach program is yielding dozens of similar stories. Staff members at Woodside Juvenile Rehabilitation Center in Vermont are integrating yoga into their everyday protocol, using centering and breathing techniques with youth in crisis to successfully reduce restraint and seclusion. At Pittsfield Community Connection (PCC), in Pittsfield, Massachusetts, which works to create an alternative path for at-risk youth and violent offenders, executive director Jon Schnauber is weaving Kripalu Approach tools into PCC’s anger management program. At Berkshire Farm Center & Services for Youth in New York State, a program coordinator who attended the Kripalu Approach program has set up a mindfulness area, with a fish tank, paper for journaling, and coloring books, where youth ages 12 to 17, who are struggling with mental-health and substance use issues, can access calm and inner quiet.

Through powerful, incremental change like this, yoga-based skills—such as mindfulness, conscious breathing, and self-awareness practices—are making a real and lasting difference in the lives of people who would likely never have been exposed to them otherwise.

“The Kripalu Approach program begins on the mat with individuals, who bring their newfound skills to organizations that serve the wisdom of yoga forward

Who benefits from the Kripalu Approach?

A list of populations served by frontline professionals trained in the Kripalu Approach curriculum.

- Children overcoming abuse, neglect, addiction, and trauma, through Berkshire Farm Center & Services for Youth, across New York State
- Middle and high school students at Bronx Studio School for Writers & Artists, Bronx, New York
- Individuals and families in crisis, through Clinical and Support Options, central and western Massachusetts
- Underserved young women in New York City, through Girl Be Heard
- Homeless LGBTQ youth in New York City, through the Hetrick Martin Institute
- Developmentally and physically disabled people, through Nonotuck Resources, across Massachusetts
- Participants in community health programs, including an opioid overdose prevention program, through North Berkshire Community Coalition, North Adams, Massachusetts
- Youth criminal offenders and at-risk adolescents, through Pittsfield Community Connection, Pittsfield, Massachusetts
- High school students at Pittsfield High School, Taconic High School, Mt. Everett Regional School, and Monument Mountain Regional High School, all in western Massachusetts
- Adjudicated youth, through the Massachusetts Department of Youth Services, Boston; and at Woodside Juvenile Rehabilitation Center, Colchester, Vermont
- Teen parents living in poverty, through Sunrise Family Resource Center, Bennington, Vermont



Edi Pasalis, Director of the Kripalu Institute for Extraordinary Living.

in a multitude of ways,” says Edi Pasalis, Director of the Kripalu Institute for Extraordinary Living, which developed and evaluates the Kripalu Approach program. “The program is engaging these frontline professionals in community-oriented organizations to help realize Kripalu’s vision of an awakened, compassionate, and connected world.”

The program uses an accessible and evidence-based suite of mind-body tools to empower frontline professionals to unlock their innate capacity for stress resilience and optimal performance.

Participants gain the capacity to cultivate clarity through mindfulness practices such as meditation, mindful listening, and mindful eating; to embody calm through yogic breathing, a regular schedule inspired by Ayurvedic principles, and a whole-foods diet; and to deepen connection to themselves and their intentions through practices of gratitude, reflective listening, and loving-kindness meditation. “In just five days, participants learn to wisely and compassionately manage the body, mind, and heart in the face of professional stress and performance demands,” says Edi.

As these skills become part of their regular routine, participants shift away from the stress response and avoid burnout; they expand their ability to attend to their emotions, so that their feelings don’t hijack their goals at home or in the workplace; and they become better equipped to manage mood and energy through food choices. Along with embodying greater personal well-being, they gain the capacity to share these tools in service to others. In follow-up surveys, more than 82 percent of participants say they noticed changes in their workplace experience as a result of taking the program, and more than two-thirds report that have shared what they learned at Kripalu in the course of their work. (For more on the research underway on the Kripalu Approach program, see page 11.)

No yoga experience is required for participation in the program—many who attend have never practiced yoga, visited a retreat center, or been exposed to contemplative practices of any sort. Kripalu gives priority to organizations that support underserved adolescent and adult populations, and offers the program free of charge to frontline providers, through a co-investment of Kripalu and its donors. These organizational partners, located across New England and New York, serve a wide range of at-risk individuals, including LGBTQ adolescents who, after being shunned by their families, are sleeping on the streets of New York City; adjudicated youth convicted of serious crimes, including murder; former gang members and violent offenders who are struggling to break the cycle of poverty and opioid addiction; intellectually and physically disabled adults who live with a caregiver, as their families are not capable of providing for them; and teen parents who are being fast-tracked into the adult work of providing and caring for their infants. (For an expanded list, see the sidebar at left.) Recognizing the importance of helping their staff learn how to be resilient and avoid burnout, these organizations designate their employees’ time at Kripalu as paid professional development.

Since its launch in July 2014, the Kripalu Approach program has been delivered at the retreat center six times, and has directly impacted 145 individuals—129 adults and 16 adolescents, who attended a version of the Kripalu Approach adapted for teens. But those numbers don’t begin to capture the breadth of the program’s impact. “The multiplier effect that occurs when these individuals return to their organizations and communities is vast and impossible to measure,” Edi says. “This program has the potential to create a ripple effect of enormous magnitude. What we are seeing now is just the beginning.” ■

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Scientific Validation of the Kripalu Approach to Extraordinary Living

Kripalu rigorously and scientifically measures its mission impact. Advisors for the study are Sat Bir S. Khalsa, PhD, Kripalu’s Research Director and assistant professor of medicine at Harvard Medical School at Brigham and Women’s Hospital; and Jeff Dusek, PhD, director of research at Penny George Institute at Allina Health. With this study, the Kripalu Institute for Extraordinary Living has established concrete evidence that the Kripalu Approach to Extraordinary Living program delivers on Kripalu’s mission to empower individuals and communities to realize their full potential through the transformative wisdom and practice of yoga.

PRELIMINARY RESEARCH FINDINGS

Kripalu’s research team began collecting data with the March 2015 iteration of the Kripalu Approach program, and continued data collection throughout 2016. Preliminary results have been presented in 2016 during poster sessions at the International Congress of Integrative Medicine and Health, in Las Vegas, Nevada, and at the Symposium on Yoga Research, held at Kripalu.

Data is collected online at three time points: just prior to arrival, in the days following the program, and approximately two months after the program. Additionally, participants are invited to complete a qualitative interview approximately three months following program completion.

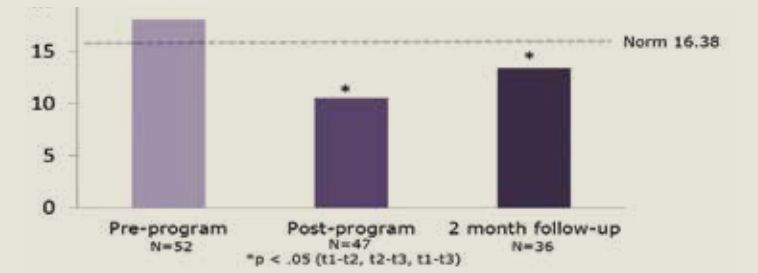
Participant engagement in the research process has been high, and preliminary results are very promising. Post-program, there are significant increases in participants’ psychological empowerment, mindfulness, positivity, vitality, and resilience. There is also significant improvement in exercise duration, perceived sleep quality, and fruit and vegetable servings consumed. Accordingly, negativity and stress decrease after attending the program. At the two-month follow-up, levels of psychological empowerment, mindfulness, vitality, exercise duration, perceived sleep quality, and fruit and vegetable intake remain significantly improved, compared with pre-program levels, while resilience increases relative to both pre- and post-program levels.

“Our research shows that participants are acquiring yoga skills appropriately, that they are continuing to actively apply them on a regular basis, and that this application has made changes in their day-to-day lives over the long term,” says Sat Bir.

Post-program, 93 percent intend to integrate yoga-based practices, skills, and concepts learned at Kripalu into their daily lifestyle. Questionnaires show that they are in fact putting the skills acquired during the program into practice. Eighty-two percent of participants who completed the two-month follow-up surveys have observed positive shifts in their workplace experience as a result of being introduced to mind-body practices in the program. This evidence is indicative of the multiplier effect taking root in organizations.

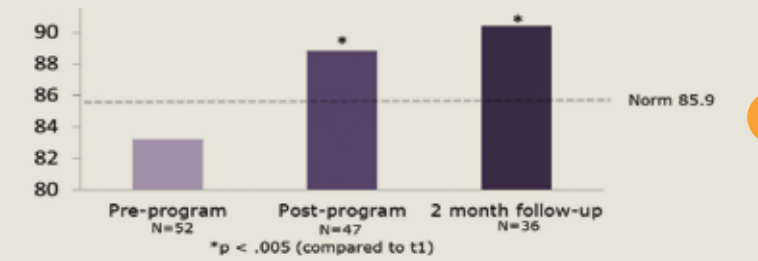
PERCEIVED STRESS

Before arriving at Kripalu, study participants’ perceived stress is above the norm of the general population, indicative of the high level of stress they experience in their professional and personal lives. Perceived stress decreases significantly post-program. While perceived stress increases slightly at the two-month follow-up in comparison to post-program, it is still significantly reduced compared to the pre-program level.



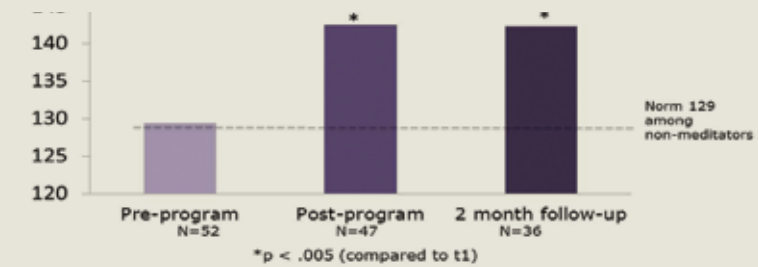
RESILIENCE

Participants’ resilience increases significantly from pre-program to post-program. Not only does resilience persist, it has increased at the two-month follow-up, relative to both pre-program and post-program levels.



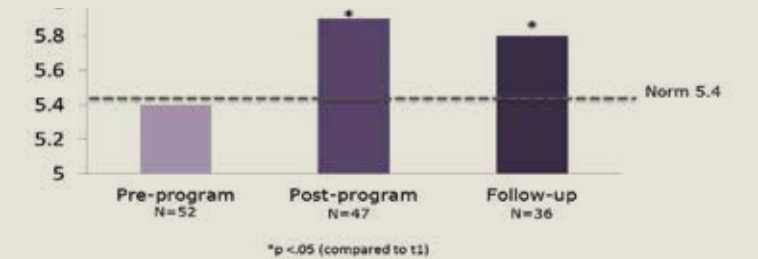
MINDFULNESS

Participants’ mindfulness score pre-program is very close to that of the general population. Mindfulness increases substantially post-program compared with pre-program levels, and that increase is sustained at the two-month follow-up.



PSYCHOLOGICAL EMPOWERMENT

Participants’ level of empowerment pre-program is on par with the norm; post-program, empowerment is significantly improved. At the two-month follow-up, empowerment continues to be significantly improved compared with pre-program levels.





KRIPALU MOVES
TOWARD A VISION OF
CONNECTION AND
INCLUSIVITY

In Pursuit of a More Perfect Union

Yoga means “union”—to join or unite. Kripalu means “compassion,” defined as “sympathetic consciousness of others’ distress together with a desire to alleviate it.” Compassionate connection—with self and others—is at the heart of Kripalu Yoga philosophy and practice.

“Swami Kripalu taught that the highest spiritual attainment is reflected in the maxim *Vasudeva Khatumbhakam*, which means *The Whole World Is One Family*,” Richard Faulds (Shobhan) writes in *Kripalu Yoga: A Guide to Practice On and Off the Mat*. “To realize this truth for ourselves, Swami Kripalu gave some simple advice: *Practice spiritual disciplines, love your family with a pure heart, and selflessly serve your community, nation, and the world.*”

This elegant, powerful guidance underlies Kripalu's vision of an awakened, compassionate, and connected world. But when we superimpose that vision against the reality around us, the disparity is acute. Division and exclusion exist not just in our educational system, in our political climate, and in urban neighborhoods threatened by violence, but also in yoga studios and retreat centers across the United States, where very often the faces are the same color and only one language is spoken. For many visitors, Kripalu serves as an enclave, a place to take time out from the "real world"—yet a social impact organization has a responsibility not just to provide respite, but also to create change from within and to reach outside its walls at this tumultuous time in the history of American race relations.

"I believe we're at an inflexion point societally," says Kripalu CEO Barbara Vacarr. "What's happening on campuses now, what's happening in police departments and in communities, is much like what happened during the Civil Rights movement. How might Kripalu consciously lead at this point in time? What's the work that has to be done? Those are the questions that Kripalu leadership needs to take on."

NURTURING THE TEACHERS

Perhaps the most powerful tool that Kripalu has at its disposal for promoting inclusivity and societal change is its School of Yoga. In 2016, 389 yoga teachers were trained at Kripalu (and another 382 pursued advanced training), returning home equipped to share the practice with their

communities—from Miami to Los Angeles, from New York City to New Orleans. Kripalu awards nearly \$374,000 annually in scholarships for Schools trainings, and has earmarked a specific, donor-supported scholarship fund, the **Ganesha Fund**—named for the Hindu god Ganesha, the "remover of obstacles"—for people of color who wish to attend trainings.

This spring, the School of Yoga collaborated with Miami-based yoga instructor Rina Jakubowicz to develop and deliver the first 200-hour yoga teacher training in the United States taught entirely in Spanish. (Students will return in the fall for the second half of the training.) "Every one of them is there because they want to give yoga back to their community," Rina says. "It's about the service they're going to be offering." She says the most vital component in creating inclusivity in yoga is education: "Yoga in Spanish today in the US is where yoga in English was in the US 15 years ago," she says. "We're now educating [the Spanish-speaking] population that yoga is beneficial, and that it's not a religion. Kripalu took a big step with the yoga teacher training, and we need to continue building on that."

Kripalu's grant programs for Schools alumni, supported in large part by donors, aim to provide continued support for graduates who are called to take yoga to those who would not otherwise experience the practice. Kripalu's **Teaching for Diversity (TFD)** program awards seed funding for yoga classes offered to

Rina Jakubowicz, standing, with students in the Kripalu School of Yoga's Spanish-language yoga teacher training this spring.



underserved populations; groups served by this year's TFD recipients include (among many others) Latino girls and their parents in East Harlem, tenants in subsidized housing in California, teenagers in Bedford-Stuyvesant, residents of the predominantly African-American Central City neighborhood of New Orleans, female refugees in Maine, and elementary and middle school students on a Lakota reservation in South Dakota. Through the **Rachel Greene Memorial Fund**, established in memory of yoga teacher Rachel Greene, yoga teachers who wish to bring yoga to Title I schools are awarded scholarships to attend trainings equipping them to create and deliver such programs.

The Kripalu Approach to Extraordinary Living program is also reaching diverse and underserved populations, by providing a yoga-based curriculum for self-care and self-regulation to frontline providers in schools and social services agencies—who share these skills with the children, teens, adults, and families they work with. (For more on the program, see page 8.)

HOLDING SPACE

Maya Breuer, a Kripalu Yoga teacher and a former member of the Kripalu Board of Trustees, has been a voice for diversity and inclusion at Kripalu since the 1980s. She created the annual Yoga Retreat for Women of Color™ at Kripalu, which is now in its twelfth year. In 2008, Maya and Kripalu Yoga teacher Jana Long founded the Black Yoga Teachers Alliance (BYTA); in August, Kripalu hosted 115 teachers for the BYTA Inaugural Conference and Retreat. "So many black teachers are working in isolation," Jana says. "For many of them, this was the first time they've been able to be together, to share stories, to learn from each other what's working."

At the conference, Maya and Jana launched Yoga as a Peace Practice, an initiative that will work in collaboration with community-based nonprofits to address violence and abuse in urban communities, using strategies based in yoga, meditation, Ayurveda, communication building, and integrative self-care. "If you talk to any yoga teacher, everybody has experienced how yoga has transformed them, and they want to share it," Jana says. "Their own direct experience has transformed their lives for the better—they have better health, clarity, peace of mind, elevated spirit. If they can share this in places where people are not accessing it, it's going to make a difference."

Even as they work to diversify the demographics of yoga, Maya, Jana, and Rina all stress how important it is to avoid categorizing "black yoga teachers" or "Spanish-speaking yoga teachers" as homogenous groups; the goal is not to ignore cultural, ethnic, religious, or economic differences, but rather to strive for greater cohesion while recognizing individual experiences and identities. Barbara Vacarr describes this as "holding unity and multiplicity at the same time." She says, "Making room in our organization for a multiplicity of values is a challenge for Kripalu, as it is for all mission-based organizations. There's internal work to be done within an organization, as there is within an individual, in order to be able to bridge ideas of 'us' and 'them.'"

A ROAD MAP FOR TRANSFORMATION

For societies, organizations, and individuals, moving from conditioned prejudices to a mind-set of understanding and acceptance requires a willingness to look within—to practice the compassionate self-observation that is a primary tenet of Kripalu Yoga. "We all need to look at ourselves, to step back from our conditioning, and the tools for doing that are inherent in yoga practice," Jana says.

Yoga holds within it the means necessary to shift people's inner lives and relationships in ways that can expand the discussion, create inclusivity, and foster global change. "At Kripalu Center ... we have seen firsthand [the power of yoga] to tear down the walls that separate us from ourselves and others," Shobhan writes. "The healing and growth that result empower us to play our parts in establishing the extraordinary culture and conditions to heal our world."

Sometimes transformation comes in leaps and bounds, but mostly it evolves through a series of small, incremental steps. "It's going to take time," Rina says. "People's habits and patterns are so ingrained and deeply seated. We have to be willing to have those hard conversations, to raise awareness without creating alienation. It's about finding the unifying component, which is the yoga."

In Maya's words, "Yoga is the practice that opens its arms to all. It doesn't matter where you come from, how you were raised, what you own or don't own; yoga is an invitation to celebrate your own experience." ■

OM AWAY FROM HOME

A myriad of tiny, tangible things add up to create the Kripalu Experience.

Many people say that coming to Kripalu is like coming home. From the moment they arrive to the moment they depart, so many of their needs are met, allowing them to dive deep into transformative practices. Kripalu is able to create this nourishing environment thanks to the many departments dedicated to creating a welcoming and comfortable atmosphere, from our grounds crew to our bakers to our Kripalu Schools and R&R Retreat faculty. The generous support of our donors enables us to supply the resources that enhance our guests' well-being during their time with us. Here are a few fun facts that illustrate just how much goes into creating the Kripalu Experience.

16

How many cups of sesame, Ayurvedic, and aromatherapy **oil** are used weekly in the Healing Arts department?

165

How many **sunflowers** were planted around campus this past summer?

More than 5,000



How many **yoga classes** does Kripalu offer each year?

More than 2,600

How many **maple trees** were tapped on the Kripalu property in 2016?

203,
producing nearly 100 gallons of organic maple syrup

How many varieties of **cookies** does the Kripalu Bakery make? **6**

- Chocolate Chip
- Gluten-Free Chocolate Chip
- Rhapsody in Orange
- Oatmeal Raisin
- OMG Chocolate Cherry Chunk
- Peanut Butter



How many pounds of **broccoli** does the Kripalu Kitchen serve each year?

13,680

How many environmentally friendly **lightbulbs** were installed in the Shadowbrook building in 2016?

More than 500



The Happiness of an

The other day, my good buddy Pete admired a string of mala beads I was wearing around my wrist. “I love those beads,” he said, and an impulse arose within me—an impulse toward generosity. I took the mala off and gave it to him. Pete was flabbergasted, a little embarrassed. He hadn’t meant to ask for them. “No, Pete,” I countered. “You don’t understand. I want to give

them to you. It makes me happy for you to have them.” I still feel the happiness of that moment, even as I sit here writing this. And Pete tells me that he feels it, too. The Buddha taught about this experience. He said to his best friend, Ananda, “If you knew the power of generosity to create happiness, you would never sit down to a meal without sharing it.”

Open Hand

by Stephen Cope

Have you ever wondered why it is, precisely, that acts of generosity create such happiness?

I think it is because they are outward and visible signs of our true nature—of our true condition as human beings. We are intensely interdependent beings—even though we seldom acknowledge this truth. We all live on the same razor’s edge of vulnerability, of need. We’re in the very same boat. We’re contingent beings in every way—from birth to death.

All the great yoga scriptures say this quite clearly. At the very end of the path of classical yoga comes a sublime realization which the scriptures call “samapatti,” or “coalescence.” This is the deep realization that we human beings are all “made of the same stuff.” That is exactly how the scriptures put it. We are made of the same stuff. We are all exactly alike inside in every way that really counts. The Bhagavad Gita—another great yoga scripture—calls this “the vision of sameness.” We’re related. We’re all one family.

Sometimes we need to be reminded of who we really are. We need to be reminded of our true nature. Of our true interdependence. Of our *familial* relationship with all other beings. And nothing reminds us more vividly of this than an open hand—the giving of a gift, small or large; the giving of time, of compassion; of food or clothing or shelter; or simply gifts of our love. What reminds us of our true contingency more vividly than an act of generosity?

We are not alone on this planet. We are connected by invisible filaments to every other being that is here—from the smallest insect to the mightiest, most complex human: connected. When we feel that connection intensely, we cannot help but open our hands and our hearts to give.

My grandfather taught me that acts of generosity do not have to be big and grand. Small daily acts of generosity cumulate into great happiness. On the day I was born, my grandfather—Oliver Frisbie Crothers—began to put fifty cents a week into an account for my college tuition. By the time I was ready to receive this gift—at age 18 and heading off to Massachusetts to college—it had grown quite a bit. With the magic of compounding interest, Gramp had given me a sizeable and important gift. I wept when he told the story of how he had raised it—fifty-cent piece by fifty-cent piece.

My grandfather was not a rich man. But he was rich in love and human consideration. To this day, I think of Gramp as one of my greatest benefactors. Small daily acts of love were

his specialty. Acts of generosity are cumulative—just like compound interest.

Here is another remarkable fact about generosity: Acts of generosity are *twice blessed*. They bless the one who gives and the one who receives. This is, of course, precisely what Shakespeare wrote about acts of mercy—which are, indeed, acts of generosity, too, aren’t they? “The quality of mercy is not strained,” he wrote in *The Merchant of Venice*.

*The quality of mercy is not strain’d,
It droppeth as the gentle rain from heaven
Upon the place beneath: it is twice blest;
It blesseth him that gives and him that takes*



Almost 30 years ago, I was attending my annual 10-day meditation retreat with Sharon Salzberg and Joseph Goldstein. Sharon, a wonderful Buddhist teacher whom I had already come to revere as a major figure in my life, was teaching the group about attachment and generosity. She was teaching from the deep well of her own life stories. I’ll never forget the moment. She told us a vivid story of a challenge she had accepted from her own teacher quite a few years earlier.

Here was the challenge her teacher had laid at her feet: When you feel the impulse toward generosity, follow it. Listen to it. Act on it, right away. No need to think too hard about it. (Even if you feel that tinge of grasping begin to color your mind briefly, go ahead and act. Open your hand. Release your gift to your friend, or into the universe. Go ahead. Be generous.)

I remember vividly thinking, yes! I’m accepting that challenge. Something deep inside me recognized it as one I needed and wanted.

Sharon was right. Very few practices have brought me more joy, more happiness, or a greater sense of goodwill—toward others and, just as importantly, toward myself. The challenge to embrace generosity has proved to be one of the most fruitful of my life. ■



Stephen Cope, MSW, is a psychotherapist, Kripalu Yoga teacher, Kripalu Scholar-in-Residence, and the founder and former Director of the Kripalu Institute for Extraordinary Living. He is a best-selling author whose new book, *Soul Friends: The Transforming Power of Deep Human Connections*, will be released in 2017.

Annual Report

Kripalu Center for Yoga & Health practices good stewardship with all funds entrusted to its mission of empowering people and communities to realize their full potential through the transformative wisdom and practice of yoga.

REVENUE

Kripalu is a tax-exempt 501(c)(3) nonprofit corporation, with 97% of our revenue coming directly from educational programs, retreats, seminars, Healing Arts services, Kripalu Shop sales, and contributions.

Total revenue in 2015 was \$36.2 million, of which \$30 million was from programs and \$3.2 million was from the Kripalu Schools. Healing Arts services added \$2.7 million to total revenue. Contributions from individuals and foundations totaled \$1.35 million. The Kripalu Shop serves in-house guests by providing an inventory of books and products that support the educational experience offered in Kripalu's programs, workshops, and retreats. The Shop's revenue was \$3.9 million. Also included in revenue were \$260,000 of membership dues, \$542,000 of interest and dividends, and \$218,000 in other income.

EXPENSES

Kripalu classifies expenses in four primary categories: program expense, fundraising expense, management/general expense, and cost of goods sold. Total expense amounted to \$34.8 million.

PROGRAM EXPENSE

In 2015, Kripalu spent \$30.3 million on program expense, representing 87 percent of total expense.

FUNDRAISING EXPENSE

In 2015, fundraising expense totaled \$384,000, representing 1 percent of total expense.

MANAGEMENT AND GENERAL EXPENSE

Management and general expenses in 2015 totaled \$1.8 million, representing 5 percent of total expense. This includes costs of staffing (other than programming and fundraising staff), utilities, building maintenance, and other costs from day-to-day operations of the center.

COST OF GOODS SOLD

In 2015, cost of goods sold in the Kripalu Shop were \$2.2 million.

STATEMENTS OF FINANCIAL POSITION

Year ended December 31

ASSETS	2015 TOTAL	2014 TOTAL
Cash and cash equivalents	\$2,020,961	2,633,517
Investments	11,308,844	12,267,386
Receivables	143,772	165,840
Other assets	37,651,930	36,365,485
	\$ 51,125,507	51,432,228

LIABILITIES AND NET ASSETS

Total liabilities	23,643,119	24,471,478
Net assets:		
Unrestricted	25,819,938	25,198,568
Temporarily restricted	1,303,677	1,456,695
Permanently restricted	358,773	305,487
Total net assets	27,482,388	26,960,750
	\$ 51,125,507	51,432,228

These financial statements have been excerpted from an independent auditor's report, conducted by the accounting firm of Alexander, Aronson, Finning & Co., P.C. They represent the financial position of Kripalu as of December 31, 2015, in terms of activities and changes in net assets and cash flows for the year then ended.

STATEMENTS OF ACTIVITIES AND CHANGES IN NET ASSETS

Year ended December 31

REVENUES AND GAINS	2015 TOTAL	2014 TOTAL
Retreats, education, and seminars	27,190,510	26,724,014
Retail sales	3,938,356	3,939,389
Holistic therapies	2,747,945	2,734,993
Contributions and grants	1,351,374	1,381,084
Memberships	260,853	287,353
Interest and dividends	542,900	513,134
Miscellaneous income	218,073	233,620
Total support and revenues	\$ 36,250,011	35,813,587

EXPENSES

Programs	30,392,619	29,489,600
Management and general	1,839,620	1,600,842
Fundraising	384,230	439,976
Cost of goods sold	2,212,229	2,149,660
Total expenses	\$ 34,828,698	33,680,078

Change in net assets from operations **\$ 1,421,313** \$ 2,154,509

OTHER REVENUES, GAINS, AND CHANGES IN NET ASSETS

Gain on investments	(899,675)	(25,425)
Gain on sale of property and equipment	0	0
Other revenues and gains	(899,675)	(25,425)
Change in net assets	521,638	2,129,084
Net assets, beginning of year	26,960,750	24,831,666
Net assets, end of year	\$ 27,482,388	26,960,750

20

21

Kripalu in 2015, by the numbers

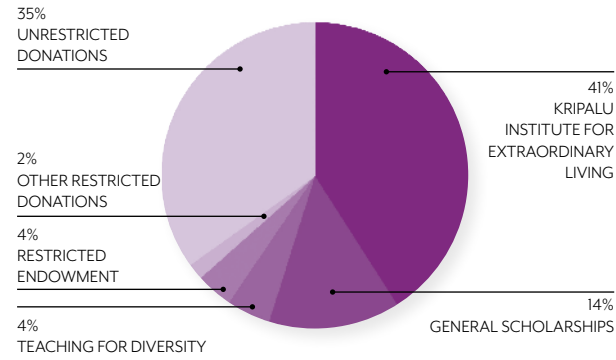
- 664 total programs offered
- 30,340 unique guests
- 626 invited presenters
- 389 graduates of 200-Hour Kripalu Yoga Teacher Training
- 49 graduates of 300-Hour Kripalu Yoga Teacher Training

- 130 graduates of the Kripalu School of Ayurveda
- \$448,915 total scholarships awarded to enroll in the Kripalu Schools or attend another Kripalu program
- 2,558 adolescents impacted by the Kripalu Yoga in the Schools program

- 42 Teaching for Diversity grants awarded to support yoga teachers delivering yoga to underserved populations
- \$67,186 total Teaching for Diversity grants awarded

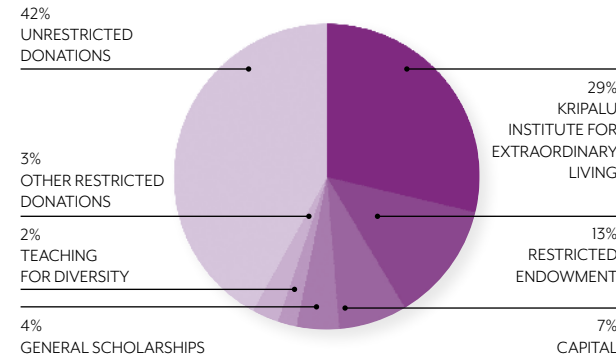
Financial Charts

DONATIONS AND SCHOLARSHIPS



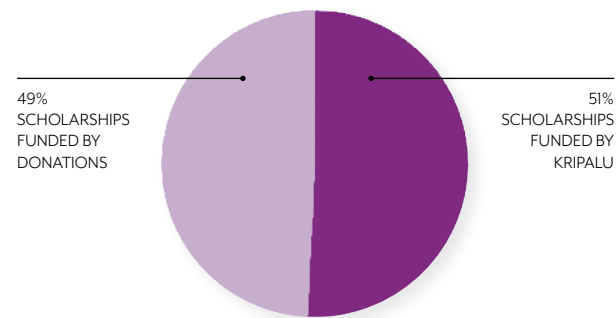
FY2015 DONATIONS BY RESTRICTION

Kripalu Institute for Extraordinary Living	\$553,916
General Scholarships	\$187,178
Teaching for Diversity	\$62,444
Restricted Endowment	\$53,286
Other restricted donations	\$23,060
Unrestricted donations	\$471,490
Total	\$1,351,374



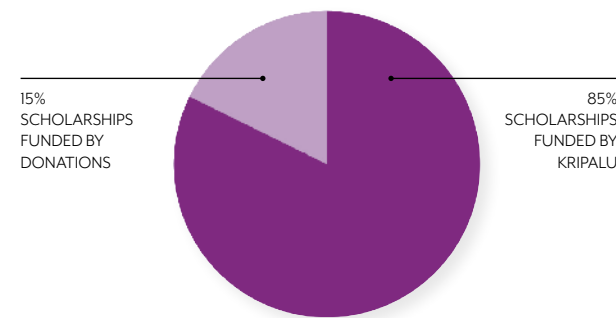
FY2014 DONATIONS BY RESTRICTION

Kripalu Institute for Extraordinary Living	\$396,537
Restricted Endowment	\$176,000
Capital	\$100,000
General Scholarships	\$62,520
Teaching for Diversity	\$27,688
Other Restricted Donations	\$38,967
Unrestricted Donations	\$579,373
Total	\$1,381,084



FY2015 SCHOLARSHIPS

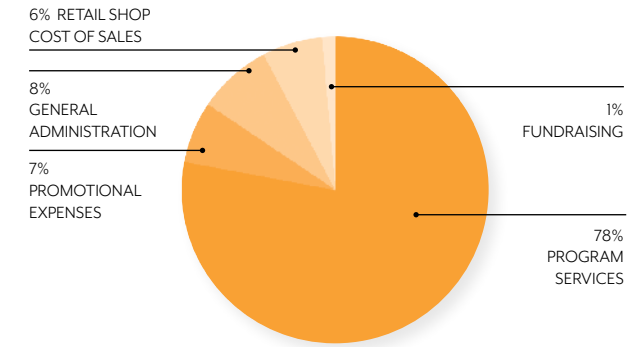
Scholarships funded by donations	\$220,949
Scholarships funded by Kripalu	\$227,966
Total	\$448,915



FY2014 SCHOLARSHIPS

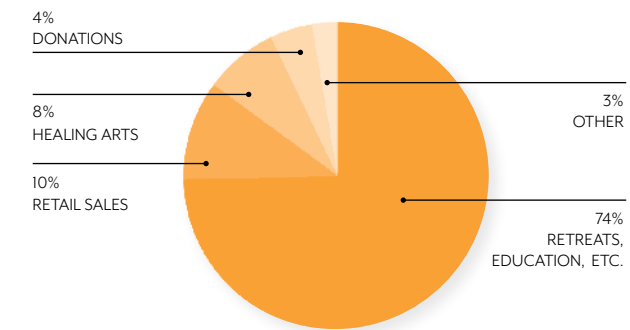
Scholarships funded by donations	\$75,584
Scholarships funded by Kripalu	\$415,155
Total	\$490,739

AUDITED FINANCIAL STATEMENTS



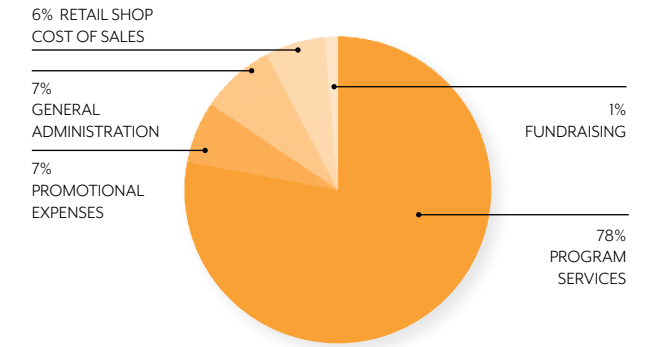
FY2015 USE OF FUNDS

Program services	\$27,930,355
Promotional expenses	\$2,462,264
General administration	\$1,839,620
Retail shop cost of sales	\$2,212,229
Fundraising	\$384,230
Total	\$34,828,698



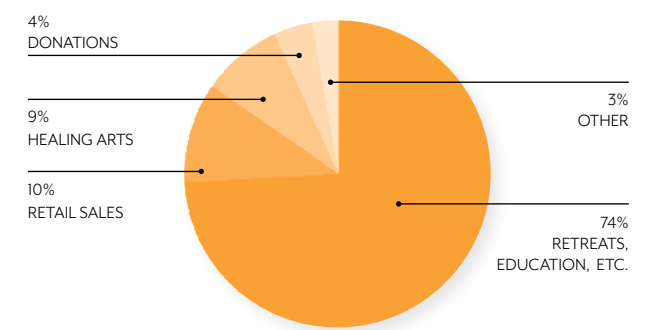
FY2013 SOURCES OF FUNDS

Retreats, education, etc.	\$27,190,510
Retail sales	\$3,938,356
Healing Arts	\$2,747,945
Donations	\$1,351,374
Other	\$1,021,826
Total	\$36,494,196



FY2014 USE OF FUNDS

Program services	\$27,253,642
Promotional expenses	\$2,235,958
General administration	\$1,600,842
Retail shop cost of sales	\$2,149,660
Fundraising	\$439,976
Total	\$33,680,078



FY2014 SOURCES OF FUNDS

Retreats, education, etc.	\$26,724,014
Retail sales	\$3,939,389
Healing Arts	\$2,734,993
Donations	\$1,381,084
Other	\$1,034,107
Total	\$35,813,587

Debra and Mike Cruzan
 Kathy Cryan-Hicks
 Patricia Cunningham
 Susan Cunningham
 Jane and Mark Cupkovic
 Christina Cutting
 Larissa D'Amato
 Ruth Sommer Dailey
 Karen Dake
 Ann Daley
 Don Diamond
 Diana Daugherty
 Patty Davis
 Liz Dawson
 John Todd Deburlo
 Jennifer Decker
 Susan Dean Dee
 Cindy Delmar
 Laura Deluca
 Tina Demarsh
 Brenda D. Demartine
 Kristin Demuzzio
 Sandra and Douglas Denninger
 Martha Desante
 Nancy and Bill Desmond
 Kristy Detwiler
 Laura Deutsch
 Amanda Devilliers
 Allison "Lex" Deyglio
 Roberta Dibisceglie
 Marilyn Didomizio
 Ronda Pretzlaff Diegel
 Carol Dietz
 Shauna Dillavou
 Stephanie Disbrow
 Shana Dittamo
 Marina Dobrynina
 Doris and Michael Doctor
 Judith Dodd
 Julie Doherty and Jay Dawes
 Deborah Dolan
 Brandon Doll
 Gretchen and Coleman Dominiak
 Mary Doner
 Maura Donlan
 Gary and Jan Donovan
 Mimi Dora
 Dallas Dorsey
 Nancy Doten
 Patti and John Dowd
 Joyce Dowdall
 Kerry Dowling
 Nicole Downing
 Karen Doyle
 Victoria Garcia Drago
 Aurora Drew and Dennis Fuchs
 Jill Drew
 Nora Drew
 Rebecca Dubinski
 Alex Dubrovsky, RN and Natalie M. Dubrovsky
 Maryanne Duffy
 Sydney Dugan
 Sandra Dunn
 Julie Dunne
 Kay Dusenbery
 Jeanne Dworetzky
 Charles Dwyer
 Stephen Edgar
 Ursula Ehrhardt
 The Eisler Family
 Annie Ellis
 Constance Englert
 Anthony Enright
 Angela Ermi
 Lee and Frank Ernenwein
 Rose Estes
 Kristin Ettinger
 Kristna Evans
 Thomas Evans
 Daphne Eviatar
 Hillary Ewing
 Shelli Ezold
 Renata Facchini
 Lester Fagen
 Angela Follow and Dan Howes
 Myra Feeney
 Penni Feiner
 Robin Feltoon
 Iris Fennell
 Nora Fenner
 Susan Fenzl
 Ted Fernald
 Jenny Quinn Fetterolf
 Sara Feudo
 Kaethe Fine
 Joann Finger
 The Estate of Judith Finkelstein
 Matthew Fischer
 Court Fisher
 Daniel Fisher
 John Fisher
 Sheila Fisher
 Vickie Fitzgerald
 John Fitzpatrick, PhD
 Elaine Flanagan
 Julia Fleet
 Barbara Flessas and Robert David
 Dallas Dorsey
 Benjamin Flood
 Daphne Foreman
 Amy Foster
 Jackie Foster
 Stephanie Francois
 Carol Freedman
 Jessie Freeman
 Stan Freeman
 Ann French
 Lisa Friedlander
 Henry Friedman
 Lauren Fulbright
 Susan Fuller, Esq.
 Wallis Gaillard

Kevin and Stacy Gale
 Dara and Charles Gall
 Christa Gallopoulos
 Al Gandolfo
 Irene Ganginis
 Shawn and Nina Garber
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 Sandy Garcia
 Carmela Garcone
 Joan L. Garfinkel
 Janice and Frank Garofalo
 Patricia Garrigan
 Amanda Garrison
 Joanne Gary
 Emilie Gaulin
 Kristina Hansen
 Lisa Hanson
 Julie Gemerek
 Joyce Generoso
 Nicholas Genova
 Sue and David Geoghegan
 Charles George
 Christine Gerber
 William Gerbracht and Lyle Gerbracht
 Rona Gertz
 Kristy Gleslain
 Helene Gibbens
 Beth Gibbs
 Sonja Gibson
 Joanne Giganti
 Dinah Gilburd
 Susan Fenzl
 Ted Fernald
 Jenny Quinn Fetterolf
 Sara Feudo
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 John Haddock
 Kirstin Haggard
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 Mark Hall
 Marian Hollowell
 Nicole Halperin
 Roberta Halpern
 Bonnie Halvorson-Bourgeois
 Annie Ellis
 Constance Englert
 Anthony Enright
 Angela Ermi
 Lee and Frank Ernenwein
 Rose Estes
 Kristin Ettinger
 Kristna Evans
 Thomas Evans
 Daphne Eviatar
 Hillary Ewing
 Shelli Ezold
 Renata Facchini
 Lester Fagen
 Angela Follow and Dan Howes
 Myra Feeney
 Penni Feiner
 Robin Feltoon
 Iris Fennell
 Nora Fenner
 Susan Fenzl
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 Carol Freedman
 Jessie Freeman
 Stan Freeman
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 Henry Friedman
 Lauren Fulbright
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 Wallis Gaillard

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 Dariusz Jachnicki
 Ned Jalbert and Keith Ravaoli
 Mary Jamison
 Sarah Janis
 Suzanne Jaques
 Dr. Tom and Will Jaquith-Houston
 Marika Jarislawsky
 Edith Jason
 Barbara C. Jaworski
 Katie and Michael Jay
 Susan and Thomas Jennerwein
 Maria Johansson
 David Johnson
 Lola Johnson
 Casey Johnston
 Frank Jones
 Tara Jordan
 Ellen Joseph
 Michelle Kadushin
 Julie Kalish
 Cynthia Kalodner
 Katy Kammeyer
 Samuel Kaplan
 Michael Kappel
 Elizabeth Kardon
 Marianne Kardos
 Victoria Karian
 Reva Kasman
 Cindy Kaufman and Rob Rosen
 Karl Kawahara
 Ellen Keable
 Betty Ann Kearney
 Ellen Keir
 Joanne Kelleher
 Nick Keller
 Ingeborg Kelly
 Megan Kempe
 Ellen Kenemore
 Dennis Kiley
 Anita Killian
 Ms. Joan Kimball
 Andrea L. Kimura
 Robert E. Kipka
 Alison Klein
 Uschi Klicker
 Judith Kline
 Rita Kline
 Emily Kloeblen
 Lisa Knicos
 Kyle Koehler
 Mim Kohn
 Lauren Komack
 Erin Koprevich
 Kathy Korb
 Joshua Kornberg
 Lisa Korologos
 Steven Kovatch

Diane Kozak
 Rebecca Kraai
 Leona Kral
 Holden Kramer
 Claudia Kretschmer
 Nancy and Jay Krevsky
 Ruth Ku
 Kelly Kucia
 Steve Kukla
 Heidi Kunze
 Phyllis Kupchun
 Keith Kutil
 Alisa La Liberte
 James P. Labenski, MD
 Barbara and Daniel Labrie
 Heidi Lacascio
 Geraldine Lachance-Fortin
 Irmgard Lackner
 Karin Lacombe-Mulder
 Michael Ladroga
 Laurel Lahaie
 Mary Laliberte
 Lois Lambrinos
 Marie Lamere
 Leslie Lampert
 Suzanne Lanagan
 Jayan Landry
 Christine Lantier
 Sharon Lanzer
 Jennifer Larkin
 Sarah Laskin
 Britta-Lena Lasko
 Kathleen Emery Laux
 Judith Lavendar
 Marcelle T. Lawas, DDS
 Arthur and Meredith Lawida
 Jennifer Lawrence
 Wendy Lawson
 Audrey and Paul Lebowitz
 Alicia Leeds
 Karen Leitner
 Tiffany Lenau
 Frances Massy
 Annelise Matias
 Jean Y. Matlack
 Jennifer Mauro
 Joni Maxwell
 Robert Mayer
 Tom McCarrall
 Karen McDonald
 Joan M. McElroy
 Kathleen McGinness
 Nancy McGrath
 Mrs. Mary McIntyre
 Christina McKahan
 Andrea McKenna
 Dona McKenna
 Michelle McKnight
 Mary and Peter McLaughlin
 Lyn McMahan
 Jennifer McNamara
 Dorothy H. Lobl
 Maria Lofurno

Sara Logan
 Wendy Lokken
 Tracie Longman
 Nancy and Jeffrey Lonstein
 Deanne Loonin
 Pamela Loughran
 Lila Low-Beinart
 Ferron C. Lowe
 Diane Lowman
 Ms. Tracy Lounquist
 Margie Lutz
 Kimberly Luybli
 Heather Lynn
 Yim Ma
 Sally MacA
 Karen MacBeth
 Christine and Cameron MacDonald
 Cathy MacGovern
 Marcia MacHuga
 Stacy Magee
 Heather Maguire
 Anita Mai
 Kate Maiolatesi
 Philippa Feigen Malkin
 Rosalie Mallia
 Rebecca Shaffer Mannion
 Paula Manseau
 Elena Mansour
 Lisa Marberblatt
 Helaine Marberry
 Antoinette Marie
 Dr. Evelyn S. Marienberg
 Cheryl and Michael Marinaro
 Fran Martell
 Michelle Martin
 Angele Martineau
 Jennifer Martinez
 Sarah E. Martino
 Jennifer Maruca
 Katia Mason
 Frances Massy
 Annelise Matias
 Jean Y. Matlack
 Jennifer Mauro
 Joni Maxwell
 Robert Mayer
 Tom McCarrall
 Karen McDonald
 Joan M. McElroy
 Kathleen McGinness
 Nancy McGrath
 Mrs. Mary McIntyre
 Christina McKahan
 Andrea McKenna
 Dona McKenna
 Michelle McKnight
 Mary and Peter McLaughlin
 Lyn McMahan
 Jennifer McNamara
 Dorothy H. Lobl
 Maria Lofurno
 Dora Medrano
 Medtronic
 Charlene Mehra
 Nancy Mendenhall
 Bernard Mercer
 William F. Merchant
 Karyn Russell Merriman
 Elizabeth Messler
 Kittie Messman
 Anita Meyer
 Christine Meyer
 Kimberly Meyer
 Rita Meyerson
 Darrell Miers
 Bonnie Miles
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Our Mission in Action

THE FRIENDS OF KRIPALU INVEST IN THE POWER OF YOGA TO CHANGE THE WORLD.

David Krett first came to Kripalu in 2001 for a Yoga for Beginners weekend. Today, he is a 300-hour Kripalu Yoga instructor and an Ayurvedic Yoga teacher. David shares yoga and Ayurveda with doctors, nurses, and caregivers (including the 200 caregivers employed by his Connecticut-based company, Family Care Plus), introducing professionals trained in Western medicine to the wisdom of these ancient practices.

What Donors Can Do

\$5,000 covers tuition for a “multiplier” to attend the Kripalu School of Yoga, so they can take yoga back to their community

\$2,500 sponsors a frontline professional to attend the Kripalu Approach to Extraordinary Living program, and **\$10,000** sponsors four frontline professionals, catalyzing meaningful change in their organization

\$1,500 delivers a 15-week yoga program to an underserved population through a Teaching for Diversity grant

“I’m so full of gratitude for what was shared with me by my many teachers, and I express that gratitude by giving back to Kripalu—specifically by donating to the scholarship fund,” says David. “Swami Kripalu said that money represents our energy, and using my energy to enable people to spread yoga and Ayurveda in their communities is an honor.”

David is one of 40-plus members of a new group called the **Friends of Kripalu**, which recognizes and celebrates Kripalu’s most significant philanthropic partners. The Friends contribute \$5,000 or more during the calendar year to support Kripalu’s social impact, and can renew their commitment and membership annually. “They are making a co-investment in the power of yoga to inspire compassion, facilitate whole-person well-being, and help heal the world,” says Carol O’Neil, Chair of the Kripalu Board of Trustees. Friends are invited to special events like the Heart of Kripalu, a complimentary weekend at the retreat center with Kripalu leadership.

Membership also includes opportunities to hear from Kripalu throughout the year, via conference calls with Kripalu leadership and inspiring video content.

For Laura Rodgers, paying forward the gifts she has received from her practice is a natural next step. “When something works so well for me and is beneficial to the extent that yoga, meditation, and healthy lifestyle have been for me, I want to share it,” she says. “I want everyone to benefit from it. And the more I understand about what Kripalu is doing in the world—the Kripalu Approach program for frontline providers, the Hanser Award for yoga research, the Kripalu Yoga in the Schools project—the more I want to be involved.”

Donna McKenna has been a passionate supporter of the Kripalu Institute for Extraordinary Living since its inception. “The Kripalu Approach program can change the culture of our communities through empowering individuals,” she says. Donna knows firsthand what that feels like; she will never forget the joy and connection she experienced during her Kripalu Yoga Teacher Training in 2007—and which she continues to feel. “As soon as I turn into Kripalu’s driveway, a sense of comfort and ease washes over me,” Donna says. “It’s the beauty of the grounds, the internal shifts that have happened here, the caring staff, and the community of like-minded individuals.” Temple Schnauble, another Kripalu supporter, feels the same way. “It still makes me happy to arrive and be back ‘home’ when I visit,” says Temple, who first came to Kripalu nine years ago and did her teacher training here. “My husband and I are happy to support an organization that is making such positive change in the world.”

Kripalu Friend Judy Hall has visited many times over the years. “Each time, I came away feeling ‘whole’ again,” she says. “Everyone around me seemed to be experiencing the same peace as they drove away. For those who cannot come to the retreat center, Kripalu’s outreach program is vital. Our world is in desperate need of peace, community, and understanding. For a brief moment in time, Kripalu offers this with open arms.”

To learn more about becoming a Friend of Kripalu, please call 413.448.3284. ■

Kripalu’s Board of Trustees



CAROL O’NEIL

Carol O’Neil joined the Kripalu board with 30 years of experience serving nonprofit organizations. A graduate of Boston College, Carol began her career in accounting. She taught religion to children and teens in church parishes for 25 years while raising her four children, along with serving as an active volunteer and leader in her community. Carol served as board chair for an organization that provides therapeutic horseback riding to children with special needs, where she focused on effective board governance and leadership. She is a certified yoga teacher.



MARCY BALTER

Marcy Balter, former Board Chair and a Kripalu Yoga teacher, helped create the Student Nutrition Awareness Council in her hometown of Weston, Massachusetts.



SARAH HANCOCK

Sarah, a former software engineer for IBM, Programart, and Compuware, Inc., chairs the Board’s Finance Committee and was an early supporter of Kripalu’s yoga research.



JOHN CHU

John is the managing partner of Chu, Ring & Hazel LLP in Boston, and serves on the boards of Discovering Justice and the Lingzi Foundation.



JOAN KOPPERL

Joan is the founding director of Berkshire South Community Center, and has been an active public servant in the Berkshires for most of her life.



DOROTHY COCHRANE

Dorothy is a Kripalu Yoga teacher and Mindfulness Yoga and Meditation instructor. She serves as Co-Chair for Kripalu’s Development Committee.



NITA PRASAD

Nita is a yoga teacher and an associate with Draper Richards Kaplan, responsible for portfolio management for investments in innovative social entrepreneurs.



STEVE DINKELAKER

Steve is owner and president of American Lease Insurance. He is credited with “inventing” lease insurance and remains an industry leader.



MICHAEL PULITZER, JR.

Michael is a Kripalu Yoga teacher who retired from the broadcasting business in 2009 and now runs New View Tours with his wife, Ramelle.



DAVID ELLNER

David has 25 years of experience in the music, television, and new technologies industries. He is an adjunct professor at NYU’s Stern School of Business.



JANINE SHELFFO

Janine co-heads the Technology, Media and Telecom Group at UBS Investment Bank. She has 25 years’ experience advising companies on strategic transactions.



MARCIA FEUER

Marcia, Co-Chair of Kripalu’s Development Committee, is the former director of public policy at the Mental Health Association of Nassau County, New York.



ERIN TUNNICLIFFE

Erin is executive director of development for the Tuck School of Business at Dartmouth College, where she earned her MBA. She trained as a yoga teacher in 2002.



CHRISTINE FUCHS

Christine runs Tassels Home Design in Boston. She brings 20 years’ experience in the investment management industry to her work with the Board.



BARBARA VACARR, CEO

Barbara is a psychologist, former president and CEO of Goddard College in Vermont, and founding director of Lesley University’s PhD in Adult Learning program.



**KRIPALU'S MISSION IS TO
EMPOWER PEOPLE AND COMMUNITIES
TO REALIZE THEIR FULL POTENTIAL
THROUGH THE TRANSFORMATIVE WISDOM
AND PRACTICE OF YOGA.**