



# Iyengar Yoga Association: Southeast News

## PRESIDENT'S LETTER

Dear Friends, On May 5<sup>th</sup>, 2004, several hundred teachers came together in St. Paul, Minnesota on the banks of the Mississippi River to study, practice and honor the Iyengars' immense contribution to the art and science of yoga.

Having personally attended several conventions, I was at first disappointed that none of the Iyengars would be present and decided not to go. I began to think about the importance of our conventions and what they have meant to me: bringing the entire community together to study, practice, build community, deepen knowledge, and celebrate B.K.S. Iyengar and his method with like minded people from all over the country.

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**I.Y.A.S.E.  
JR. INTERMEDIATE  
TEACHER TRAINING  
WITH JOHN SCHUMACHER**

*October 22-24, 2004  
Stillwater Yoga Studio, Atlanta*

For more information:  
Jan LeFrancois, 864.585.9531,  
pjlefrancois@charter.net

*Don't delay - space is limited, and  
we anticipate this workshop filling.*

## FUTURE ARTICLES

If you have information that you would like to be included in future IYASE newsletters, please send an email to: [lyndasyoga@hotmail.com](mailto:lyndasyoga@hotmail.com)  
**(Next deadline: June 30, 2004).**

## INTERVIEW WITH JOHN SCHUMACHER

— By Lynda Gill



*For decades John Schumacher has been an inspiration to yoga teachers and practitioners throughout the country. As the most senior teacher in the Southeast, John has carried the tradition of Iyengar Yoga and served as mentor for many of us over the years. Last spring I while I was at John's studio for his Pranayama Teacher Training, he graciously took time from his busy schedule to talk about his journey on the yoga path.*

**LG: How did you start on this path? Was there any particular event or circumstance that you recall?**

**JS:** Well, I started yoga when I was 25 in 1970. The decade before that was the 60s, so it was a time of questioning and throwing lots of things out – ideas, old values, societal norms – and looking for new ones. So I'd done a lot of throwing out and found a few new ones. I was a musician, so music was, and still is, a way of tapping into something bigger than one's self. If you're involved with playing with other people, there's a gestalt in being in a musical ensemble, a band, that takes you past your own experience and your own abilities into something larger. And something transcendental really. There's a really wonderful book called Music by Inayat Khan, a great sufi master, and he talks about the cosmic aspect of music as a way of tapping into the One. That was my experience of it. That was one thing I found that was of value.

Another thing that struck me was the importance of physical health, which seems obvious, but I was in my twenties, and I don't think people at that age pay a lot of attention to their health. They're more interested in other things. So I just had an epiphany that said "You can have everything you want in terms of material in the world, living in a beautiful place, and a yacht on the Riviera and a Ferrari in the garage, and if you feel like crap, it really doesn't matter too much." And it was just so clear to me, that I said, "I need to start taking care of myself, physically." At that stage the only thing I knew to do that wasn't sports involved, and I wasn't involved in any sports at the time, was calisthenics. So I started doing calisthenics, jumping jacks and pushups. I lived in a group house, and somebody at the group house noticed what I was doing and said, "You know, I've got this yoga book."

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(It was Swami Vishnudevananda's Complete Illustrated Book of Yoga.) "I see you doing exercises, and I thought you might find this interesting." So I looked in the book and saw all these wild poses and this guy doing this strange stuff, and I thought, "This is interesting." So I took the book and looked at the back of the book – it had a practice program – and said, "I'll try this." I did the practice program in the back of the book, and I loved it! It just made me feel really good. I was doing an hour a day. I had committed myself to an hour of some kind of activity to make myself healthy. Also, in reading the book, it is complete in the sense that it doesn't only talk about the asanas and the pranayama, but it talks about diet and lifestyle and philosophy. I found that a lot of the things that the yogis were talking about was stuff that I'd already observed being involved in the 60s and playing music and that whole movement of consciousness that was going on at that time. It fit, in a lot of different ways, and I just really took to it. I really loved it. And that's what got me started.

LG: **People weren't that health conscious at that time. I think you were before the crest of the wave, so to speak.**

JS: A little less so on the east coast than on the west coast, but there was a lot of attention among people that I knew back then to a vegetarian diet and healthier food, whole grains and Frances Moore Lappe, Small is Beautiful and all that kind of stuff. So it was there.

LG: **Just not in the mainstream.**

JS: Oh, it wasn't mainstream at all. It was really weird to be a vegetarian.

LG: **Who are some of the people who have had the most influence on your life? Obviously Iyengar.**

JS: Obviously Iyengar, and obviously my parents, people in my personal life. My mother had a very large influence on my life, particularly. She was a dynamic person, was smart, inquisitive, willing to go her own way. She provided a model for me in that respect. She was willing to step outside the lines.

LG: **She's not living.**

JS: No, neither of my parents is living. My good friend in high school, Chris Washburn, was a big influence. He got me thinking. Pretty much, I was just being a kid and reacting to things, and he got me reading thoughtful books. I remember the first thoughtful book was Fountainhead by Ayn Rand. He got me to read that. We had discussions about things – intellectual, thoughtful discussions about things, which actually did not take place in my household. I never saw my father read a book. He read the newspaper. My father was born in 1897, immigrant parents and worked in his business, and that was his life. I liked thinking and reading, so that was very influential on me. I suppose the next big influence on me was probably Ram Dass. That tied in with the 60s. It tied in with consciousness. It tied in with yoga. I heard Ram Dass speak many, many times over the years. Next, probably the most important influence in my evolution as a thinking person, as a conscious being, was Krishnamurti. I heard Krishnamurti speak a couple of times, once in Bombay and once in New York, and read many of his books. I was very much influenced by what he had to say about consciousness and truth and freedom and reality.

LG: **And I noticed that you have photographs of these people on the walls.**

JS: Yes. I pay tribute to my teachers.

LG: **That's really nice. I like the quote you have of Krishnamurti.**

***I'D BEEN INVOLVED WITH YOGA FOR ABOUT 10 YEARS WHEN I FIRST WENT TO STUDY WITH MR. IYENGAR IN PUNE IN 1981, AND HE COMPLETELY CHANGED MY WHOLE EXPERIENCE OF WHAT YOGA WAS IN TERMS OF ITS RANGE AND ITS INTENSITY AND THE WAY IT PENETRATED INTO MY LIFE AND MY TEACHING.***

JS: Yes, "There is no path to truth. Truth is a pathless land." So Ram Dass, Krishnamurti and B.K.S. Iyengar. I'd been involved with yoga for about 10 years when I first went to study with Mr. Iyengar in Pune in 1981, and he completely changed my whole experience of what yoga was in terms of its range and its intensity and the way it penetrated into my life and my teaching. Really, my first experience in India was not fun. I was glad I went, but I was never going to go back again. Yet, six months later I found myself writing a letter to go back because it had changed how I taught and how I practiced so profoundly and so effectively that I felt obliged to go back and learn more. That second trip was very different for me. I established a very good relationship

with Mr. Iyengar and have maintained that through all these years.

**LG: I want to ask you about that because at the time, when you were there and you thought you'd never want to go back, was it because it was just so different? A lot of times we have expectations, and we have ideas about what yoga is, or what a yoga teacher is, or what a yoga teacher does. Then somebody comes along and totally blows that out of the water.**

JS: Well, that was part of it. I mean, you know, I was a peace and love kind of guy, had hair all down my back and a great big beard, and I was a child of the 60s, and here this guy was ranting and raving and kicking people and hollering "Relax!" And he'd kick you in the back, and you know, that part didn't sound like yoga to me. It wasn't what I had thought about yoga as being. On the other hand, the depth of experience that I had as a result of his teaching took me to places I hadn't got to before, with other teachers or with my own practice, and it was those doors that opened up for me that took me back. Plus, always before, yoga (asana) had been presented as sort of a subset of spiritual practice. You sort of did this so you could sit, or you did it so you'd be healthy, but it wasn't really a very spiritual practice in and of itself (asana), although my experience of it opened up all kinds of feelings and observations and awarenesses in me that I would describe as spiritual. Mr. Iyengar wove all that together for me because it's clearly a spiritual practice for him (the practice of asana) and fit integrally with all the yoga philosophy and the other aspects and the limbs of yoga. So I began to see these different parts of yoga come together into a cohesive and conscious whole. That was a big realization for me, and I'm not sure that it would have happened without him.

I have one more person in terms of influences, and that's Dona Holleman, who really opened up a level of practice to me that I'm not sure I would have found on my own. Mr. Iyengar had stopped teaching a lot of the advanced poses when I started to go. He was really focusing on standing poses and inversions a lot, and we were doing backbends up to urdhva dhanurasana, but not kapotasana and not the advanced backbends, and not the advanced arm balances. I had never been taught the advanced arm balances by Mr. Iyengar until just recently. So Dona Holleman taught me all

those advanced poses, taught me how to approach them, taught me ways to teach them, guided me and encouraged me in my practice, took my personal practice up another level. Mr. Iyengar took me to a level of intensity that I hadn't been able to find on my own and would not have been able, I don't think, and subtlety; but Dona took me to a level of consistency in my practice at a high level, instead of a lot one day and not so much the other. She was just a fabulous practitioner, and I practiced with her, and so I learned really how to practice.

**LG: What time period was this?**

JS: This was the early 80s. 1984, I guess. Around that time.

**LG: You said Mr. Iyengar recently taught some –**

JS: Arm balances. I went to Pune a year and a half ago and was practicing with Mr. Iyengar. Patricia and I were practicing arm balances, and he would stop and do this and say "Did you ever think about this?" and "Move this way." So, really, stuff that I learned about arm balances in just a couple of practices.

**LG: So, you've been pretty much self-taught. I mean, you really didn't have a regular teacher.**

JS: No, I never went out. Although I've taught classes for 30 years now, I've never been to weekly classes. I would just go to a workshop or practice with somebody, and took what I learned and go practice it.

**LG: I remember yesterday in class, you said something about other styles of yoga that practice pranayama in different ways and that you've tried a lot of those, so I guess it's in this context of having practiced with other teachers of other styles...**

JS: When I first started, I got Swami Vishnudevananda's book. I really didn't do anything but work with that book for three years. I never took any classes. Then through a sort of serendipitous series of events, I wound up having an opportunity to teach and felt like, "Gee, I'd better study some." I'd never been to class (chuckle), and I was being asked to teach. So I started to go to a few classes with different people here and there, a workshop here and

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**MR. IYENGAR  
WOVE ALL THAT  
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LIMBS OF YOGA.**



**Interview With John Schumacher: (Cont'd from pg 3)**

there. Different systems, different methods. Sivananda Yoga, Integral Yoga, Kundalini Yoga, Kripalu Yoga. I went to Pennsylvania and studied at Kripalu when it was in Sumneytown. I went there a couple of times. So I've really done a lot. I've studied with some Desikachar teachers. So I was just open to everything, and it wasn't until 1975 when somebody at a teachers meeting – there used to be a semi-regular teachers meeting in Washington, the precursor of M.A.Y.A. – gave me Mr. Iyengar's book and said, "Have you ever seen this?" And I'd never heard of Iyengar. I'd never seen the book. I looked in the book, and the photos in the book were a little more challenging than the ones I'd been using. I thought, "Oh, I'll try this."

So I started with the courses in the back of the book and worked with that book for five years before my first Iyengar class with Victor van Kooten. Two weeks with

Victor van Kooten in Cambridge, Mass., and that's when I decided I needed to go to India. All the stories I'd heard about Mr. Iyengar left me with no desire to go to India to study with B.K.S. Iyengar, but meeting Victor van Kooten who was like a son to Iyengar in those days, and is such a wonderful – so I guess I would have to count Victor as an influence for this reason also – such a wonderful person, so caring, so funny, so smart. If this guy loved Iyengar and was so close to Iyengar, then there must be more to B.K.S. Iyengar than some guy who rants and beats and kicks and slaps people.

**LG: I met you in '86 – I believe about the time that you opened your studio...**

JS: I opened Unity Woods here in Bethesda in 1985.

**LG: I'm curious about some of those steps. I know you talked about this in one of your recent newsletters. You said that when you opened your studio, you got a \$10,000 loan and paid it off in a year. I was very impressed that you made money the first year!**

JS: Well, you've got to remember that I had been teaching in the Washington area at that time for 12 years. I started in 1973, it was 1985, so it isn't like I stepped into town, did a couple of workshops and said, "I'm going to open a yoga center." I had been teaching for a long time. I had several hundred students that I was seeing on an ongoing basis, renting church spaces, teaching in people's rec rooms, teaching in

people's living rooms, teaching in a dance studio here or there. Stuff like that. I thought, "I have enough students here that I think I can have my own studio and not have to schlep props around, carry books. That's when I opened a studio. There were already people who were coming to me taking classes, a number of them at that point, which is, I think, why I made money the first year, because I already had a number of students.

**LG: And it's interesting to me, too, that here you are in this building that has essentially no sign of yoga, I mean literally and figuratively, and yet people find you.**

JS: In those days nobody knew what yoga was anyway. (laughing) What would putting a sign up do? People found you because they were looking for yoga. Nowadays it would be nice to have a sign out. A lot of people walking up and down Cordell Avenue, if they knew, might come in, but that's just the way it worked back then.

**LG: So in 1985 you opened your studio, and now here it is 2004, almost 20 years later, and the size has just... I mean, you've got all these multiple locations. You've got office staff, umpteen teachers...**

JS: That's pretty amazing. Well, yoga in general has taken off and become mainstream, and while I had several locations already before all that happened, still there was an exponential growth in Unity Woods from the late 80s/early 90s up to now when yoga became mainstream. Because I was in on the ground floor, when people really started to go, "Oh yoga, I've been hearing about this. Where should I go?" my name came up because I had been there all along. So that had a lot to do with why Unity Woods got as big as it did.

**LG: Having just opened a studio myself about two years ago, I see the challenges of managing everything and handling the business side in addition to doing the teaching. It's overwhelming!**

JS: It's a lot. I've been very fortunate to have a really super staff of people. Esther has been my administrator now for 16 years. She started studying with me in 1981 and became the administrator at Unity Woods in 1988, so 16 years. I don't have to worry about a lot of things. She takes care of a lot of things. I have a lot of other wonderful people working on staff to take care of administrative details – boutique, workshops, the finances – people do all that stuff. So, it's

like at home – in my marriage also, I get to make all the big decisions, except that there aren't any. Here I get to make all the big decisions, and mostly there aren't any. They're all taken care of.

**LG: There are obviously some qualities about you that attracted those kinds of people. Sort of like that saying, "Do the practice, and all else comes."**

JS: "Follow your bliss" is another one of those things. I just was doing what I love to do and sharing what I found really wonderful and valuable to me with anybody who wanted to listen to it. That's all I really did, and I think that people sense when somebody is really enthusiastic and honest and passionate about something, and it's contagious. It's infectious. More than anything else, as brilliant as he is and as many other amazing qualities as he has, it's Iyengar's love and passion and excitement and childlike enthusiasm for the yoga. I mean, he learns, he finds something new in his practice, and he comes running out, "Oh look! Oh look!" He's like a little kid. You can't help but fall in love with that. I don't have it to the degree that he has it, but I do have a passion and enthusiasm for the practice, and if people get interested, they're drawn to that, and I think that has something to do with it.

**LG: Looking toward the future, John, do you see this as something you'll just... Of course, we can't predict the future –**

JS: That's correct. You never know. I may sell out and go buy a little hut on the beach somewhere and just sit and eat coconuts and stand on my head for a while each day. (laughter)

**LG: Somehow, I don't see you doing that.**

JS: I don't either. I don't have any desire to retire, any desire to quit teaching, and I certainly don't have any desire to quit practicing. It may change in form somewhat. I might spend less hours or something than I'm doing now in terms of teaching or travelling or whatever.

**LG: You've already cut back on travelling.**

JS: I travel less than I used to. But I get in the classroom, and I love to be in the classroom. I still love teaching students. I still love my practice. I don't see any reason to stop.

**LG: You and Patricia were going to write a book, but you said earlier today that it's not happening because neither of you have the time.**

JS: That's right.

**LG: So would that be something you might want to create time to do?**

JS: Quite possibly. Sure. Um hum. I'd still love to write a book. I'd either like to write a book with Patricia or write one on my own if she didn't want to or if she didn't have the time. So, yes, I can see that as a possibility somewhere down the road. I want to make some more CDs. I've gotten a lot of nice feedback on the CDs and how it helps people to practice.

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**Interview With John Schumacher: (Cont'd from pg 5)**

**LG: I thought you were going to say “I want to make some more money” (laughter).**

JS: Frankly, I'm making more money than I ever imagined I would make, so I don't need to make any more money.

**LG: So it is possible.**

JS: It's possible to make a living, and I wasn't sure when I first started. I didn't know anybody who was making a living teaching yoga.

**LG: At what point did you... There must have been a point...**

JS: ...at which this became a viable career? Was I going to make a career out of this?

**LG: Yeah!**

JS: In 1979, actually. Up until that time I had been a musician, making a living playing music. I started doing that in, I guess, 1970; and, I guess, full time around '72, and then started teaching yoga in '73. So I was doing both and making very little money. I've had the same accountant for well over 20 years, and he likes to chuckle about doing my tax returns where my gross yoga income was \$8,000 a year. So I wasn't making very much money, but I was doing both of those things. But it got to the point where I realized that to really pursue them in a serious and intense way, I had to choose one. I didn't have the time or the energy – because they're both demanding mistresses, music and yoga – to do both, and to do them real service. That was my own feeling about it. And so I sort of just let the universe decide for me really. I actually took off for about 15 months and rode around the country in a school bus, and I was going to stay out until I landed where I landed. I eventually came back because I went to beautiful places, but I didn't find any place I liked any better than Maryland. I already knew people here. I had family here. I had dear friends here. So, why go someplace else? So I came back, and I said, “I don't know which I want to do. I have to do one or the other, and I'll just pursue them both for a while and see which direction the universe pushes me in.

So, it was almost immediate. I came back. I did auditions for music things. I didn't like the band. They didn't like me. It didn't work out for whatever reason. Without my even doing anything, people said, “I heard you're back in town. I'd love to start up a yoga class.” The county called me back. “We need some teachers. We hear you're back.” So I said, “Oh well, this is fairly apparent.” And that's when I really said, “Now I'm going to pursue yoga, do this as a career. If it's possible. I'm going to find out if it's possible,” because I didn't really know anyone who had done that – other than swamis, who are, you know, it's a whole different deal there. You're supported by an organization. You live on donations. You don't have to do all the things that a householder would have to do, and I was going to be a householder. So I figured out what I would need to make to live on very cheaply, and how much I could teach, and how many students I would realistically expect to have. And I knew those things. I had some idea of those things from having taught already for six years, so I figured out what I would need to charge for a class, which was about twice what anybody had ever charged, that I knew, for a class. (laughing) So I did that; otherwise I wasn't going to be able to make it. And it worked out.

**LG: So you did a business plan. That's a business plan.**

JS: That was it. People keep talking about my business acumen. To me, it's just common sense. I mean, you need this to live on. You've had this many students before. You can teach these many classes. It's going to cost you to pay this much rent. How much do you need to live on? How much are you going to have to charge? Duh!

**LG: Do you feel like there are any sacrifices that you've had to make?**

JS: Sure... relationships. This is my third marriage I'm on now. You know, you have to devote a lot of time to this practice, and not everybody wants to share their time. I don't read books. I love to read. I don't have time to read books. I'm trying to read a little more now, but I probably read two or three books a year.

**LG: You mean, other than say, yoga books?**

JS: Even yoga books! Yeah, I read Yoga Journal articles and stuff to keep me up with what's going on in the yoga world, but I don't even have time to read yoga books.

LG: **But you know the sutras and all, so...**

JS: Well, that's not reading a book. I mean, I learn a couple of sutras and practice them. I learn a couple of sutras and practice them. I started studying the sutras 20 years ago, so one book in 20 years (laughs) is not much.

LG: **But, what a book!**

JS: What a book! Really, that's true. So, I don't read many books. I like to go to movies, but I don't go to many of them. I like to go hear music. I don't do that all that much. I do take time for my family now – my wife and my children and my grandchildren. I practice a little less and travel a little less, and I spend time with them because that's really important to me now. But I didn't spend a lot of time with my family and with my kids in earlier years. I never had much in the way of material things until recently. But I never really viewed that as sacrifice. I didn't feel like I was giving up anything. I just didn't have time for those things because I was doing something else that I wanted to do more.

LG: **You live in a big city. As you said earlier, you travelled around the country, and you came back here, and you decided to stay here. I think that really fits in with the idea of bringing yoga into our lives as we live them today. I find myself sometimes yearning to get away from all this busy-ness to be where it's quiet and so forth; and yet, you've chosen to be in this world, so to speak.**

JS: Well, I'm in this world, but when I decided that I was going to pursue yoga as a career in 1979, at that point I had just moved into a cabin in the woods out in Frederick County, near Thurmont, Maryland. So I commuted. I was living out on 48 acres of woods essentially – which is where the name Unity Woods comes from. People come to this high rise, and they go, "Where are the woods?" You know, it was supposed to be out there, but it never happened. I would come in and stay in town for a couple of days, and then I would go back out there, to the woods and do my practice. I did a little teaching in that area also. Then I'd come back in and I'd go back out. Even now I live somewhat in the country. I'm not really in a city environment. So I do get away from city hustle and bustle, and it's important to me to do that.

When Suzie and I go on vacation to travel somewhere, we mostly go where nothing's happening. That's the reason I love to go back to Jamaica. We don't stay on the beach where all the activity is; we stay up on the cliffs where it's quiet, and we stay in a private place. When we go to Florida in

the winter to take a break, we go to Sanibel Island. Nothing happens on Sanibel. We keep looking for places where nothing is happening. Our idea of a vacation is rarely to go off to hustle and bustle, but to drive around the countryside and maybe stop at a bed and breakfast somewhere and just look at things in nature or an antique store or countryside or something like that.

LG: **Well, that sounds great, John. Is there anything you want to say in closing?**

JS: I would like to say that I've been very fortunate. I've worked hard, but a lot of people work hard. I've been very fortunate over the years. Things have worked out well with me. I've met a lot of wonderful people who have helped me out along the way, and I just feel really blessed and happy to get to do what I love every day and be able to make a living. ■

## MANY THANKS

Many thanks to Judi Rice who has been our asana columnist for the IYASE newsletter. Judi is taking a leave of absence due to health issues. She relays the message that she is doing well and knows that our prayers for her continued well-being are working.

We welcome Suzie Muchnick Spencer as our new columnist and are thankful for her willingness to share her knowledge. ■

## DID YOU KNOW?

As a member of IYASE who lives in the Southeast region, you are eligible to request scholarship money for IYASE sponsored workshops? The fall workshop with John Schumacher would be a great opportunity for you to let us help you.

The committee will consider your request for up to 50% of travel, housing and workshop fees. So if you have financial need and are committed to Iyengar yoga, we would love to hear from you. We have a deadline of September 10<sup>th</sup> for our receipt of your completed form for the October workshop, so please plan ahead.

You can contact Phyllis Rollins for the form or download it from our website. ■



## CONGRATULATIONS TO THE FOLLOWING I.Y.A.S.E. TEACHERS WHO PASSED THEIR ASSESSMENT IN 2003:

### **Introductory II:**

Susan Goulet

### **Teacher in Training:**

Sigfried Bleher

Michelle Hammond

Vimla Maharaj-Banks

Rachel Moss

Anna Rain

We send our thanks to Suzie Spencer for letting us know about these teachers who were not included in the last newsletter. Thank you also, Suzie, for sending us the correct spelling for Mary Gaye Bumgarner. ■

## OUT WITH THE OLD AND IN WITH THE NEW

The certification process is continually being refined to set standards worldwide. This year brought a change to the Introductory levels as follows:

Introductory I is now officially Teacher in Training

Introductory II is now officially Introductory.

All the official documentation will no longer use Intro I or Intro II. The I.Y.N.A.U.S. website has been updated to reflect these changes, listing only Introductory teachers. The I.Y.A.S.E. website is in the process of implementing these changes. ■

## YOGA PRACTICE: A GIFT FOR AGING

— Lou Hoyt

A while back I attended a week long women's yoga workshop taught by Patricia Walden. I have reflected on the age of the group and the high quality and standards of our teacher and her students as they practiced their yoga. Of the 40 students, all but two ranged in ages from early forties to seventy. The maturity and experience of the group could be felt and observed in shared conversations at meals, walks, and free time. Reminded to practice "right speech" by Patricia in our opening gathering, the group shared more personally and from the heart. This kind of deliberateness comes from choice and maturity from experience.

Age was a topic on the mat and off, and was often accompanied with laughter and sometimes tears. Aging is a process that reminds us that everything changes. Life changes like the seasons, the body changes, family and work come and go and people we love move on and die. Buddhism teaches that it is our resistance to change that causes us to suffer. It is human to want to hold on to those things that make us feel good and secure.

Aging and maturing is the human experience of creation, living, growing and evolving and then passing on into non-physical to be born again. The practice of yoga so keenly and intimately keeps us in touch with this process of change. Yoga connects us to feeling the body and the changes in the body. We can observe our thoughts and mental states and

how they play out in our lives. This path of practicing yoga to know a deeper level of our self is called Svadhyaya, self-study. It is in this process of going deeper in our poses, in our breathing practices and in our relaxation that we connect to a feeling of well-being. It confirms an intrinsic knowing of being OK, of being one with self and other. This difficult to define experience takes us beyond having a body, or issues, or age or paralyzing emotions. In that moment, in the deep practice of Savasana, or the well known Trikonasana, the mind has become clear and focused and for a few moments dropped all the fears of change in our present moment. Our practice becomes a "time out" from our over stimulated lives and a time to recharge with clarity and focus. With maturity comes experiences and from experience wisdom evolves. The Sutras define prajna as wisdom, inner knowing, and inner knowledge. Living this path of yoga, the gift of age is prajna. The more we live and learn from our living, the more we can use our experiences and self knowing to guide us. If a goal of yoga is to eliminate suffering, then it is in our maturing wisdom we have the freedom to choose what takes us towards joy and what binds us, what keeps our hearts open and what closes it down. Then mature choices really begin! ■

### **Presidents Letter: (Cont'd from pg1)**

Believe me, I'm glad I went! From the very first gathering, the teachers (speakers) were sincere, inspirational, and informative. The teachers' classes were the same quality with lots of opportunities for questions and discussion. The

## 2004 WORKSHOPS

pranayama classes were fabulous, and throughout the entire convention the atmosphere was relaxed and fun.

The general convention was just as wonderful as hundreds more gathered to experience fantastic teaching, lots of opportunities to hear and chant the yoga sutras and participate in special topics classes.

The film premier of Atma-Darsana (Reflection of the Soul) was another important event. The documentary film was based on the life and work of Guruji who turned 85 in December and by the way, was recently named among Time Magazine's 100 most influential people. If you would like to share Guruji's story by showing the film at your center and help complete the funding, contact:

Kristin Chirhart  
(612)872-8708  
2008 Grand Ave. So,  
Minneapolis, MN 55405  
Kristinchirhart@yahoo.com,

Finally, this was the first meeting of the Iyengar Certification Assessors. They met as a group to begin the process of a formal Assessors Training Program.

I am so proud to be a part of this lineage and feel this was the best convention ever. The organizers did a fantastic job. The entire event was well thought out, and all of us were well taken care of.

Don't miss the next one!

Namaste'  
Janie Strickland ■

August 20 - 24

**Gabriella Giubilaro**

Embassy Suites, *Deerfield Beach, FL*  
Marti Parker at Boca Yoga, (561) 368-7368

Aug. 27-Sept. 3

**John Schumacher**

St. Joseph's Abbey, *Covington, LA*  
Sharon Conroy (985)809-0890

Sept 17-19

**George Purvis**

Unity Woods Yoga Center, *Bethesda, MD*  
Linda San Gabriel (301) 656-8992 ext 118

Oct. '04 – May '05

**100 hours of Yoga Training with Cindy Dollar**

(Over 7 weekends) *Asheville, NC*  
Cindy Dollar (828).236.0426, cdollar@charter.net

Oct. 8-10

**Jan Campbell - Teacher Training**

(Teacher in Training & Introductory syllabi), *Asheville, NC*  
Cindy Dollar (828).236.0426, cdollar@charter.net

Oct. 22-24

**IYASE Teacher Training with John Schumacher (Intermediate Jr. Syllabus)**

Stillwater Yoga Studio, *Atlanta, GA*  
Lou Hoyt (901)683-0932

Oct. 22-24

**Elise Miller, Aligning with Center**

*Asheville, NC*  
Cindy Dollar (828).236.0426, cdollar@charter.net

Oct. 29-31

**Manouso Manos**

Yoga Sol, *Delray Beach, FL*  
Colleen Gallagher (561) 272-8699

Oct. 29-31

**Mary Obendorfer**

12South Yoga, *Nashville, TN*  
(615) 385-3600, www.12Southyoga.com

Nov. 12-24

**Stephanie Quirk**

Postures, *Naples, FL*  
Suzie Muchnick Spencer (239) 566-9642

Nov.12-14

**Cindy Dollar Yoga at the Beach**

*Litchfield Beach, SC*  
Cindy Dollar (828).236.0426, cdollar@charter.net



Iyengar Yoga Association: Southeast

C/O Harry Chittenden  
P.O. Box 1797  
St. Petersburg, FL 33701

## WWW.IYASE.ORG

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Our website, [www.iyase.org](http://www.iyase.org), contains valuable info about our members. Certified teachers are listed by state. There are links to the National Association and Mr. Iyengar's website. If you have any requests or suggestions, send them to: [lyndasyoga@hotmail.com](mailto:lyndasyoga@hotmail.com).

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# 2004 IYASE

## MEMBERSHIP REGISTRATION FORM

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Please Circle One:    New Member    Renewal

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Phone \_\_\_\_\_ Fax \_\_\_\_\_

Email \_\_\_\_\_

Our membership year is Jan. 1 - Dec. 31, 2004.

Please send a check for \$50 made payable to IYASE with this registration form to:

Cindy Dollar, PO Box 7401, Asheville, NC 28802

NOTE: Certified teachers renew through IYNAUS, not IYASE.