

Chatham, New York.

The Kripalu Center has been located in the Berkshires for about ten years. It began about twenty-four years ago, however, right in Pendle Hill's own backyard -- that is, in Summneytown, Pennsylvania, about halfway between Philadelphia and Allentown. There remains a Pennsylvania branch which apparently has now moved to Summit Station, Pennsylvania, which is just off Route 78 roughly due north of Lancaster, Pennsylvania. Kripalu prospered to the extent of outgrowing its quarters in Summneytown and then in Summit Station, acquiring the property in Lenox where there are now 151 resident staff in a facility which can house an additional 350 guests!

The last twenty minutes of the drive approaching Kripalu, after one leaves the interstate highway system, is very pleasant, as one winds one's way through New England countryside and villages. It is quite different than approaching through the suburban sprawl which surrounds Pendle Hill. The facility itself, however, does not express, architecturally, this New England ambiance. The Center is located on a very large piece of property, but it is essentially housed all in one oversized modern brick building, although there are a few minor facilities located at distant points in the property. The buildings and the property were purchased from the Jesuits, who had apparently grossly overbuilt a novitiate facility at a time when vocations were drying up. So the main facility is an extremely large affair constructed in the somewhat heavy-handed, characterless style one might call Roman Catholic modern. On the one hand, it is an extraordinary facility in terms of available spaces. On the other hand, I spent the first twenty-four hours acclimating to the building itself with its very, very long dark corridors in which the ghosts of life-size statues of the Sacred Heart and the Blessed Mother seemed to linger.

The main building is essentially a very long, horizontal affair with a slightly dominant central unit at its center. The central unit, in addition to serving as the main entrance, contains a lobby and elevator area, an auditorium, and a chapel, or what was formerly a chapel. From this central unit there extended to the east and the west two very long Y-shaped arms, each of which contained four stories plus a basement level. On the first floor in one direction, away from the central unit, was the "gift shop," very attractive, large and commodious compared to Pendle Hill's, where video tapes, audio tapes, various stones and crystals, meditation mats and cushions, t-shirts and other garb, health food, gongs and bells, and books were sold. Outside the gift shop was a spacious video lounge with a very large screen television. There was, however, no outside reception possible but only the posted program of spiritually oriented video tapes. Beyond the bookstore were offices and dormitories. On the other side of the central unit on the first floor was a registration desk with five PC stations, and beyond that a commodious lounge where herbal tea and fruit was available while one waited after having provided one's name upon arrival for someone to call you for the full registration procedure. The view from the front of the building and from this waiting lounge was very lovely. The building is located fairly high on a hill and from it one looks out over a small forested valley with an attractive

lake framed by some low mountains just beyond it. The Kripalu property stretched down the hill and included a beach on the edge of the lake. Again, beyond the lounge, the wing extended much further, splitting into the two branches of a Y at the far end where there were located more dormitories and offices. Also located on this level back in the central unit was the auditorium. On the basement level on the floor below there was located in one wing a women's sauna and women's whirlpool and in the other wing a men's sauna and men's whirlpool. I did not visit these facilities, but they seemed to be popular attractions.

On the second floor was located the main chapel in the central unit. This was definitely the most pleasant space in the facility and was where the plenary sessions of the program in which I had enrolled took place. It was three stories high. The walls were solid for the first two stories but were entirely of clear glass for the top third. So the space, while being enclosed, was also flooded with light. At the front of the chapel the floor was raised and the Roman Catholic altar, modern style, still remained. Kripalu kept six candles burning on it at all times. The tabernacle had been removed. Behind the altar was a very large mosaic stretching upward about two-and-a-half of the three stories on which was depicted Saint Ignatius Loyola. The mosaic was composed in such a way that the large figure of Saint Ignatius was in the right half while a village dominated by a church was depicted on the left half, with the haloed Saint seeming to bless the village. Affixed to this mosaic somewhat incongruously, at the center between Saint Ignatius and the village, was a large, framed portrait of the guru or teacher of the original founder and spiritual director of Kripalu -- in other words, the guru's guru. In this portrait the guru was sitting in the lotus position wearing the saffron robes traditional for holy men of the far east. Whatever pews, if any, which had been in the chapel had been removed. The floor of the chapel was luxuriously carpeted. The entrance doors were decorated with the sanskrit symbol for OM. Outside the doors were nicely fashioned wooden shelves where one placed ones shoes before entering the chapel. The chapel was also outfitted with an advanced audio system which allowed instructors to wander about with cordless microphones and over which they could speak very softly yet still be heard distinctly while what they were saying was mixed with a background of space-age or new-age music.

On this second floor, down one wing away from the chapel, was the dining room, which they called the dining chapel. Meals were served buffet style. I estimated that the dining chapel had a capacity of about 250 people. The dining chapel was about two stories high. One meal a day was silent and two were conversational. Even though there may have been as many as two hundred people in the dining room, the noise level never seemed to rise above a murmur. The dining room was about three-quarters full most of the time that I ate there. There were separate dining rooms for staff and there was also a separate dining room for any guests who wanted to eat in silence. Meals were served on a "rolling" basis, so that some people arrived as others were finishing and there was always room. People bussed their own dishes in a way arranged very conveniently. In many respects, a combination of ample space and clear headed administration made things flow in a

very beautiful way.

The third floor of the building was given over to staff residential quarters and I never entered it. The fourth level comprised the upscale accommodations for guests and the "health facility," a place where, by appointment and for a substantial fee, one could arrange for various massages and therapies. The services averaged about 55.00 per hour. I did not avail myself of this facility. On the fourth floor, each branch of the Y had ten doors on a side indicating twenty rooms in the branch. With two Y's per floor, that meant eighty rooms in the branches of the Y's themselves, in addition to the stems of the Y. So it seemed to me that there must have been well over one hundred living accommodations per floor in the building, except for those spaces which were used by large central facilities. But the floors with central facilities in them tended to have dormitories in them, which would have raised the density of occupation. I never looked at the dormitories, since it seemed intrusive to do so, but the literature described them as containing bunk beds. So these floors, too, probably could house over a hundred people dormitory style.

Scattered throughout the facility were various rooms for special purposes. There was a twenty-four hour meditation room and there were one or two lounges intended for reading or writing where conversation was not permitted. There were also conversation lounges, meeting rooms, classrooms and similar facilities. One wondered what sort of holy hubris had caused the Jesuits to build so extravagant a facility only to have to sell it in an almost brand new state to a group promoting Hinduism and yoga!

I was registered for a program called a "Welcome Weekend" in which one was supposed to get a sampling of what Kripalu had to offer, but there were several other programs going on at the same time. The Welcome Weekend was scheduled for a plenary session on Friday evening, another on Saturday morning, another on Saturday afternoon and a concluding session on Sunday morning. Saturday night was left free for participation in other Kripalu activities, the most significant one being a chanting and lecture service, or dharma talk.

Even though the scheduled plenary sessions for the Welcome Weekend were two hours long in some cases and three hours long in others, the schedule was so organized that it was still possible to attend other Kripalu activities between one's own plenary sessions and mealtimes. One was not supposed to attend sessions specific to other programs for which one had not registered, but everyone in all these different programs was welcome to attend certain other standard Kripalu activities.

At the first plenary session of the Welcome Weekend I counted sixty-six participants. The group was too large to allow for individualized introductions but in the introductory moments the resource leader did a "where are you from" show of hands. If what resulted from this was typical of Kripalu, they draw people from throughout New England and the middle Atlantic states. One or two people out of the sixty-six came from really remote places like Florida or Utah.

The people in my group seemed to range in age from the late twenties to the late sixties, fairly evenly distributed among all the ages in between and not "bunched" around any particular age range. However, I counted only eleven men among the sixty-six people. Remembering this sort of imbalance to be a factor in Pendle Hill's life, I very carefully observed the clientele in the dining room and it seemed to me that the number of men and women was fairly evenly balanced there, and that in general people *below* forty years of age seemed to predominate.

I was not quite clear what other programs were going on simultaneously with the Welcome Weekend. During the quieter moments of the Welcome Weekend I could vaguely hear from the auditorium below the chapel a deep thundering of drums and male voices making puppy dog-like yelps, and I silently prayed that this was not the only way to attract male participants to a spiritual study center.

The four plenary session meetings of the Welcome Weekend were led by Todd Norian, a person in his mid-thirties who was obviously very well practiced in what he was doing. He was assisted by four other people who said almost nothing during the weekend from the platform, but who spaced themselves out around the hall to give guidance or encouragement as we undertook various yoga postures. Also, when these "assistants" were introduced at the beginning they emphasized that they were there to be available for us the entire weekend and that if we had any questions which we wanted to discuss with them we should feel free to approach them at any time. This invitation was very nice, but it contradicted an instruction in the orientation literature in my room which suggested that one should not approach staff members with one's special needs outside of the program time because the staff members needed rest.

The four assistant resource persons lived far away from Kripalu and, I suspect, might have been volunteering, or else getting very modest stipends for the weekend. I do not know, of course, what the financial arrangements might have been with Todd Norian. He now lives in Lenox, Massachusetts two miles away with his wife of two years. Prior to that he lived for about twelve years in the Kripalu resident staff community.

Two aspects of the facility which I was inclined to envy on behalf of Pendle Hill was the fact that it had space enough to offer a silent dining alternative for every meal, and space enough for commodious and attractive "no-conversation" lounges, as well as for relaxed conversational spaces.

As far as I could tell from dining room conversation and from observation, the clientele of Kripalu seemed to be a cross-section of the college-educated population of northeastern United States. Their program offerings range in length from one day to twenty-seven days and include everything in between -- weekend programs, five-day programs, ten-day programs. They also have something which is the equivalent of our internship program wherein someone comes to Kripalu for four months and does forty hours (!) of work a week in return for room, board, and spiritual

instruction. They must bring their own insurance and pocket money. Of the 151 staff members, some are paid and some are volunteer. So apparently the four month internship can evolve into a more permanent relationship. Everything about the place was meticulously clean and well organized. Everything also seemed very professional, at least, as far as I could tell, with the registration, reservation and dining facilities, so they seem to overcome successfully whatever foibles to which a rapidly rotating volunteer staffing system would seem to be prone.

Although Kripalu's fees are impressively high by Pendle Hill standards, they also have a program of "partial scholarships." I have no idea how many of the people I saw there might have been on scholarship, nor do I know how much tuition is offset for an individual through a scholarship grant. The catalog says that people are eligible for scholarship if they meet the following income criteria: less than \$20,500 annual income for single people; less than \$24,600 annual income for couples; and less than \$28,750 for people with families. On the basis of my conversations in the dining room, I doubt that very many people would meet these criteria. So, if they stuck to them, very few of the people I saw present would have been on scholarship.

Typically, when one met a person who was not there for the first time one would hear things like "I have been coming to Kripalu for eight years," or "I have been coming to Kripalu for four years," or "I have been coming to Kripalu ever since they were in Sumneytown." In other words, there seems to be a very high rate of recidivism. To some extent this recidivism might be encouraged by the fact that the Kripalu curriculum is organized around a spiritual practice which has a well defined series of steps along which one can advance. While the "opening wedge" is physical health and well-being, from the outset this is described as impossible without spiritual health. On the physical level alone there were four levels of yoga practice occurring at Kripalu during the weekend I was there. I myself only participated in the "gentle" or beginners level. Once one begins to comprehend the continuum which yoga practice and philosophy posits between physical and spiritual disciplines, and one begins to advance on the path of wisdom and philosophy, there is centuries of lore one can explore, step-by-step, including the learning of the Sanskrit language, with which I noticed several staff members to be adept. In contrast to this, the Quaker path, at least in modern times, is viewed as relatively formless. Sandra Cronk and the School of the Spirit seem to be "a" first in modern times in their willingness to suggest that Quaker spiritual growth occurs in something other than a rather random response to experiences, but can be organized into an "undergraduate" and "graduate" level.

At the same time, some of the Kripalu programming is clearly analogous to Pendle Hill's Extension activities in that it is comprised of "one shot" events focussed on a topic of special interest -- loving our aged parents, improved interpersonal relations, meditation practice, and so forth. As I was leaving an "R & R" program was about to begin, R & R standing for Retreat and Renewal. These are run periodically throughout the year and each seems much like the other in terms of an opportunity to partake, via Kripalu, of programs in the yoga tradition.

There is another aspect of Kripalu which may have been a factor in its growth and prosperity. It offers courses which "certify" teachers of yoga and practitioners of Phoenix Rising Yoga Therapy. In other words, it seems to have invented its own field of discipline and certification system. Many of the people I met there were Phoenix Rising therapists from New Hampshire, or New Jersey, or Pennsylvania, who had come back for refreshment and renewal. One person in my "Welcome Weekend" program was a Phoenix Rising therapist from Toronto who had been to Kripalu many times before but who came to this introductory weekend with five or six of her clients in tow.

Two other factors ought to be mentioned as bearing on Kripalu's prospering. It is operating in synch with a culture-wide growth of interest in Asian spirituality, and it bills itself as the most important center in the Eastern United States for the practice and teaching of the Yoga tradition. Whether there are other schools or centers or movements which would dispute this claim to preeminence I do not know. Certainly in New York City, which I am most familiar with, there are substantial operations devoted to vedantic and other forms of Hindu spirituality, but whether Yoga is a uniquely definable subset of all this which others would recognize as being distinct, I do not know. At any rate, the important point is that Kripalu has been in resonance with a significant trend in the growth of attention to Eastern spirituality, and to the extent that Yoga, in particular, has spawned individual practitioners and teachers, they will probably eventually be magnetically drawn to Kripalu, at least once, much the way Catholics are drawn to Rome, and much as every Friend is presumably, sooner or later, drawn to Pendle Hill.

The second factor not yet mentioned is that, until his resignation two years ago, Kripalu was guided by a spiritual director or guru who was apparently extraordinarily knowledgeable in yogic discipline as well as compellingly charismatic. Having strong and charismatic leadership is an asset to any establishment, Quakers' wish to diminish leadership as much as possible notwithstanding. At the same time, the kind of leadership or spiritual directorship exercised in the Eastern tradition, the guru/disciple dynamic, is somewhat alien to American sensibility, perhaps with some justification, and so this dimension of spiritual absolute monarchy may have somewhat offset the great advantages of the dynamic, charismatic and wise leader.

There is much that can be said about the spirituality I observed at Kripalu. I would like to confine my observations here to those things that seem to bear most directly on its growth and prosperity.

One of the things which the Ad Staff noted and which Margaret has been reporting whenever she gives her flipchart talk growing out of the Ad Staff retreat is that the spiritual needs of contemporary people are growing, and that in response various sorts of "spiritual hedonism" or false cures are springing up. One of the things I tried to be alert to as I went through the Kripalu weekend experience was indications of where Kripalu might fall on the "spiritual hedonism" scale. To what extent were the high fees extracted from these vast (in Pendle Hill terms) numbers

of people made possible by some form of spiritual pandering?

At first I was inclined to rate Kripalu as superficial and hedonistic. After all, the last four digits of the 800 number I was given to call in order to register spelled S-E-L-F. When I got there and walked into the bookstore and saw all the tapes and CD's with "relaxation" music, the large display of books advancing various unknown therapies -- shiatsu, polarity therapy, Phoenix Rising therapy -- and the wide array of creams, ointments, scents and herbs, my skepticism deepened. Looking over the floor plan of the premises and seeing saunas and whirlpool baths further stimulated my skepticism. The "health care center featuring massages, facials and reflexology did not help my attitude either.

Moreover, some of the rhetoric in the opening weekend programs was not reassuring on this account. This was a weekend in which we were going to "take care of ourselves," nurture ourselves, leave stress behind, leave our masks and our roles behind. A young woman who announced that she had been a nonstop mother for four years and that this was the first weekend that she was giving over to taking care of herself received much approval.

But as the weekend wore on, I began to regard the situation as somewhat more complex. Almost every religion, including Christianity, seeks to elicit the initial attention of the novice or seeker by promising them joy, peace and serenity, if not in the present at least in the hereafter. What I noticed about the Kripalu approach, at least as it seemed to me, is that it was almost immediately stated that the way you nurture yourself is by practicing some ascetic discipline. We were encouraged to get up at 5:30 a.m. in order to practice yoga at 6:00 a.m. before breakfast. A large amount of time in the plenary sessions for the Welcome Weekend was spent doing physical yoga exercises which invariably involved stressing your body in painful ways, and practicing the mental discipline of observing the pain dispassionately without succumbing to it which practice, we were told, was a kind of preparation for responding compassionately to others in daily life without being encumbered by our own discomforts, needs and emotions. Kripalu was absolutely uncompromising about caffeine beverages which they felt were disturbing to spiritual centeredness. All food was vegetarian and most of it vegan. I spent more time doing calisthenics and stretching exercises in this one weekend than I have in the whole rest of my life, one time for three hours in one session. Before going there I would not have believed myself capable of this. What was fascinating for me to realize was that after three hours of following moment to moment instructions about how to bend and move and where to maintain one's balance, and struggling to maintain one's balance, one has actually spent three full hours entirely in the present, that is, in a state of inner silence. Having been brought up in the Western Christian tradition where the spirit and the body are dualistically compartmentalized and are even thought to be at war with each other, it is a little difficult to assess exactly what is spiritual and what is hedonistic when wisdom and bodily health are viewed as a kind of continuum, and where a properly (austerely) fed body is presumed to be necessary to the achievement of spiritual wisdom.

The physical practices associated with the yoga tradition, according to one Kripalu instructor, are usually listed as number four among the eight aspects of yogic practice. The first aspect traditionally has been the moral precepts, of which there are five, including ahimsa (nonviolence and loving kindness), satyagraha (devotion to wisdom and truth), and brahmacharya (yogic celibacy). In Hindu tradition the novice starts out with the practice of the virtues. However, according to this instructor, the particular spiritual malady of modern times is narcissism and self-indulgence. It has therefore been found through experience that starting with the practice of the virtues is not the easiest way for contemporary Americans to begin on the Yogic path; moral disciplines do not attract the self-centered; rather it has been discovered that yoga branch or limb number four -- the practice of yogic exercises and disciplines -- is the good entry point for those suffering the spiritual malady of our age. It is perhaps, piggy-backing on the Jack LaLane and New York Health Club syndrome, while also giving something one would never experience at Jack LaLane's. In one sense, one might regard the overt "spiritual hedonism" as an evangelical accommodation (ruse?) to lead people to an ultimate asceticism.

Throughout our hours of yogic practice the instructions were supplemented by four or five sentence mini-homilies about achieving inner silence, about getting in touch with that within us which is the same as the creative principle of the universe, of leaving aside our anxieties, our emotions, our petty cares, about the exercise of compassion. I am not conversant enough with their vocabulary or philosophy to be able to repeat these homilies. They were in some way connected to the vocabularies that had been used to describe the postures and to give the instruction for effecting the postures. They were delivered when one was relaxing, listening to the New Age music that had accompanied the previous movement, and when one's mind had been purged of its ordinary preoccupations by the strangeness of the exercise. Was this an unfair kind of evangelism? Whether it was or not, substantively I heard nothing that I would regard as contradicting a Quaker sense of things, even a Christian Quaker sense of things except, perhaps, that the name Jesus Christ was never mentioned.

The Saturday night dharma talk followed a period of about twenty minutes of a Sanskrit chanting service accompanied by Americans playing traditional Indian instruments, the sitar, the tabla and the bush organ or Indian harmonium (originally invented in Britain). The dharma talk was about yogic celibacy. It seemed to me one of the most intelligent reflections on issues of sexuality and spirituality I have heard or read in a great long time, if ever, but whether one would agree with it or not one could hardly characterize it as a form of spiritual hedonism.

I should note a few more facts before concluding. Although I decided to go to Kripalu to get a first-hand look at a spiritual study center which, at least from a distance, appeared to be prospering, when I got there I found that in spite of its great size and tremendous volume of business it is an organization under financial stress. The Development Office was located off a small lounge opposite the main chapel. From the bulletin board there I gleaned some interesting information. In 1995,

although program participants' evaluation forms indicated that they were as pleased as ever with their experience at Kripalu, for some reason there were fewer enrollees in these programs than in previous years, and this decline in numbers resulted in a drop in program revenue of 1.6 million dollars for the year! In addition to the 1.6 million dollar diminution in revenue, there were unplanned expenses in that year totaling 1.1 million dollars. This was comprised of unbudgeted legal fees amounting to \$321,000, costs of transitioning residents amounting to \$473,000, unforeseen FICA and pension costs of \$91,000, and unbudgeted health care costs of \$181,000. Kripalu had set aside a "cushion" for a rainy day, but this combination of falling income and unplanned expenses had wiped the cushion out. They were now engaged in a struggle to ensure that for the current year and future years income and expenses would be in balance.

I was at Kripalu on a Friday evening, a Saturday and a Sunday morning, and the Development Office was closed while I was there for most of the time. The fact that a reduction in guests reduced program revenue by so staggering a sum as 1.6 million dollars, of course, peaked my curiosity about what their program revenue actually was. During the bathroom break in the middle of the Saturday morning session I noticed that the Development Office door was opened, so I detoured by and asked the person within if I could have a copy of their published Annual Report. I got the very surprising response that there was no published Annual Report. She explained to me that since contribution income only comprised about eight percent of their budget, and since it would cost fifteen thousand dollars to publish and circulate the Annual Report, they did not feel it was prudent to do so. However, she very forthrightly invited me to come in and she would go over some figures with me. I explained I was only on a break in the morning program, so she invited me to come back that afternoon, saying that she would be glad to go over the figures with me then. However, I never again found the Development Office open at a time when I was not in the program, so I was unable to follow up with this.

I did have the chance to ask another staff member if Kripalu was a 501(c)3 organization and if contributions made to it were tax exempt. She assured me that it was. I do find the fact that an organization which accepts donations from the public on a tax exempt basis does not have an Annual Financial Report available to give an inquirer to be somewhat strange.

The 1995 year which was so fiscally disastrous for Kripalu did, of course, follow the resignation of the guru in October of 1994. The organization is probably now in a struggle for survival in the aftermath of the discovery that its guru had feet of clay. Somehow it came to light that Guru Amrit Desai had been romancing some of his women clients over many years while preaching the austerities of celibacy. When this came to light it caused a crisis and polarization in the community, with some being unreconcilably furious with the guru, while others wanted to remain his disciples and have him continue his work. The board of directors, after consulting with an agency which apparently specializes in helping congregations deal with clerical malfeasance of one kind or another, established a program of repentance and

restitution for the guru to carry out. His adherence to this program was apparently in some way half-hearted or not fully adequate, and when the board insisted on more complete conformity, the guru resigned rather than carry out the board's wishes. I presume some of the unexpected expenses, like legal fees and the transitioning of residents, are related to this sad turn of events.

The Center is carrying on in a new mode without a guru or spiritual director but with a newly appointed Executive Director. They are seeking to be a spiritual community which remains a center for the study of the yogic tradition in accordance with the lineage of their fallen guru's own mentor, whose pictures now adorn their sacred places. In the meantime, Guru Desai has resumed his ministry somehow in Gainesville, Florida, taking some segment of the Kripalu community with him.

Nevertheless, Kripalu seemed like a bustling and thriving place the weekend I was there. I met many people whose devotion to it had been inaugurated during the regime of Guru Desai and whose commitment seemed steadfast. Whether it will be possible without the guru to maintain with accuracy the particular yogic tradition which he represented, or whether Kripalu will simply turn into another Open Center, Esalin or Omega offering a salad bar of New Age and Eastern spiritual fair, or whether it will collapse entirely, simply remains to be seen.

I did not see anyone at Kripalu whom I could not visualize being happy at a Pendle Hill program. I did not hear anything from authorized teachers which contradicted the Quaker spiritual approach, although certainly advanced practice would involve yogic theory which would be simply foreign to Quaker thought forms. But certainly Friends could probably feel as close to the spirituality of Kripalu as they could to the spirituality of Mahatma Ghandi. Can we learn anything from this establishment which prospered and grew for about fifteen years during the seventies and early eighties in Pendle Hill's own backyard while Pendle Hill was experiencing a series of stressed budgets?

I continue to feel that Quakerism has more to offer of relevance to contemporary Americans than do esoteric Eastern philosophies, much as I respect Asian spirituality. I am inclined to believe that people turn to these esoteric Eastern philosophies out of a hunger which Quaker tradition could meet in a better way but is simply failing to do. I feel reassured from my Kripalu experience that there is a constituency out there beyond the Religious Society of Friends whom we ought to be serving. Furthermore, I feel my Kripalu experience reinforces the intuition that several of us have had that there is a legitimate spiritual program which can be developed which has people coming to a center of study and contemplation repeatedly over many years, without uprooting them from their jobs and family, and while they are in a condition to be able to pay a larger portion of the programs' costs. I think we have to find a way to present such programming, not only in quanta which allow people to afford the time and the money to attend, but which they can also perceive as a continuum, or at least as a meal, each dish of which they want to taste, rather than as random events which may or may not peak their interest on a one by one

basis. I believe we should observe the School of the Spirit much more carefully for more insight into this.

Finally, I believe that we could do a much better job of serving the Society of Friends, much as Kripalu is serving a circle of yoga teachers and Phoenix Rising therapists. We should round out our clerking workshops with workshops in other aspects of Quaker life so that Meetings around the country will eventually come to believe that all their up-and-coming members ought to have taken three or four of Pendle Hill's workshops on Meeting life, Quaker faith and practice, and the testimonies. We should also be able to offer special interest programs as well as our own version of retreat and renewal programs which will attract "recidivists" on a regular basis.

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PENDLE HILL

Wallingford, Pennsylvania 19086

MEMORANDUM:

TO: Files **DATE:** April 22, 1996
FROM: Dan Seeger **CC:** Margaret Fraser
 Denny O'Brien
 Irené Ramsay

SUBJECT: Kripalu

The following is simply a list of excerpts from Kripalu literature which I could not take away with me. Most of it comes from a looseleaf notebook which was available in my room.

The name of the fallen guru or spiritual director who resigned in October of 1994 is Amrit Desai, otherwise know as Guru Dev. He is now practicing in Gainesville, Florida.

The Kripalu Lifestyle

Fostering Community.

So that we can all relax and receive the full benefit of being at Kripalu, we request your support in observing the following guidelines.

Many of our guidelines are closely related to our practice of Brahmacharya (moderation in all pursuits and actions). This practice helps us to focus our life energy and supports us in establishing more authentic relationships with ourselves and others.

We ask for your support in three basic areas: 1) dress, 2) relationships, 3) seating during meals, evening satsangas, and 6 a.m. yoga/ meditation sessions.

Dress. Our dress guidelines are founded on modesty. We request the following:

- One-piece bathing suits for women
- No sun bathing on the front terrace
- Shorts and tee shirts in dance and yoga classes
- No short shorts, very tight fitting clothing or other revealing attire in public. Please wear coverups over your swim suits when moving from one area to another.

Relationships.

It is not uncommon to experience a state of heightened energy at Kripalu. We are letting you know in advance so that you can manage this energy appropriately. It is common to experience this energy as sexual attraction. Focusing this energy inward for personal healing and self-realization is the basis of Brahmacharya. We encourage you to experiment with alternate ways of expressing yourself as you experience yourself in new ways.

Thus specifically, we request the following:

- Limit your physical contact with others for the duration of your visit.
- Refrain from beginning sexual relationships during your visit.
- For those here with a spouse or a partner, please use discretion with physical expressions of intimacy in public places (halls, lawn, beach, etc.)

Seating during meals and satsangas.

We request that single men and women sit separately in both the dining chapel and program rooms during evening satsangas. The intention, once again, is to foster self-awareness and conscious internal focus. Special times of quiet awareness allow us to reconnect with our source and replenish our life force in a profound way.

Couples may choose to sit together in the dining chapel and during satsangas if they like.

Brahmacharya is an intentional practice of the community. Thank you for assisting us by observing these guidelines. We deeply appreciate your support.

Additional areas in which we ask your support.

At any one time there can be up to six hundred people using the main building. In order to make this as comfortable as possible for everyone, we ask that you respect the following:

- Smoking is not permitted inside the building. Our intention is to offer a smoke-free environment to all our guests. We have provided a smoking area outside of the building. Please check at the front desk for the location of our designated smoking area. Please don't smoke anywhere other than the designated area.
- Drugs and alcohol are not permitted on the grounds at any time.
- Lights out and quiet hours begin in the sleeping areas at 9:30 p.m. You are welcome to use one of the all-night lounges if you choose to stay up later than that time. If you will be returning to shared accommodations after 9:30 p.m., arrange your belongings in advance so no one is disturbed by

lights or noise. Also, no alarms should ring before 5:15 a.m. please.

- Please observe silence in the dining chapel during breakfast and lunch (except Sundays).
- Finally, please respect your program director's and workshop leader's need for time to relax outside the program room. If you have a personal need, please feel free to speak with a staff member immediately before or after your program session.

Over the years Kripalu Center has gained a reputation where miracles of transformation take place on a regular basis. Your presence is an important part of what happens here. We invite you to join with us in nurturing your life force and in touching the lives of others with love. Together we are capable of so much.

Your Health and Safety.

We, of course, hope that you will have an enjoyable visit free of injury and illness! In the event that you do have a medical problem or injury while at Kripalu, the following information will assist you in getting the support you need.

Medical Services.

Kripalu Center does not have any staff functioning in the capacity of medical doctor, nurse or first aid assistant. As a result, we are unable to provide medical diagnosis or treatment for illness or injury. If you need the services of a doctor or a trained health professional, there are many excellent individuals and facilities in the Lenox-Pittsfield area who can assist you. The front desk can give you a referral list of local medical establishments. physicians, chiropractors, dentists and pharmacies, as well as natural herb and food stores -- including directions to most of these places. A partial list may be found at the end of this section.

. . . if you are unable to walk unsupported or to leave your bed for basic needs, or if you need to go to the hospital, please have someone notify one of your program assistants. In most cases, it is best to ask a friend or companion for bedside assistance as our program staff are not usually able to provide bed service or transportation to the hospital in addition to their other responsibilities. If your needs continue beyond a few days, we have found that it is usually best for you to return to familiar surroundings. We will do what we can to help make your transition an easy one.

Sauna/ Whirlpool.

If you are unfamiliar with using saunas and whirlpools, be sure to read the pamphlet "Sauna/ Whirlpool Guidelines" found by the sauna entrances. The saunas and whirlpools are located on the lower level (basement) -- men's on the far west side, women's on the far east side.

(The above excerpts are taken from the in-room loose leaf book under the sections "Kripalu Lifestyle and Health and Safety." There are also sections on communicating with home and work; on "your room" indicating what household provides and what you are responsible for, including not slamming doors, recycling, spills, dishes and other matters. There is a section on "health services" ("Energy balancing," Shiatsu, Footwork/ reflexology, Phoenix Rising, Yoga Therapy and so forth), a section on children, a section on "Where do I go?" indicating the functioning of the front desk; the Service Program; the Scholarship Program; Spiritual Lifestyle Training; the Guest Coatroom; Guest Lounges; Lost and Found; and an interesting section on why twelve step meetings do not occur at Kripalu. There is a section on the Kripalu dining experience with a description of their food philosophy in considerable detail, and a few sections of limited concern from the point of view of administering Pendle Hill.

I picked up the following information from the bulletin boards outside the Development Office. These are not direct quotes.

Although evaluation questionnaires in past years have indicated that guest at Kripalu have been more satisfied than ever, in 1995 fewer guests attended than in previous years; resulting in a decrease in program revenue in the amount of 1.6 million dollars.

In addition, Kripalu had unplanned expenses totaling 1.1 million dollars. These unplanned expenses included unbudgeted legal fees (\$321,000.00), transitioning residents (\$473,000.00), F.I.C.A. and pension related costs (\$91,000.00) and unbudgeted health costs (\$181,000.00).

The result of all this is, apparently, that the financial "cushion" which Kripalu has enjoyed in the past has been spent down to zero, and in the current and immediately future years income and expenditures must be brought into balance.

Also, outside the Development Office, were large-ish and attractive photographs of special-gifts donors. One of the portraits was of Scott and Barbara Herrick of West Stockbridge, Massachusetts. I knew Scott Herrick in New York City many years ago when he was one of the "yachting peace activists" doing things like sailing boats into nuclear test zones in the Pacific. Scott tended to hang around somewhere on the periphery of the American Friends Service Committee. I do not know whether he or Barbara were friends or not, but I had the impression that they were. The little write-up at Kripalu under their portraits said that they had moved to West Stockbridge about eight or nine years ago so that Barbara could be close to Kripalu. She has taken the Phoenix Rising Therapy Course and is a qualified Phoenix Rising Therapist. We should approach them for money for Pendle Hill.

Other business related facts: I was told by a staff member that 14,000 guests per year come to Kripalu and that there are 151 staff members, most of whom live somewhere on the campus but some of whom live off-campus. The premises, including all the buildings on the campus, can hold as many as six-hundred people.

My Kripalu Room.

For the \$350 fee, in addition to the program and the meals from Friday afternoon through Sunday afternoon, I was given a private room, size about 12' x 12', which makes it somewhat larger, I believe, than the individual rooms in the Steere wing. It had a large window about six feet wide with a modern narrow-gauged venetian blind. In front of the window hung a healthy looking, real, green plant. The room did have a decor somewhat in the Bloomingdale's style with color-coordinated rug, luxurious quilt/ bedspread, large print from the Metropolitan Museum of Art, six-drawer bureau, two-drawer nightstand, large mirror, and comfortable chair for sitting. There was no desk for writing, but the nearby "Sunroom," which was a "no-talking lounge," in addition to many easy chairs, sofas and flourishing green plants had comfortable desks with lamps. My room had a commodious medicine cabinet and large sink, but there was no private bath. There was an extremely spacious walk-in closet and a wicker clothes hamper into which one was invited to put one's used towels for pick up by the staff each day. The bed was made when I arrived and I was not asked to strip it at the end. I was asked to check out before lunch on Sunday (so the staff would have time to prepare the room for the next guest), but I was invited to spend the whole day on Sunday at Kripalu. The room was supplied with six very large and luxurious bath towels and two cardboard boxed-enclosed cakes of lemon glycerine soap. There was a clock with an alarm (wake up time for those who wish to partake of pre-breakfast yoga exercises is at 5:30 a.m.) A box of tissues was provided and standing on the bureau was a large loose leaf binder with an attractive cover which said "Welcome to Kripalu! Information Notebook." The men's bathroom was down a fairly long hall and around a corner. The builders and predecessor-occupants, the Jesuits, apparently did not use urinals. Toilets were individually enclosed in fairly large separate rooms with full-fledged closing doors, rather than stalls. Showers were also individualized with separately enclosed dressing rooms associated with each one.

My window in my private room faced the back of the building and afforded a somewhat uninteresting view of a tree-covered hillside immediately behind the building. Rooms across the hall from me would have looked out the front of the building with a quite spectacular view of New England hills and a nearby lake, to the edge of which the Kripalu property extended.

d:\wp\d\files.22

PENDLE HILL

Wallingford, Pennsylvania 19086

MEMORANDUM:

TO: Files **DATE:** April 25, 1996
FROM: Dan Seeger **CC:**
SUBJECT: Kripalu as a Spiritual Experience

In separate memoranda I have tried to report on certain practical aspects of the Kripalu operation in so far as I thought what I experienced there might be relevant to Pendle Hill. Some aspects of the spirituality which is advanced there seemed to me to have "business" or "practical" implications -- for example, are their high volume of participants and high fees a result of a spirituality which encourages self-indulgence -- and I have tried to deal with these in other material. Here I would like to offer a few other thoughts about the spiritual atmosphere which affect income and recruitment less directly.

The group of newcomers I was in could not help but be aware that Kripalu operated out of a sharply etched and highly specific spiritual philosophy, but we were also made to feel that it was not necessary for us to be overly concerned about this. So there was, paradoxically, an atmosphere of "true believerism" together with a very soft sell. We did chant OM at the beginning and end of every session, just as Friends open and close with a moment of quiet. But we were told that this was done much the way AA meetings incorporate the "Our Father" even though everyone present was not a Christian. It seemed slightly incongruous to be chanting OM at the bigger than life-sized mosaic of Saint Ignatius Loyola, but we did it nevertheless.

While my knowledge of Asian, and specifically Indian, spiritual philosophy is undoubtedly more extensive than that of most Americans, I cannot claim enough knowledge to assess the relative "orthodoxy" of the Kripalu approach. The concept of orthodoxy itself is somewhat foreign to a spiritual culture which accommodates a wide array of practices and beliefs, a kind of habitual pluralism, as a matter of course. But I did not hear anything there that seemed "far out" in terms of what I know of vedic, vedantic or Hindu religious philosophy.

What did seem unusual was the "shallowness" of Kripalu's dharma lineage. The pluralism of Indian spiritual practice is usually supported by a careful genealogy tracing backward in time the succession of teachers and leaders for each school of practice, much the way the Catholic Church gives account of the Papal succession. People know who their guru's guru was, and who his guru was, and so back in time. Kripalu's founder is the now discredited Amrit Desai, who was taught by a guru from whose somewhat lengthy name the word Kripalu is derived. However, as a video tape explained, this first guru was a spiritual seeker who, on his path of seeking, encountered a mysterious stranger who became his mentor and guru, without this mysterious mentor ever revealing who exactly he was. "Someday you will know who I am," Desai's teacher was told by this mysterious mentor. After he provided ten years of guidance to Desai's teacher, the mysterious mentor disappeared without a trace. Some years later, Desai's teacher was travelling outside a small village in India and encountered some farmers unearthing a long-buried statue from their field. As the statue emerged it became clear from its conventional many-armed dance posture that it was an image of the god Shiva. Lo and behold, the face on the unearthed Shiva image was the face of the vanished mysterious mentor. So Desai's teacher was presumably taught the spiritual wisdom he preached by none other than an incarnation of the god Shiva! Since this was conveyed via video rather than in the program itself, I did not know how such a story would "wash" with the newer Kripalu participants. The small group of people in the video room seemed suitably mesmerized, although I am sure that they might have objected vigorously if someone had asked them to regard Jesus of Nazareth as an incarnation of God. At any rate, the Dharma lineage of Kripalu was only two generation long, although of very "distinguished" origins.

It was clear from the few conversations I had with Kripalu resident staff that they were accustomed to deep immersion in very serious study and practice, and that they seemed to be sober true believers without being fanatics.

A number of videotapes on the program in the video lounge were focussed on gay/lesbian issues, but I did not see any of them. From their titles they were obviously pro-gay/lesbian. Also, I was aware that one of the other workshops occurring simultaneously with the Welcome Weekend was a "Lavender Awareness" workshop, whose participants were walking around with pink triangles pinned on them, and who were also frequently violating the caution in my room's looseleaf notebook about touching other people. The Lavendar people would frequently hug each other and walk around with their arms around each others backs. The notes on the video room program menu, when alluding to one of the gay/lesbian tapes, made some sort of veiled reference to the miraculous, mysterious healing process occurring at Kripalu in relation to gay/lesbian issues. I asked one of the staff members about this. She explained to me that Guru Amrit Desai came from a different culture (India) and simply never caught on to the gay/lesbian issue. So, although the usual proportion of gay/lesbian people wound up in the Kripalu

community, and although they were faithful and ardent practitioners, they were also deeply closeted. Since Guru Desai's resignation was associated with sexual offenses, it apparently also provided an opportunity and justification for gay/lesbian people to advance the idea within Kripalu that their situation ought to be acknowledged and respected. I have no idea if gay/lesbian people at Kripalu are challenging the prevailing attitude about celibacy outside heterosexual marriage, or if the community is addressing the issue of homosexual marriages or covenant commitments.

People who came on the Welcome Weekend seemed, as much as I could tell, to be a mix of people much like those who might show up at a Pendle Hill program. There were clearly participants who were suffering from life wounds -- recent divorces, unemployment, unresolved childhood traumas. Occasionally, our program of exercises-with-philosophical-adages was stopped and participants were given a chance to react to what was occurring. Often people would give testimony about how good or enlightening it all felt. But occasionally someone would relate it to a grief or sadness they were currently dealing with, and there would be tears. This was encouraged and respected. People were asked not to feel shy or embarrassed. Everything ground to a silent halt while the group waited for someone's composure to be regained so he or she could continue to comment. The chief resource person, Todd Norian, was always extraordinarily tender and understanding when this occurred. Usually he had some brief insight or encouragement to offer which acknowledged the person's pain completely, and yet which also, without in any way erasing or obliterating or denying it, gently pointed out a way to refocus it in some useful or positive direction.

Thus, although there was an atmosphere of receptivity, there was also a sense, somehow, that the experience one was having there was being very thoroughly managed and guided by people who knew what they were doing and who were there to teach you. Although there were a large number of relatively unscreened spiritual seekers and many refugees from life wounds passing through, it did not seem likely that there was any way that the dysfunctions, if any, that they brought with them would be allowed to take over the atmosphere, as has been prone to happen at Pendle Hill. I have put in another memo excerpts from some of the orientation material I found in a looseleaf book in my room. But I could well imagine that not too many people would read it as thoroughly as I did. So it was not the literature which had the effect, I do not think. It was the atmosphere, somehow. There was a welcoming spirit; but there was also an atmosphere which said: "This is a special place, different from others, which we have deliberately set up, and you are paying good money to experience it at its best, to learn from it, and not to interfere or modify or dilute it." This of course, presents something of a contrast to the active self-effacement which Quaker managements are expected to assume, and to the idea that everyone who comes has something sacred to contribute for which we must make way, at least until it proves harmful in so egregious a way that intervention seems at once both inescapable and a hypocritical betrayal of previously existing norms of

freedom and respect for individuals.

At the end of the Welcome Weekend it was quite clear that all of the sixty-six people in the group felt that they had had an extraordinarily worthwhile experience. Some people obviously felt that, if they had not been transformed already on the weekend itself, they had at least been shown a pathway to an important life transformation. There were more than a few tears of gratitude. Many were clearly prepared to come again and again.

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PENDLE HILL

Wallingford, Pennsylvania 19086

MEMORANDUM:

TO: Irené Ramsay
Anne Buttenheim
Margaret Fraser

DATE: February 28, 1996

FROM: Dan Seeger

CC:

SUBJECT: Registration procedure at Kripalu Center

I know I have spoken to one or another of you about some aspects of my experience as a registrant at the Kripalu Center in Lenox, MA. Nevertheless, I wanted to get this down all in one place to be sure that we all had the same data. One of my primary reasons for undertaking this excursion is to observe the approach of another spiritual studies center, which, from at distance at least, appears to be a thriving and successful one.

First, Kripalu Center literature provides an 800 number for registration, but warns you in advance that the 800 number cannot be used for calls to other departments at Kripalu. It is apparently an 800 number dedicated for registration purposes only. Second, their rates seem to be about twice as high as ours, at least in so far as I can compare the accommodations at Kripalu which most closely resemble our accommodations in the Steere Wing. Kripalu literature warns people to expect "simplicity," and mentions that the place was originally a Jesuit novitiate facility. I will see when I get there exactly how their accommodations do compare with ours. Third, they accept payment either by check or by credit card, and they expect a twenty-five percent non-refundable deposit immediately upon registering. They took my credit card number much as a mail order or catalog house would have, reminding me of the 25% non-refundable deposit while doing so. Fourth, when I called I was immediately connected to a pleasant, well-spoken and very knowledgeable person -- knowledgeable at least as far as room availability was concerned. She immediately let me know what accommodations were available and what accommodations were booked. One way in which they differ from us is that they charge different rates for different kinds of accommodation. This may make more sense in their case than it would for us because they seem to have a somewhat wider variety of accommodations, encompassing everything from a dormitory cot to a single room with private bath, and lots in between. As you know, I have sometimes wondered if we should charge more for accommodations in the Steere Wing than in older parts of Brinton House or in Chace or Waysmeet, and still more for Firbank

rooms with a private bath and Steere Wing rooms with private bath. It was also interesting to me that a call I made in January for a reservation in April disclosed that some of their accommodations were already sold out.

Fifth, the registration process was very pleasant and simple and was over with in three minutes. I was asked if I had ever been to Kripalu before. I was asked how I heard about Kripalu, and I was then asked two questions which they explained to me is their standard procedure. I was asked if I am taking any medications on an on-going basis, and if I am in the care of a doctor for any on-going condition. This was asked in a way that made it seem quite acceptable but, of course, it may seem acceptable because I was able to easily to answer no to both questions. If I were in psychotherapy I might have felt differently about these questions. The reason why I note them here is because they apparently represent Kripalu's substitution for Irené's "sixth sense" regarding registrants who might be a problem. I am not certain that Kripalu has developed an entirely useful approach to this (see below), but I am aware that Pendle Hill is sometimes victimized by people who come here as part of a self-designed program to get off their psychotropic medicines. I am also aware that if we modularize aspects of our Resident Program so that people will be coming for two weeks at a time, we cannot possibly do the kind of screening of enrollees that we presently carry out for resident students, but we will need to develop some more short-hand recourse for winnowing out people who may present problems which are greater than we can handle, or who may spoil the program for other people.

Sixth, I received the follow up mailing they promised to send, which arrived two or three days after I called. It contained concise and helpful orientation information, and also contained an advertisement for various services their "health center" provides by way of exercises and massage therapies. Although they describe themselves as a spiritual study center whose core community members serve visitors out of religious conviction, their concept of "holism" causes them to veer in a quasi-medical direction, which may account for a need to protect themselves from people who seek their help but who really need a licensed physician or psychiatrist. There was one enclosure in the follow up mailing which I did find quite off-putting (copies of the follow up mailing are attached). The off-putting item was a sample of a disclaimer form which I will be asked to sign when I arrive, and which holds Kripalu harmless from any injury or mishap which I might suffer when I am there. On the one hand, it is certainly reasonable, even necessary, for them to give one the opportunity to study in advance a disclaimer form one will be asked to sign when one arrives; on the other hand, the legalese and the clear indication that the participant is supposed to absolve them in advance of practically anything seemed to me quite a jarring contrast to a welcome which in every other respect seemed warm, genuine and sensitive.

I hope this is a helpful contribution to our continuing thought about Pendle Hill registration procedures.

The Kripalu Experience

Calendar and Program Guide

July-October 1996



FEATURE ARTICLE:

**Yoga in the West:
A Critical Developmental
Moment, page 9**

KRIPALU CENTER FOR YOGA AND HEALTH



A place to come home...

Inside each one of us there exists an infinite source of wisdom and energy, an unlimited reservoir of creative possibility. When we do not know how to experience this source, our lives may reflect years of accumulated tension and frustration rather than peaceful inner strength.

...to yourself.

At Kripalu Center, we offer you an alternative—a different approach to your life. Our many programs and workshops will help you awaken to your true inborn potential. Beginning with your very first visit, you'll learn how to transform these higher possibilities into reality.

Kripalu is a wonderful haven for self-discovery: you are surrounded by others also discovering their own truth and the environment is nonjudgmental.

*Laura Zuke
Database Manager
Arlington, MA*

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Kripalu Experience

Issue 27

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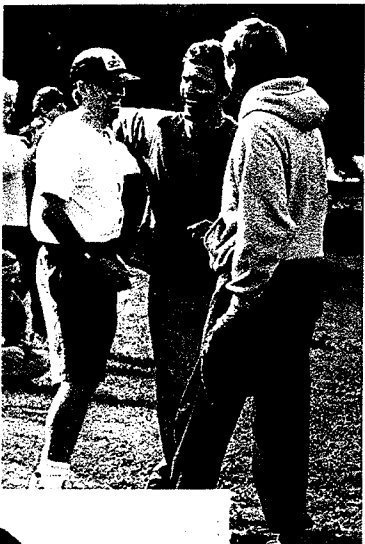
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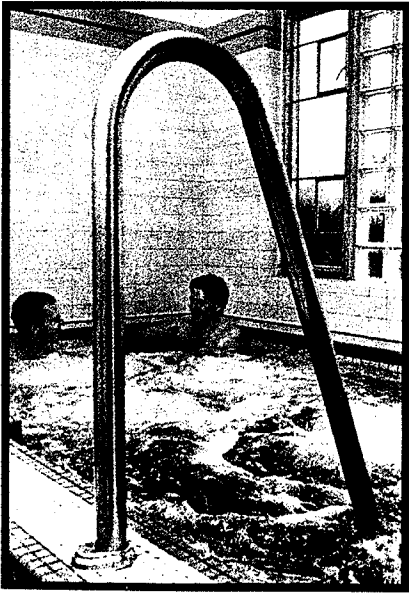
Here at Kripalu

What's New

We've been exploring ways to be more responsive to your needs, to give you more choices in the variety and length of programs. Most of our weeklong programs now begin on Sunday evening and end on Friday at noon, with both morning and afternoon sessions. We've also greatly increased the number of weekend programs that begin on Friday evening and end on Sunday, to better fit your busy schedule and provide a more affordable way for you to visit. Many of your favorite teachers have developed new programs on a wide range of topics. We're especially excited about our October event "Yoga at the Cutting Edge: The Westernization of an Eastern Path." We look forward to welcoming you here soon.



You'll find love and support for your inner journey in a community sharing heartfelt spiritual values. You'll discover many pathways to inner peace and well-being, and abundant opportunities to nurture yourself.



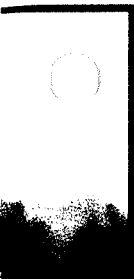
You can receive instruction in meditation and yogic breathing ... experience the profound relaxation of Kripalu bodywork ... explore nature in our spectacular surroundings ... and of course, participate in daily yoga.

Expand your sense of who you can be ... through spirited *DansKinetics™* at noontime ... any of our program offerings ... or perhaps most of all, through sharing with all the wonderful folks you'll find here.

Yoga...The Heart of Kripalu

Kripalu Yoga is much more than physical exercise. It's more than just a discipline that you perform daily. Kripalu Yoga is a powerful, transformational practice that integrates all the parts of who you are. It's a clearing process, a way of encountering and releasing the physical, mental, and emotional blocks that hold you back.

That's why, twice each day, yoga is offered to you as the heart of your Kripalu experience. Day by day, as you fully engage in the practice, as you bring your focus and attention to every detail of the postures, you relax your body, calm your mind, and strengthen yourself from within. The answers for your life become clearer, and you experience more fully the joy of inner freedom.



Retreat & Renewal



Retreat & Renewal is our most popular program. Why? Because it's a program you can design as you go. Our "anytime" program offers daily experiential workshops providing practical, take-home tools for transformation, the option of lunchtime meditation, *pranayama*, yoga posture clinic sessions or *DansKinetics*™, morning and afternoon yoga, and enriching evening activities.

And, since balance is at the core of a spiritual lifestyle, we encourage you to take full advantage of quiet time by reading or reflecting in our beautiful Sun Room, walking in nature on our wooded trails, or relaxing in our whirlpools and saunas. You may also find that an individual Health Service (see page 36) is a wonderful way to integrate your experience.

Special features of *Retreat & Renewal*:

- ◆ Connect with fellow "retreaters" through daily discussion groups where your questions and concerns set the focus
- ◆ Meet with *Retreat & Renewal* program staff in intimate afternoon sharing groups held three times a week

Our *Retreat & Renewal* program is available year-round for retreats of one day or longer. A two-night minimum is required for overnight stays.

Coming for the first time?

Experience our *Retreat & Renewal* program any two nights, September 6-October 31, 1996, for only \$119 in dormitory, \$139 in room-for-two—a savings of \$41—including three vegetarian meals per day. Some date restrictions apply. Call Reservations at 1-800-741-SELF or 1-800-741-7353 for more information.

Program Activities

Create your own program from this basic schedule of daily activities.

From the time I arrived until I left I felt completely at ease. The food, the rooms, the workshops, everything was excellent.

*Kirk Rawson
Natural Food Store Manager
Epping, NH*

I came for just rest and relaxation. I was surprised to find such a diversity of activity. It was a smorgasbord of exploration to discover what Kripalu is about without the pressure to have to do anything.

*Caryn Greenberg
Computer Operator
New York, NY*

6:00-7:25
7:30-8:30
8:30-9:30

Kripalu Yoga, *pranayama* (yogic breathing), and meditation
Breakfast

Sharing Session

A chance to meet others, feel supported, and discuss how spirituality is a part of our day-to-day lives

Experiential Workshop

A guided exploration of an aspect of Kripalu's holistic approach to high-level health and transformation

DansKinetics™ or instructional workshops on Kripalu meditation, *pranayama*, or specific yoga postures

Lunch

11:45-12:45

12:00-1:30

1:30-2:30

Guided walk (on selected days) or *seva* opportunity, a way to serve the community along with the staff

3:15-4:00

A small group sharing session with *Retreat & Renewal* staff (Tuesday, Thursday, and Saturday)

4:15-5:30

Kripalu Yoga (different levels offered)

5:30-6:30

Dinner

7:15-8:45

Satsanga or other evening event

A special meditation room is available for your use 23 hours a day.

Program activity times are subject to change. Items in **heavy type** are the core activities of the R&R program.

Calendar

Reservations Only

Toll Free in U.S. and Canada

1-800-741-SELF or 1-800-741-7353

Monday - Friday 8:30 a.m. - 5 p.m.

Thursday 8:30 a.m. - 7 p.m.

Saturday 10 a.m. - 2 p.m.

International and 413 area code call:

(413) 448-3152

Calls to the toll-free number

cannot be transferred to other departments.

All other departments: 413-448-3400

May

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24-27	† Yoga Retreat for Women	*
24-27	Deepening Your Love	18
5/27-6/2	Shatter the Myth of Aging	12
5/31-6/2	† Dreams: Dialogues with Soul (Program filled)	*

June

Dates	Program	Page
3-9	† Self-Esteem	14
6-9	Exploring Life's Mission	22
7-9	† Transform Stress	28
7-9	Kripalu Yoga for Beginners	6
10-16	Energy Balancing	32
10-16	Kripalu Yoga: Moon Series	7
14-16	Welcome Weekend	14
17-23	Riding the Wave	16
20-23	† Three-Day Meditation Retreat	25
21-23	Phoenix Rising Yoga Therapy	*
21-27	Yoga Body, Yoga Mind™	*
24-27	† Yogic Anatomy & Physiology	10
24-30	Coming of Age, Boys	35
27-30	KYTA Conference	*
6/30-7/3	† Women's Ways of Knowing	11
6/30-7/4	Meditation & Yoga Retreat	11
6/30-7/4	Regulating Prana	10
6/30-7/5	Artful Expression	20
6/30-7/28	Kripalu Bodywork Training	33

July

Dates	Program	Page
1-7	Teen Self-Esteem, Coed	35
4-7	In-Motion	29
5-7	The Lavender Spirit	27
5-7	The Elements of Creativity	21
5-7	† The Dance of Tennis	31
7-12	† Healthy, Wealthy, Wise	28
7-12	Women and Yoga	13
7/7-8/4	KYTT: Basic Certification	10
8-14	Changes/Challenges, Girls	35
12-14	† Healing Moments	24
12-14	† Rediscovering Your Sexuality	18
12-16	† Phoenix Rising, Level 1	12
14-19	† Quest for the Limitless You	17
15-21	Changes/Challenges, Boys	35
17-21	† Phoenix Rising, Level 2	12
19-21	Kripalu Yoga for Beginners	6
19-21	† Painting from the Source	20
21-26	† Transformation/Transition	17
22-28	Coming of Age, Girls	35
22-28	Raw Juice Fasting	30
26-28	Welcome Weekend	14
26-28	Time-out for Parents	19
7/28-8/2	Kripalu Yoga: Sun Series	7
7/28-8/2	† Sacred Touch	33
7/28-8/25	Holistic Health Training	31
7/29-8/4	Adventures in Nature, Boys	35

August

Dates	Program	Page
2-4	† Meditation for Survivors	27
2-4	† Yoga for a Better Back	7
2-4	Accessing Your Joy	22
4-9	DansKinetics™	29
4-9	† Breathing into Aliveness	24
4-9	Teens and Parents	35
4-11	Deepening Your Sadhana	13
9-11	† Gay & Lesbian Couples	18
9-12	Honoring Our Heart's Call	15
11-16	† Men and Yoga	13
11-25	† KYTT: Basic Certification, A	10
12-16	Wild Woman Awakens	15
12-18	Leadership Training, Girls	35
16-18	The Mystical Path of Yoga	11
16-18	Feel Good Acupressure	32
16-18	† Kripalu Yoga for Beginners	6
18-23	The Expanded Lavender Spirit	27
18-23	† Kripalu Meditation Retreat	25
19-25	Leadership Training, Boys	35
23-25	† The Enneagram	24
23-25	The Lotus and the Mud	8
25-30	Riding the Wave	16
25-30	† Self-Esteem	14
25-30	Shatter the Myth of Aging	12
25-30	Energy Balancing	32
25-30	The Spirit of Art	20
8/30-9/2	Inner Quest Intensive	16
8/30-9/2	Yoga of Dance	29
8/30-9/2	Deepening Your Love	18
8/30-9/2	Alive with Yoga	7

September

Dates	Program	Page
3-5	Staff Retreat	Closed
6-8	Living Our Dying	23
6-8	† The Dance of Tennis	31
6-8	Welcome Weekend	14
6-8	† Choosing a Spiritual Practice	25
6-8	† Transform Stress	28
8-12	† Body Dialogue	32
8-13	YogaKinetics™	8
8-13	† Women in Midlife	15
12-15	† Three-Day Meditation Retreat	25
13-15	† Drums of Passion	21
13-15	† Yoga for a Better Back	7
13-15	The Elements of Creativity	21
15-20	† Healthy, Wealthy, Wise	28
15-20	Community Life	22
15-22	Men's Vision Quest	26
15-22	Bodywork Basics	33
20-22	Men and Relationships	19
20-22	† Healing Wounds of the Soul	23
22-27	† Healing Moments	24
22-27	Kripalu Yoga: Moon Series	7
23-29	Raw Juice Fasting	30
27-29	Kripalu Yoga for Beginners	6
27-29	The Lavender Spirit	27
9/29-10/4	† Expanded States of Awareness	21
9/29-10/4	† Quest for the Limitless You	17

October

Dates	Program	Page
3-6	Exploring Life's Mission	22
4-6	† Archetypes, Myths...	23
4-6	Welcome Weekend	14
6-9	† Yoga for Specific Needs	10
9-13	† Yoga Conference	8
13-18	Yoga of Conscious Eating	30
13-18	Women and Yoga	13
13-18	Kripalu Meditation Retreat	25
17-20	Living with the Life Force	17
17-20	† Gentle Yoga	6
18-20	† Rediscovering Your Sexuality	18
18-22	† Phoenix Rising, Level 1	12
20-25	† Transformation/Transition	17
23-27	† Phoenix Rising, Level 2	12
24-27	Inner Quest Intensive	16
24-27	In-Motion	29
25-27	† Painting from the Source	20
25-27	† Sibling "Revelry"	19
10/25-11/10	Discover Nepal	26
10/27-11/1	† Self-Esteem	14
10/27-11/24	KYTT: Basic Certification	10
10/27-11/24	Kripalu Bodywork Training	33

† Indicates this program is eligible for CECs.
See page 40 for additional information.

*Call Reservations for
information on these programs

Program Prices

All rates are per person
and include room and board

Please refer to the program descriptions for the pricing code that applies to the program that interests you.

STANDARD		STANDARD PLUS			
Dormitory	Room-for-Two	Semi-Private 2 People		Private 1 Person	
Hall Bath	Hall Bath	Hall Bath	Private Bath	Hall Bath	Private Bath

Prices are guaranteed for programs scheduled through Oct. 31, 1996.

* *Midweek Retreat & Renewal Special* is for Sunday through Thursday nights. See page 4 for information on special offer for first-time visitors.

All rates are per person and include accommodations, three meals daily, full use of the facility, and daily activities: yoga, DansKinetics™, meditation, evening sessions, and more.

The cost of programs taken at Kripalu to maintain or improve skills required in your work may be deductible from your federal income tax. Consult your tax advisor.

Scholarship information is available on page 39.

The Reservations Department is closed April 29-30 and Sept. 3-5, 1996.

Continuing Education Credits (CECs) National Board for Certified Counselors (NBCC) Provider Number 05591. Kripalu Center is recognized by the NBCC to offer continuing education for National Certified Counselors. We adhere to NBCC Continuing Education Guidelines. Programs that are eligible for CECs are highlighted with a † in the Calendar (see next page). There is a \$15 charge for CECs. Please inform Reservations when you register that you are interested in CECs.

Retreat & Renewal: nightly rates						
Regular Rates	\$80	\$90	\$130	\$155	\$160	\$195
Midweek Retreat & Renewal Special*	70	80	110	135	140	170
2-night programs						
Pricing Code 2A	180	200	280	330	340	410
Pricing Code 2B	210	230	310	360	370	440
Pricing Code 2C	240	260	340	390	400	470
Pricing Code 2D	250	270	350	400	410	480
3-night programs						
Pricing Code 3A	270	300	420	495	510	615
Pricing Code 3B	315	345	465	540	555	660
Pricing Code 3C	\$405 — IQI in "open dorm" housing					
4-night programs						
Pricing Code 4A	395	435	555	655	675	795
Pricing Code 4B	695	735	895	995	1015	1155
October Yoga Conference						
Registered on or before September 14, 1996	505	545	685	785	805	935
Registered after September 14, 1996	535	575	715	815	835	965
5-night programs						
Pricing Code 5A	450	500	650	775	800	950
Pricing Code 5B	525	575	725	850	875	1025
6-night programs						
Pricing Code 6A	495	570	795	885	1035	1125
Pricing Code 6B	585	660	885	975	1125	1215
Pricing Code 6C	690	750	950	1100	1130	1320
Pricing Code 6D	\$465 — Youth Programs					
7-night programs						
Pricing Code 7A	595	665	896	1071	1106	1323
9-night programs						
Pricing Code 9A	1395	1476	1791	1998	2079	2313
14-night programs						
Pricing Code 14A	1092	1218	1638	1946	2044	2408
28-night programs						
Pricing Code 28A	2184	2436	3276	3892	4088	4816
Pricing Code 28B	2268	2520	3360	3976	4165	4900

Kripalu Center is a nonprofit organization dedicated to promoting personal and spiritual growth, and providing humanitarian service and education to people of all backgrounds, races, and creeds. Named for the eminent yoga master Swami Kripalvanandaji, Kripalu Center is founded on the belief that all humanity belongs to one family and that the Divine dwells within each one of us.

All of the programs and services at Kripalu Center are based on the yogic principle that purity and harmony of body and mind are central to spiritual evolution and in-depth inner growth. Thus, all of the activities at Kripalu Center are geared toward bringing the individual to new levels of vibrant health, peace of mind, and spiritual attunement.

Kripalu Center is funded, in part, by those who support its humanitarian service as a nonprofit, federally tax-exempt organization. We invite you to participate in supporting this work.

Call Reservations at
1-800-741-SELF
or 1-800-741-7353
if you would like to receive
our catalog and/or be
added to our mailing list.