Dear Members,

Practice. It is what gets us through difficult times.

We continue to send monthly practice plans to you from our senior teachers. It is through their devotion to the subject of yoga that we hope you find a stillness and peace during these turbulent times. I hope you enjoy the variety of plans. As we progress through the year, you will see some familiar teachers in our line-up.

With the year just underway, we learned of the passing of Ryan Conrad, Iyengar Yoga teacher and practitioner in Asheville, NC. Personally, I did not know Ryan. At 38, Ryan died of pancreatic cancer. At such a young age and with a young family, the loss to the Asheville community is deep. His friend and teacher, Cindy Dollar, wrote a touching piece for the One Center Yoga newsletter that I share with you.

Ryan Conrad, our friend, teacher, student, and mentor died peacefully on Thursday, February 23, at 6:40 a.m., after a yearlong illness. On Friday, family and close friends gathered at his home and sang “Swing Low, Sweet Chariot” as his body was carried away amidst rose petals, tears, and hugs. His body was 38 years old. His essence lives on.

Ryan was passionate about what he loved in life: his wife, Brooke, his young son Harper Reed, his yoga studies and teaching, his physical therapy career, Bonaroo, bicycle riding, camping, travel—and so much more. I know him best as a yoga teacher—committed to his own practice and to passing along his learning to his students. He embodied yoga philosophy on and off the mat in a vibrant, accessible, and big-hearted way. He taught us by sharing his own stories of personal growth and struggle. He taught through laughter: I can hear that gleeful laugh right now and picture him arriving at the studio wearing colorful eyeglasses and ever-changing hairdos. I can picture him playing with his beloved son. And what a great hug he gave! Ryan was one of the most authentic people I’ve ever known.

Our thoughts go out to Brooke, his wife, the Asheville community and the wider Iyengar Yoga community who knew Ryan and were blessed by his vibrant spirit. For anyone who wants to give a memorial gift, please visit https://sites.google.com/view/ryanconradmemorial/home. You will see that he requested contributions in lieu of flowers; one of the four organizations he listed was the Bellur Trust Iyengar Foundation.

Namaste,
Lisa

Lisa Waas is an Introductory 2 teacher and lives in Fernandina Beach, FL. She is the director of Community Yoga + Wellness and owns Iyengar Yoga North Florida.
Marichyasana III
By Gary Jaeger

I have always found Marichyasana III to be one of the most satisfying twisting asanas, largely because the leverage of the arm against the bent knee provides a deeper twist than many other asanas. Through years of practice, however, I have learned to rely less on the gross muscular actions of my arms and knees, and more on the subtle actions of my shins, shoulders, and shoulder blades.

Before, I share some of these lessons learned about Marichyasana III, let me explain how I often prepare for a twisting practice. Seated twists do not come easily if I do them at the beginning of a practice. First the spine needs to extend. Once I have extended my spine well in poses such as Adhomukha Svanasana, I am ready to practice standing twists. Only then (and perhaps after I have also practiced Sirsasana and its variations) do I turn to the seated twists.

THE SEQUENCE

Adhomukha Svanasana: To extend the spine in Adhomukha Svanasana, press the hands well; bend the knees to take the hips back toward the legs. Once the hips are extended as far as possible, straighten the legs, pressing back the front of the ankles, shins, and thighs. Extend the sides of the torso back towards the hips.Externally rotate the arm bones and grip the outer shoulder blades toward each other. When practiced together, these two actions provide an oppositional force that gives control over the shoulder girdle. The external rotation of the arm bones separates the inner shoulder blades away from each other, providing a resistance into which the outer shoulder blades can be gripped, as if they were a clamp. Use that clamp to extend the sides of the torso back more and more.

STANDING TWISTS

Because the standing twists make full use of the arms and legs, they often provide a more effective revolution of the spine and torso than seated twists. Therefore, it is useful to practice Parivrtta Trikonasana and Parivrtta Parsvakonasana before attempting Marichyasana III. In both poses, it is important to keep the pelvic girdle back so that the spine can extend over the forward leg.

Parivrtta Trikonasana: Stand with the right foot forward and the left foot back. Resist the inner thighs outward, away from the midline of the body, and then grip the outer thighs back into that resistance—again, like clamps. Use these clamps to draw the left hip forward and the right hip back. As the left hip moves forward, resist the inner left thigh back. Now that the right hip and inner left thigh are directed backward, the spine can extend forward so that there is a long, straight axis around which to twist the torso. Extend the arms strongly away from each other in order to separate the inner shoulder blades. Extending the left arm downward, also descend the inner left shoulder blade. Extending the right arm upward, also ascend the inner right breast. Then (as in Adhomukha Svanasana) grip the outer shoulder blades back in (again, like a clamp) to revolve the torso more and more.

Continued on page 6
Teaching Yoga to Inmates
By Jeanne Kennedy

Amusing things happen when you teach Yoga at a prison. When I would tell the students to “jump or walk” your feet apart they thought I was saying “jump a wall” your feet apart. And when I told them to make the peace sign to grab their big toes, some students said, “You mean deuces?” They are learning Yoga and I am learning a lot more!

About twelve years ago, my teacher encouraged me to volunteer to teach a Yoga class as I prepared for my Introductory assessment. I knew I wanted to work with women in need and I initially volunteered to teach a Yoga class at the Healing Place for Women, an addiction recovery program that houses women who are turning their lives around. After several unsuccessful attempts at coordinating a class there I moved along to my second interest, which was the Kentucky Correctional Institute for Women (KCIW). KCIW is the only state-run women’s prison in Kentucky and houses over 600 inmates serving terms from one year to life. The prison population consists of minimum, medium, maximum and death row offenders and includes first time offenders. Several of the women have physical disabilities. I teach the class through their recreational department. The recreational department was immediately interested and supportive of the idea of me coming to teach a weekly class. I still remember them rolling a large cart from the prison entrance to my car parked out front so I could transport all the mats, blankets, blocks and belts.

Most of the women I teach have endured traumatic circumstances. Oftentimes, their parents are deceased, addicted, or in prison themselves. The kleshas (the causes of our human suffering that moves us away from a spiritual direction), have had a tremendous negative impact on these women. Most of the women I teach are in their 20s or 30s and are in prison because of addiction combined with poverty.

From a 1/29/09 lecture that Geeta Iyengar gave explaining the fourth chapter of the Bhagavad Gita she talked about how humans are attached to everything. She said the kleshas: avidya (spiritual ignorance), asmita (pride, egocentrism), raga (attachment), dvesa (aversions), and abhinevesa (clinging to life, fear of death) have existed in us from time unknown. We have to practice Yoga to clear the kleshas or at least make them milder. When we do the asanas we are free from the kleshas at that moment. Geeta said at such times we are free from bad thoughts, wrong thoughts, or harming anyone.

The prison culture is full of the bad thoughts and harmful actions towards others. When the women get the opportunity to practice asana they get the opportunity to free themselves temporarily from the negative and destructive personalities they are around every day. Since they can’t escape physically, they can at least be more inside themselves when they practice to help reduce the strength of these negative seeds within and to reduce the impact they have on them from the outside.

Jeanne Kennedy is an Intermediate Junior 1 teacher and lives in Louisville, Kentucky.
Spotlight on Juliana Fair
By LC Roque

Juliana Fair began practicing yoga in 1974, discovered the Iyengar method in 1981, and began the certification process in 1986. Today she holds an Intermediate Senior I Certificate, which means that she is classified among approximately the top 55 Iyengar teachers in the United States.

For more than a quarter century, since 1990, Juliana has traveled annually to Pune, India, to study at RIMYI with the Iyengar family. A native of Australia, Juliana has taught in Australia and in Singapore, including instructing elite athletes in the Institutes of Sport.

Using a straightforward and humorous teaching style, Juliana supports students to progress with safety, as they address special issues and strengths of their own bodies. She builds her students’ confidence, and at the same time encourages them to learn about their potential and go beyond their perceived limitations.

What do you love most about teaching?

Seeing students become acquainted with their bodies and evolving their own practice. They often walk in injured and lacking confidence about what they'll be able to do. I love to see them improve any injuries and progress, build physical strength, have new confidence in themselves, and experience joy when they are able to do asanas. It's very rewarding.

What do you love most about practicing?

I love the mental space, the quiet meditative state, moving emotionally and physically to a different space. I also love being able to constantly improve in a pose, even though I'm aging, as we all are, and the insight into our own functioning, not just physical, but also psychological. And often my moments of clarity about how to treat a student or what to give a student to do, come as I practice. I'm not thinking about it but it just comes to me. It's a wonderful space to be in--apart from the obvious health benefits.

When did you start practicing?

I was in my early 20s when a friend of mine invited me to join a yoga class, but it was not Iyengar. Four years later, I was moving from the Central Coast down to Sydney, and the teacher suggested an Iyengar school in Bondi Junction. She said, “The teacher’s a little bombastic, but you might like it.” So I started practicing the Iyengar method in 1981. I ventured in, it was all very casual, the timetable is right there, come along. First class was with Diane Curry. It was eye opening, mind blowing, finding your nirvana. I’d arrived. Mind you, it was terribly humbling. I was a runner. The teacher said, “Your legs don’t work,” and I thought either she was mad or she couldn’t see. But it never ended. I’m still finding parts that don’t work. I started out with one class a week. Then two. Then three. Then every day. For 10 years, 1981 to 1990, all I did was yoga.

When did you start teaching?

In 1983, Guruji came to Australia and my teacher said, “You should come along.” I said, “You’re going, why should I go? I’m going to the beach.” She said, “No, come along, you’ll like it.” And of course I did. Everything about yoga was all wrapped up in one man: Guruji.

From 1984 on, my teacher Kay Parry was in Pune one or two times each year. After a couple of years of my assisting her, Kay said, “I’m going to Pune, I want you to teach some of my classes.” I said “no” the first year. The next year she said, “These are the classes you’re teaching.” I tentatively went into the room and stood at the front. There were still people left in the class when she came back, and Kay said, “You must be able to teach. There’s usually no one left in the class!”
The Australian Iyengar Association was formed in 1986 and Kay said, “You come along,” so I did. A short time later Kay said, “They are going to have apprentices so get on board.” I said ‘no.’ She said, “The spots are running out.” I said ‘no.’ She said, “There is 1 spot left!” I said to myself, “Alright I’ll take it just to keep her quiet!”

In 1987 Kay said, “You should sit for certification.” I said, “I don’t want to be a teacher, but I’ll sit for assessment if it keeps you quiet.” I passed the assessment. Then I started teaching, and retained people.

In 1990, I moved up north to Queensland, which is a resort area, with folks more interested in surfing than yoga, but I got quite a nice little class going for four years.

Then I moved to Singapore and got a couple of locations going, 20-23 people per class. My students were mostly Chinese, and they were quite concerned about it being a religion. That was a first, so I went home and did my homework.

I moved back to Australia and taught for 18 months, then moved to the United States with the intention of staying for 12 months. I’ve been here ever since!

I was never sure if I could make a living of it, but I’ve managed. I’m lucky that I can make a living at it.

Much of my teaching is in-home privates. That started when I was playing in the gym and someone came up to me and said, “What is that? I want to do that!” I started teaching her in privates. Then, some of my group class students wanted to improve aspects and came for privates. Then people started telling others! Most of my privates are word of mouth. I get two general types of private students: people who don’t have days that end at 5 p.m., and people who have conditions that require more attention.

What do you most appreciate about students?

Them coming to class and being interested in what I have to teach, because there are many classes now. They’re very appreciative of what I have to offer, and they absorb what I’m saying. They are consistent, dedicated, and appreciate the holistic aspects of yoga. I’m appreciative of them being students. I learn a lot from them.

And I love that students come with good questions. Americans love questions. Keeps me on my toes! Can’t be spouting something you’ve read and don’t know. They’re listening.

What do you most appreciate about teachers-in-training?

My hat goes off to them, because today it is a grueling path, and they come with such passion and unwavering dedication. To get to the point of a Certified Iyengar Yoga Teacher, they are doing more than 80% of the teachers out there. They deserve my undivided attention. Also, there is a new crew coming through. That’s really important. They bring new energy to the method.

What advice do you have for students?

Practice. To get the real benefits of yoga, practice, however small an amount or insignificant you think it is. It doesn’t have to be on the mat or a certain space, though it’s preferable, but it doesn’t need to be. Through practice you learn how good you feel when you practice, which makes you want to practice more.

Include the restorative asanas in your repertoire—once a month or more, so you learn how to efficiently set up the props and so you can see how you feel. Otherwise, under stressful circumstances, you’re less likely to do them. Be-
Parivrtta Parsvokanasana: Stand with the right foot forward and the left foot back. Bend the right knee to a 90-degree angle. Maintaining that bend, resist the right shin back to the calf in order to move the right hip back, and to redistribute the body weight into the left leg. Now, resist the inner left thigh out and the outer left thigh back in (like the clamping action of Parivrtta Trikonasana) to draw the left hip forward. As the left hip comes forward, resist the inner left thigh back, and extend the spine forward. Bend the left elbow to the outside of the right thigh to get an initial revolution of the torso. To enhance that revolution, resist the inner shoulder blades outward, away from the spine, as you clamp the outer shoulder blades back in, toward the spine. Once you have used the clamping actions of the shoulder blades to revolve the torso as much as possible, take the right arm in line with the ear.

After completing the twisting, standing poses, return to Adhomukha Svanasana, where the symmetrical and simultaneous extension of both sides of the torso will prepare the spine for Sirsasana.

Sirsasana: Before coming into the pose, place the crown of the head on the mat, grip the outer elbows to the inner elbows, and press the forearms to lift the shoulders. Once in the pose, continue to lift the shoulders as you grip the outer elbows to the inner elbows. This gripping action establishes a base from which you can clamp the outer shoulder blades inward, in order to life the sides of the trunk. Extend the legs upwards, as well. Rest in Adhomukha Virasana after coming down from Sirsasana and before moving on to the seated twists.

SEATED TWISTS

Sit in Dandasana and then bend the right knee in preparation for Marichyasana III. For many people, the right sit bone lifts; as a result the torso is thrown backward, away from the knee. At first, this distance between the torso and the knee can be an asset, making it easier to attempt an initial revolution of the spine and to clear abdomen past the right thigh. To complete the pose and clasp the hands behind the back, however, the space between the right thigh and the left side of the trunk must be closed off.

A quick fix is to sit on a folded blanket. This makes it easier to ground the right sit bone, lift the spine upward, and move the torso toward the bent leg. As with all props, however, you should not become entirely dependent on the blanket.
Rather than merely propping you up, the blanket should inform your actions so that you will eventually be able to dispense with it.

**Marichyasana III:** Sitting on the blanket with the right knee bent, press the right foot into the floor, as if to stand up on it. Move the shin back toward the thigh, grounding the right sit bone. Resist the shin backward and move the sacrum forward to contain the base of the pose from front to back. Lift up the lumbar from out of the base, and descend the right sit bone. This lift of the lumbar spine helps to revolve the abdomen more and more.

As in the previous revolved poses in this sequence, clamp the shoulder blades to lift both sides of the trunk and revolve the upper torso. This allows you to rely less upon on the leverage of the bent elbow. This action needs to be contained, however, in order to maximize the revolution. As the outer shoulder blades grip inward and lift upward, descend the top of the shoulders downward, toward the elbows.

Extend the arms well enough to wrap them around the bent leg and torso, and eventually clasp the hands. (If you cannot make the clasp at first, use a strap.) Once the hands are clasped, continue to clamp the outer shoulder blades, lift the side torso, and continue to resist the top shoulders back down. Enhance the revolution of the torso by extending the inner left shoulder blade along with the left arm, while simultaneously extending the inner right breast along with the right arm.

Be mindful not to strain the neck while doing Marichyasana III. Keep the cervical spine in line with the thoracic spine, holding the head in a neutral position. Once you have revolved the torso and completed the clasp, first look forward over the straight leg. Then, extending the neck upward, look over the back shoulder.

After completing Marichyasana III you may want to continue practicing seated twists like Ardha Matsyendrasana I.

**Ardha Matsyendrasana I:** Sit on the left foot so that the outer edge of the foot is cutting into the floor, and so that the left and right sit bones can rest on the inner edge of the
Turmeric: an essential herb for pain management
By Susan Lewis

It is often the physical symptom of pain that brings us to yoga in the West and yoga asana gives us a framework for addressing pain. Many of us combine yoga asana practice with Western medications and therapies (such as taking oral pain medication or receiving chiropractic adjustments) and attempt to tackle our pain with multiple approaches. As the philosophies and sciences from India migrate toward the United States, many have begun to also explore what Ayurveda (the science of life) has to contribute to our health. The Ayurvedic medical approach often utilizes a well-known herb, turmeric, to alleviate the symptom of pain by addressing the root cause of the pain. Turmeric has been present on the earth for thousands of years. It has been documented that people in India have been using it daily for the past 6,000 years. This herb has become of great interest to scientists in the West for its effects on pain. In 1815, the curcumin molecule was isolated by Western chemists and gradually, over the course of the past 200 years, Western scientists have been discovering the medicinal value of turmeric. For the past 30-40 years, turmeric has been used as medicine in the United States.

Turmeric is known to have an effect on the tendons and ligaments by keeping them moist, flexible and strong. This effect helps prevent strains and sprains and accelerates healing. Its anti-inflammatory effects are beneficial to those with arthritis, joint pain, musculoskeletal pain, and stiffness in the body.

When consumed daily, turmeric is also anti-aging in its antioxidant activity. In addition, it is one of the most potent purifying herbs in Ayurveda, offering the capacity to cleanse the physical as well as the subtle body including Prana. It is the perfect herb for the yogi.

Turmeric is a rhizome that grows in hot, moist tropical climates. It has beneficial effects on all the tissues (seven dhatu) of the body. It is energetically hot (ushna virya) which allows it to melt away toxins and inflammation. Therapeutic effects for all three doshas, Vata, Pitta, and Kapha, are well known among Ayurveda physicians (Vaidyas). Pain is the focus of this article, but turmeric also helps alleviate the following medical concerns: infections, digestive issues, poor circulation, diabetes, anemia, arthritis, wound healing, bruises and skin disorders, respiratory disorders, defense against pollution and aging, antioxidant effects and more.

Turmeric has been known for thousands of years to reduce pain and benefit the body; modern research is supporting this claim. New research is showing that turmeric is also a probiotic in that it supports the microbiome and does not contribute to GI tract health decline. Evidence has also been appearing in the literature about the negative side effects of oral pain medications such as non-steroidal anti-inflammatory drugs (NSAIDs). There is growing research indicating that NSAIDs contribute to the decline of a healthy gastrointestinal tract and microbiome and this decline predisposes people to a variety of other health problems such as obesity, diabetes and mental health issues. Given these concerns, it is worthwhile to incorporate turmeric into one’s pain management plan.
Turmeric can be found in powder, root, or pill form. When cooking, add ½ - 1 tsp. of powder into food such as rice or legumes or vegetables. The root can be cooked with food or made into a pickled condiment or a tea by grating the root with some ginger. Active ingredients are fat soluble, so the tissues will absorb the turmeric when consumed with a healthy fat (such as milk, olive oil, ghee, or avocado). In addition, for the best potency, buy a good quality of herb that is organic and has not been sitting on a shelf for a long time. Turmeric should be vibrant in color and have a fresh and vital aroma.

If you choose to opt for pills, there are many encapsulated formulas available. According to the USDA, turmeric is composed of hundreds of molecular constituents that offer beneficial effects on the body (not just the well-known curcumin molecule). Because of this, it is the ayurvedic perspective that it is worth consuming whole herb over a single isolated molecule. Whole herb turmeric pills can be found at Ban-yan Botanicals or Maharishi Ayurveda if you are unable to find them in the health food store. Standardized extracts of curcumin are stronger but have an increased incidence of side effects.

An excellent recipe for arthritic pain is to heat 1 cup of milk on the stove, add 1/2-1 tsp of turmeric, and 1 tsp. of oil such as ghee and eat this before bed. This link is to my favorite video on making this recipe: https://www.youtube.com/watch?v=jYCQb2YNGt4 - or google you tube: turmeric golden milk recipe.

Dose and Precautions: High doses of turmeric >15g per day are not recommended (1 teaspoon of turmeric equals approximately 2 grams so as you can see, 15g is a massive amount). Typically, ½ to 3 teaspoons a day is adequate and considered to be safe. It is not recommended to take high doses if you are taking any antiplatelet or anticoagulant medications, have gallbladder issues, are sick with nausea or diarrhea, are pregnant or during heavy menstrual bleeding. However, ½ - 2 teaspoons a day should be tolerable for these individuals. Allergic dermatitis has been reported in those consuming high doses. Another note, turmeric will stain the objects with which it comes in contact, so be careful when using this herb. Note that once one has begun to incorporate turmeric in to the routine, it is normal for results to take 20-35 days before noticing the benefits.

For all yogis concerned with pain, general health, and wellness, turmeric is the best herb with plenty of modern day evidence to support the claims that Ayurvedic physicians have known for thousands of years. It is one of the safest herbs and there are few contraindications. It is my hope that every reader will experiment with incorporating this beautiful herb into their routine and will experience the healing and vitality that Turmeric has to offer.

Susan Lewis is a Nurse Midwife and an Ayurvedic Practitioner (trained by Dr. Vasant Lad) from Nashville, Tennessee. She has been a student of Iyengar yoga for 10+ years. Email her at susan.lewis2@gmail.com.

Iyengar Yoga Association of Southeast Mission

IYASE has four aims:

Communication: Share information about Iyengar Yoga and news in the Iyengar Yoga community: Distribute newsletters two or more times a year to members; maintain the website; send E-bulletins 10-12 times a year.

Continuing Education: Provide one or more Continuing Education Workshops per year with senior Iyengar instructors and announce local Iyengar workshops by member teachers.

Scholarship: Distribute awards to teachers and students to help with expenses for (1) IYASE sponsored workshops; (2) teacher certification; and (3) study at RIMYI in India.

Service: Maintain the Lotus Fellowship Fund to provide immediate financial assistance to members in times of serious need.
foot. Bend the right knee and cross the right foot over the left thigh. Pressing the right foot into the floor, as if to stand up on it, draw the right shin back in order to ground the right sit bone, and to lift the spine. As in Marichyasana III, use the clamping actions of the shoulder blades in order to lift the sides of the trunk and to revolve the spine well. Once you have revolved the spine as much as possible, cap the top of the shoulders downward to contain the lift of the side trunk. These actions will make it easier to grasp the right foot with the left hand and to wrap the right arm around the back.

After completing the seated twists, return to Adhomukha Svansana in order to prepare the spine for Salamba Sarvangasana.

**Salamba Sarvangasana**: Stack three to five blankets so that the closed edge sides of the blankets are stacked neatly on top of each other. Lie down over a stack of blankets, so that the shoulders are placed one inch from the closed-edge sides of the blankets. Roll the legs over head to come into Halasana, pressing the feet into the floor to lift the hips. Interlock the fingers behind the back, and draw the arms down to the floor. These actions of the will help you to roll on to the top of the shoulders, and to secure the shoulder blades onto the back ribs. Once you have extended the legs to the ceiling, grip the outer elbows to the inner elbows, lift the buttock, and clamp the shoulder blades inward to maintain the lift of the torso.

After completing Salamba Sarvangasana, return to Halasana, and then rest in Savasana.

**Gary Jaeger** is a certified Intermediate Senior Iyengar Yoga teacher. He has travelled twice to study at the Iyengar Institute in Pune, India. He holds a Ph.D. in philosophy from the University of Chicago and teaches both Eastern and Western philosophy at Vanderbilt University.

**Leanne Cusumano Roque** is serving IYASE as continuing education chair and Vice President during 2017. She is a Certified Iyengar Yoga Teacher and owner of the studio Yoga 4 All Bodies, www.yoga4allbodies.com, in Reston, Virginia. Juliana Fair is her much beloved teacher.

-ing able to do restoratives with ease means you do them when you’re unwell, and reap the healing benefits. Under stressful conditions, like anxiety, or loss of family, job, or pet, you are able to help yourself. I like teaching restoratives because people are empowered and learn they can help themselves.

**What advice do you have for teachers (in-training)?**

If you’re teaching beginners, keep it as simple as you can. Teach what you know. Know what you teach. Even if you can only teach 10 asanas, know them inside out, the variations, and who needs what.

Make sure you’ve read the ethical guidelines in the book. Come with compassion and the desire to help people, have passion for the subject and the Iyengar method, and teach from the heart. People can tell if it’s not coming from the right place.

You can learn how to teach aspects of the poses, but you must come with compassion, from the heart, otherwise it’ll wear you out.

Be careful not to injure yourself, either in adjusting or overdoing. You are an example. Take care of yourself.

Be humble, because your students teach you so much. Just because you come as the teacher to the class doesn’t mean you know everything. Listen to what your students are saying.

**Juliana lives in Arlington, Virginia, and can be reached through her website www.yogaonthemove.com.**
WORKSHOPS 2017
Please submit future workshops through www.iyase.org.

April 7-9  Elise Miller Weekend
            Workshop: Yoga for Scoliosis
            One Center Yoga, Asheville, NC
            (828) 225-1904
            info@onecenteryoga.com
            www.onecenteryoga.com

April 7-9  A Weekend with Lois Steinberg
            Unity Woods Yoga Center
            Bethesda, MD
            suzanne@unitywoods.com
            (301) 656-8992
            wwwunitywoods.com/workshops

April 21-23  Yoga Intensive with
              Sri. H.S. Arun
              Studio OM, Jackson, MS
              (601) 209-6325
              nicholebakeryoga@gmail.com
              www.studiomyogaofms.com

April 28-30  The Art of Staging Asanas:
              How to Teach Asanas
              Step By Step
              Berkeley Springs, WV
              (301) 656-8992
              johnschu@unitywoods.com
              wwwunitywoods.com/workshops

May 5-7  Mary Obendorfer &
         Eddy Marks Weekend
         Workshop
         One Center Yoga
         (828) 225-1904
         info@onecenteryoga.com
         www.onecenteryoga.com

May 12-14  Manouso Manos
            Weekend Workshop
            Stuart, FL
            (772) 341-6573
            www.stuartyoga.com

Apr 23  Teacher Training with
        Jan Campbell and Gary Jaeger
        Sundays, 2-6pm
        Yoga Center of Nashville
        Nashville, TN
        (615) 383-0785
        jcampbell@yogacenternashville.com
        www.yogacenternashville.com

SCHOLARSHIP
for Study at the Ramamani
Iyengar Yoga Memorial Institute

IYASE will award one $1500 scholarship annually to one of its members in order to support and to ease the expense of travel to India and study at RIMYI.

The requirements are as follows:
• current member in good standing of IYASE
• certified at Introductory level or higher of Iyengar Yoga certification
• confirmation letter indicating acceptance to study at RIMYI for year applying
• financial need
• dedication to the practice of Iyengar yoga
• not a current board member or relative/spouse of IYASE Board member
• letter of recommendation from an Iyengar certified teacher

The deadline for applications is October 15 of the year prior to the applicant’s travel to RIMYI.