Yoga is For Everyone!!!

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I begin my essay about 'Yoga is for Everyone!!' with a quote from Pema Chodron about why it is important to meditate:

'People often say, "Meditation is all very well, but what does it have to do with my life?" What it has to do with your life is that perhaps through this simple practice of paying attention—giving loving kindness to your speech and your actions and the movements of your mind—you begin to realize that you're always standing in the middle of a sacred circle, and that's your whole life. This room is not the sacred circle. Gampo Alley is not the sacred circle. Wherever you go for the rest of your life, you're always in the middle of the universe and the circle is always around you. Everyone who walks up to you has entered that sacred space, and its not an accident. Whatever comes into the space is there to teach you.'- Pema Chodron, The Wisdom of No Escape.

I do this deliberately to emphasize the point that yoga IS meditation and therefore for everyone. If that is not enough to convince you, consider my first deep understanding of exactly how it is that yoga is for everyone. It was during the 2011-2012 teacher training year and all of us 200-hour teacher-in-training yogis and yoginis had gathered for a monthly intensive weekend, this month with master teacher Baxter Bell. He opened one of his session by telling us that one of the best yoga practitioners he knew is paralyzed from the neck down. We all exchanged confused glances and Baxter went on to explain that in reality only a very small part of the practice of yoga are the asanas—in fact the asanas are one of eight parts—and they are there to bring into the physical realm the 'yoking of mind and body,' the ultimate objective of and literal translation of the word 'yoga' from Sanskrit. He went on to say that having a physical body that can master all the poses is not as important as 'embodying' the philosophy. Baxter’s story was powerful for me and it changed the way I understood yoga and my role as a teacher and my approach to facilitating anyone who has a desire to learn yoga, even if they are paralyzed from their neck down.

Later that spring we had another master teacher, Tias Little, who also brought more light to the subject. Tias mentioned several times over the course of the intensive weekend that 'If you can breathe, you can do yoga.' This statement brings a direct connection to Chodron’s insights on meditation. In yoga we are first asked to ‘come into the room’ or ‘come into our practice’ or ‘set our intention.’ We use a focus on our breath to achieve that ability to come into the now—to experience each moment as new and fresh with the innocence and wonder of a child. If thoughts about yesterday or tomorrow or next year or last come into our minds, we are instructed to let them go, like touching a bubble with a feather. This is the way also of sitting mediation.
And one more insight came with Kira Ryder who reminded us that there are only two guarantees in life (no not death and taxes!!)—our first breath and our last. Kira further demonstrated in our session and later I found she also demonstrated to the world on a TEDx presentation (see references cited) how our breathing can bring release to what Pema Chodron calls ‘small mind’—when we are thinking poorly about ourselves—when we are letting our thoughts about what the world is telling us about ourselves control us. By breathing expansively in the midst of small mind, we open to the larger mind of universal understanding. Yoga is right there.

So with all this emphasis of ‘yoga is for everyone’ and ‘as long as you can breathe, you can do yoga’ and ‘our breath controls how we see ourselves and our world’ you may be asking yourself, what do these insights bring to someone interested in teaching and facilitating yoga for everyone?

1- On Having an Open Mind and Heart to Anyone Practicing

I begin my first class and remind myself and my students, throughout the course (when it seems both spontaneous and appropriate to do so) that yoga is for everyone. This frames our practice together with a common attitude to look far beyond any students’ (this includes me, their teacher but life student) apparent physical constraints or other visual cue that may deter any of us from thinking we don’t ‘belong’. In other words, in my first class I use the concept ‘yoga is for everyone’ to convey and enact a sense of sangha from the start—to make it OK from the very beginning for anyone and everyone to be in the room. I use Baxter Bell’s powerful story of the best yoga practitioner being paralyzed from the neck down to invite my students to ponder just how that could be and to explore how it is in a group. This leads to introducing how yoga is an ancient practice that encompasses much, much more than the poses (asanas). I then mention in brief that the literal meaning of the work ‘yoga’ is to yoke body and mind.

OK—but then the question on my students’ faces ask me ‘Yoke to what?’ Here I find Erich Schiffmann is a true inspiration in the field of bringing us to understanding the ‘beyond the asanas’ benefits of yoga. Before he even begins to explain why we should practice yoga, the section that the above quote is taken from, he spends almost 30 pages sharing his yoga path story, drawing us in to experience, if only second-hand, with an eloquent personal life history that leads to his book’s main thesis and focus, ‘Moving into Stillness.’ At first we are perplexed—how can one be moving and still? Erich uses the analogy of a spinning top to explain the paradigm of that moving into stillness is the way to experiencing the truth of who you are, learning to be centered in action so that you always have the clearest perspective on what’s happening and are therefore able to respond most appropriately (Schiffmann 1996: 4).

And the ‘tie that binds’—literally the body-mind connector is found in the breath. Here I find the insight from Tias Little a supportive way to communicate the body-mind connection, mediated by breath that is at the core of our yoga practice:
All the forms of meditation—all the asanas—are woven together by the breath the way a weaver binds together threads on a loom. The breath not only links postures together, as in Vinyasa Yoga, but it is the life force, called *prana*, that animates. The structure of the look of the body is comprised of bone, sinew, connective tissue and organ. Yet without the thread of breath or *prana*, the anatomical structures that give us form would lie dormant (Little 2006:6).

Tias’s book is certainly an inspiration on this subject but nothing is more powerful (this can be said about all master teachers and their books) than working with Tias directly in master teacher context. Perhaps the single most powerful discussion that I found could inform how to talk about the yoga being for everyone was when he led gave his Sunday morning talk on ‘The Force that is Forced is not the True Force.’ I use the philosophy he shared to convey to my students how we all have stress and demands and expectations (either self-induced and/or from our environment) that task us beyond our human capacities. Herein lies the beauty of a yoga practice—to become still in body and mind, to work at letting go of the seemingly ceaseless chatter of the mind, to become quiet and in touch with our true nature and self; and to rest in the knowledge that we are complete right now in this moment. That this is our birthright—to take joy in being alive, in breathing, in understanding deeply that we are the center of the sacred circle of our world. That there is no race to the finish or any need to ‘do’ beyond this moment of breath. That we are allowed to BE a human being and not a human doing, without shame or guilt or remorse for that.

Which leads me to my next inspiring teacher, albeit I only attended one of her sessions, was Kira Ryder. Kira talked about freeing ourselves from the ‘grip’ of self by relating it to the klesha of Avidya or of not seeing clearly. Again, this ties in with releasing our minds and thereby our bodies to come back to our true selves—to connect with our true nature and lose the pretenses of ‘being’ this or that and whatever expectations those titles imply. So by practicing with our bodies when we enter our edge in a pose and feel the grip of mind kick in telling us what we are doing wrong and how we will never do it right—in other words, when we enter small mind in our practice, we can identify this grip of mind as an external construct and not reality—in order to move towards the reality of beginner mind—of being a learner, as Kira put ‘The key to being a yogi is being a beginner.’ From Kira I also learned more about how to ‘be’ with my students and the extent to which how we are as a teacher can inspire and, in its own way, communicate how ‘yoga is for everyone.’ Kira conveyed a physical presence of comfort in her body and also shared how she works with her own mind. Best way to show this is to revisit—we were at the Arlington studio and she was at the front of the room and walked across the room and talked about how often her mind plays tricks on her when she is in her teaching role. She shared about how she has developed an awareness about becoming self-conscious of her appearance—she worries that students will judge her dressed as she is in her robes—and she will often talk about that openly with her students. For me this is a powerful teaching tool. It reminds me of why I gravitate so strongly to the teachings of Pema Chodron—it is exactly her ability to
share her human faults and foibles even after 30+ years of being a Buddhist nun! You would think she would have reached complete enlightenment by now!!!! But it is exactly a teacher’s ability to convey their humanness that opens students’ minds to the mystery as opposed to working with a teacher is has ‘gotten there’ and represents some level of attainment beyond identification with their students.

And one last inspirational moment in the area of communicating how ‘yoga is for everyone’ and communicating an open mind and heart to all who desire the practice, are the teachings of Krishnamacharya, related here by his son, T.K.V. Desikachar:

The essence of my father’s teaching is this: it is not that the person needs to accommodate him- or herself to yoga, but rather the yoga practice must be tailored to fit each person . . . This implies that progress on the path of yoga means different things for different people . . . Yoga serves the individual, and does so through transformation rather than by giving information (Desikachar 1995: xix).

And so we can communicate to our students that yoga is a personal path upon which each of us is the master of their movements in constant contact with inner spirit and wisdom. That this is a path of transformation with no deadlines or late fees. It is rather a life journey process. We practice today with others in group settings and so our individual practice/journey may not get the same benefits as yogis of the past who worked one-on-one with their teachers. However, we can benefit from our sangha experience by supporting each other and providing encouragement and being human together. Here I see a teacher’s role clearly as creating a sense of community and awareness of each other in her act of teaching. I understand this not only to mean that she speaks in a simple and direct way that makes directions clear and understandable for all but also that she sets her intention before each class to ask for the ability to bring about the sense of sangha necessary so that all can sense our group connection. I have been able to do this by taking a few minutes before class to remember why I am a teacher—that my role is to help others to come into their bodies, to increase the awareness of their body-mind connection, to be diligent in attending to their own needs and to provide assistance in any way I am called to.

Considering the fact that the majority of students in classes today are female, a discussion of ‘yoga is for everyone’ would not be complete without some insights from teachers focusing specifically on women and yoga. Machell M. Seibel and Hari Kaur Khalsa begin their first chapter, called ‘Yoga for You’ with the following words, “Yoga is for everyone. Yoga is for you. You can begin your yoga practice at any age, in any physical condition, and in any place where you can take a deep breath” (2002: 1). Here we see elements from Erich, Tias, Kira, and Desikachar. And there is an additional aspect, aligning this authors’ work with women’s yoga:

Most women who practice yoga do not have years of technical training or extraordinary flexibility. What women who practice
yoga—yoginis—do have are the tools for accessing the depth and reality of their inner selves. Through the physical and mental practices of yoga, a woman can achieve deep relaxation that helps maintain inner peace and a positive self-image. Yoga is especially helpful for the natural transitions of life (2002: 1).

So we can embrace our sisters on the path—we dominate the yoga studio—our energy and power seems ubiquitous. However, this contemporary reality of a female-dominated western yoga world, although giving us women great support, has the potential to put off our wonderful male fellow travelers. I had a male student in my class who attended three times then never came back. Of course I cannot know why this happened but I cannot help but think it may be because of this ‘female-dominated’ environment. How do we facilitate the sangha atmosphere—and our basic premise that ‘Yoga is for everyone’ in this type of situation? I think it is important to communicate in our ‘yoga is for everyone’ philosophy, shared at the beginning and interwoven throughout as apropos, that all of us have limits and abilities—some of us are able to do headstand while other are able to do lotus while still others excel in tadasana. AND there are also some very basic physical realities, like the differences in flexibility and strength between women and men. So when we work on finding each of our Baddha Konasana, it should come as no surprise that women will more easily find the pose than men, due to the simple fact that generally women have more flexibility. Tias explained this as a consequence of our ‘hormonal soup.’ Nothing we can change but rather something for us to understand and appreciate. The bottom line is that a flexible and open bound angle pose is possible for both women and men if they practice and are patient and attentive to their bodies. Further, there are many articles available online about the issue of men and yoga in the west—fascinating! My favorite is by Andrew Tilin, chock full of interesting insights to inform how we be more inclusive to the token males in our classes.

Get a man past his reservations about asana time with the ladies and he’ll still have a well-founded reason to drag his feet to a studio: Yoga can be painful. Men, it seems, are naturally tight. Boys and girls may be born equally limber, with an ability to comfortably put their feet behind their heads. But by adolescence, boys generally lose flexibility faster than girls, and as boys become men, the differences in flexibility tend to grow (http://www.yogajournal.com/lifestyle/2585).

And speaking of men-- this section would not be complete without mention of Iyengar’s take on the supposition that ‘yoga is for everyone.’ Granted his writing is fairly rigid and tied to a more formal discourse, as is his yogic technique, it is possible to bring to light his ideas on the subject:

A lamp does not flicker in a place where no winds blow; so it is with a yogi, who controls his mind, intellect, and self, being absorbed in the spirit within him . . . Then he knows the joy eternal which is beyond the pale of the senses which his reason cannot grasp. He abides in this
reality and moves not therefrom... This is the real meaning of Yoga—a deliverance from contact with pain and sorrow (Iyengar 1966:19).

Again, like so many of the teachers discussed previously, who would not want deliverance from pain and sorrow? I am grateful for these teachers. I feel equally honored to work and practice with a sangha of other yogis and yoganis in my daily life who embrace these ideas and thereby support my efforts to teach, whether on the mat or off, that yoga IS for everyone. But there is also the need to find ways to communicate to our students in an inclusive way how yoga is much more than the asanas—to talk about the spiritual aspects without offending or putting anyone off.

2- A Way to Talk about Yoga that is Beyond the Asanas

It is a tricky moment in teaching to convey the power and value of yoga beyond the asanas, those physical poses that are so often the main reason that especially beginning students come to class in the first place. In order to understand exactly how to convey this to my students, I have consulted the Master teachers who have thus far informed my yoga path. Some master teachers seem to have found a way to be able to talk about the more metaphysical/spiritual side of yoga by using the universal life force of breath,

It has been said that it is difficult to explain prana as it is to explain God. Prana is not only inspiration, it is the spark that ignites the life force in living tissue—animating our blood, firing through brain tissue and permeating the alveoli in our lungs. In yoga practice, we develop our capacity to enhance this prana by activation it, harnessing it and directing it through the body (Little 2006: 6).

I like especially the first and last lines of the quote, which I have used in my classes in some form—that yoga works with subtle energy, in Sanskrit called prana, or life force, which could be considered the base line ingredient to being alive. Our most apparent sign that we possess prana is the fact that we breathe. Our breath is the tip of the iceberg of prana—our breath is our doorway into the harnessing and activation of prana and the fullest possible realization of our subtle energy. In yoga we take our breath to the next levels by using it to enter the subtle realm of living.

Erich Schiffmann has a completely inspiring way of drawing us in to the ‘beyond the asanas’ aspects of yoga. He brings us in to his own path and experience saying “I wanted to know how twisting and bending your body could have anything remotely to do with God, life, meaning, or happiness.” And what he shares is an equally compelling discovery, one that he has arrived at through decades of being on a personal yoga quest,

... yoga makes you feel good. It’s relaxing, It’s energizing. It’s strengthening. You feel better at the end of a session than before you began, and life runs more smoothly when you maintain a consistent discipline than when you don’t. Yoga enhances your experience of life. It changes your perspective. You thereby find yourself spontaneously
embracing a larger, more accurate conception of who you are, how life works, and what God is. You start seeing things differently, with less distortion—which results in more peace of mind, better health, more enthusiasm for life, and an ever-growing authentic sense of inner well-being (Schiffmann 1996:20).

Who would not want That? Similar references to God are made by Iyengar, “When his mind, intellect, and self are under control, freed from the restless desire, so that they rest in the spirit within, a man becomes a Yukta—one in communion with God” (1966: 1). Further on Iyengar’s reference to God is made explicit as an inner sense, “When the restlessness of the mind, intellect and self is stilled through the practice of Yoga, the yogi by the grace of the Spirit within himself finds fulfillment” (ibid).

Perhaps the most informative take on the use of the word God in yoga is explained by Stephen Cope, “… it is important to understand that the “divine’ being referred to is not the creator God of deistic religions like Christianity, Judaism or Islam. Rather, God is the transcendental ground of being itself, the essential nature of all life, pure consciousness” (1999: 42-43). This is an understanding that leaves no sentient being out. We all possess life and consciousness. Given how yoga is founded on this principle of being-ness and consciousness and the fact that the word ‘God’ often connotes ties to religions and perhaps even cults, it makes sense that using more neutral words to talk about yoga beyond the asanas will result in more of our students being able to identify and benefit from their yoga path.

Or maybe Kira, in her study and analysis of the Yoga Sutras, has it right:

Patañjali begins with the statement that attention is the main concern of Yoga. Otherwise the Seer - which is above the mind - is misidentified with the instrument of seeing. Steady attention is the first requirement of letting the Real reveal itself to us. The Real is always revealing itself everywhere, but in our untransformed state we are not receptive to this revelation. All the sages of humanity are of one accord in saying that there is a level of reality pervading the entire space, inside us as well as outside, which is not subject to time. The sages call it by various names—such as God, Brahman, Purusha, the Holy Spirit, Allah. However, we are not, in general, in touch with this level because we are distracted by the unreal, by the personal and by the transitory (http://featheredpipe.com/tag/kira-ryder/).

I especially think this insight from Kira to be invaluable for teaching about yoga beyond the asanas. We all can identify with how vritti (movements of the mind) distracts us and renders us unattentive to life, defined as what is occurring in this moment. It is clear where Kira gained such insight from her teacher, Ravi Ravindra,

Self-knowledge is a prerequisite to, if not synonymous with, knowledge of God … In fact, it appears that the only way to God is by self-knowing, dying to one’s superficial self and being born to a
deeper self. Clearly, there are differences in detail and emphasis, but there is no other point on which there is a greater unanimity of principle among the various masters of spiritual becoming (Ravindra 2002).

As a teacher hoping to convey the power of yoga beyond the asanas, it seems fitting to share how on a personal level I have practiced yoga off and on for 25 years but only recently became interested in the formal study and teaching of it. For me this has been because of the gradual awakening, in the midst of many life experiences and hurdles, to the grounding-ness and clearing-ness that yoga has slowly introduced in my life. In the end, this every-present quality of yoga in my life over my life history is in fact an awakening to my true self and the need to align myself and my actions with that true self. To accomplish this, I practice meditation to learn about the movements of my mind and how they can be released and I practice yoga asanas to for the same reason but to further bring into the physical realm my deliberate intention to be in the moment—practicing with attention to the breath and the body and the subtle energy that arises.

My exploration about how yoga is for everyone and is much more than the asanas shows that it could be a source of great physical and spiritual advancement in a world caught in much confusion and out of touch with just how to move in stillness. This brings up questions about how we can share and spread this powerful practice and thereby serve our troubled world and all sentient beings. To some extent we have a ‘captive audience’ in our classrooms. Perhaps, above and beyond those who would sign-up for classes based on our studio’s reputation and presence, we have done some outreach to our community to bring people in to take our classes. But what about our personal quest in our yoga practice to further spread the word and provide a service, analogous to the concept of tithing, wherein upon realizing our wealth, in this case, both our gift to have time to study and gain the knowledge of the profound benefits of yoga for all, and the profound abundance of our lives compared with our fellow earth travelers, we are moved to give it away. Where could we go and find this need to fill?

3- A Call to Seek Out Ways to Teach Yoga for the Under-Served—to Provide a Tithing Service.

With a mother just recently moved to an assisted living facility, my first idea would be to provide a yoga service for elderly people, inhabitants of assisted living institutions, many of whom have mild to severe physical limitations that could be partially relieved by the benefits of yoga. This idea is further motivated by the fact that seniors happen to be the fastest growing population in the United States!

In the spirit of ‘yoga is for everyone’ I would begin in a senior context with chair yoga class. This would begin the process with the lowest common denominator—since many in my mother’s assisted living are in wheel chairs. If there were seniors in the group who happened to be good on their feet, I would give them individual attention, showing them how they can do alternatives to the seated
poses—sort of like how we teach giving people modifications for limitation and injuries, except these modifications would be for being able to stand and not needing to sit.

In the spirit of ‘yoga beyond the asanas,’ assisted living institutions are usually a huge change for seniors, as is the case for our mother. Most of them aim to provide a homelike atmosphere and make all feel welcome. However, moving to such a facility if a shock for most and often the institution’s best efforts to make the transition as smooth and undistruptive as possible, do not work. Here is where the other benefits of yoga beyond the asanas comes in. To address this need, when working with seniors I would take time in each session to focus on the breath, to be still, to dim the lights and invite all to relaxation and a grounding in the now.

The second under-served community I can think of would be young people who are struggling with addiction, incarceration, detention, or other issue that puts them into some full time institutional setting. Turns out this is not a novel idea,

An increasing number of yoga teachers are going into secure detention centers and organizations for at-risk youth all around the country to try and teach these kids yoga and meditation, to help them respond calmly to situations that might otherwise end in violence (http://www.elephantjournal.com/2011/03/serve-where-it-matters-teach-yoga-and-meditation-to-incarcerated-and-at-risk-youth/).

And as a firm believer in the power of yoga and someone with a teenager who struggles with her world, I can clearly see how yoga could bring all kinds of relief in this context. How would I approach teaching yoga in this context? I would first ask how many had done any yoga before, what they understood yoga to be and what they wanted to get out of it. I would then share with them what I could about how it provides a sense of self and calm. I would also make clear that it is a personal practice and a way to realize an understanding of our selves.

A third community in need is the Post Traumatic Stress Disorder (PTSD) community, many who are already keen on yoga’s healing qualities—for example, the ‘Yoga Warriors’ have this mission statement:

To alleviate symptoms of combat stress (COSR) and post-traumatic stress disorder (PTSD) and increase the resilience of critical task performers working in high stress environments, including affected caregivers and family members by providing evidence-based yoga and mindfulness practices (http://www.yogawarriors.com/).

The website contains numerous testimonials of how yoga has transformed individuals from stressed-out and violence-oriented life approaches to the sense of calm and relaxation.

In sum, there are numerous under-served populations. For example, further ones include communities of death row and/or long-term incarcerated, terminally
ill, migrant farm workers, the homeless, full-time psychiatric wards, neighborhood interest groups, refugees and immigrants, disabled, women’s/ men’s/ teen’s clubs or organizations, etc . . . the list goes on. Beyond singling out these special needs groups, I believe there is also outreach and service that yogis and yoginis could do in our own neighborhoods. For example, were I to do further work on this, I would create a simple set of questions and interview my neighbors to know about what they know of yoga—asking what they knew of yoga, where they had learned about it and if they were interested in trying a few movements that I could recommend, based on their age, gender, etc. This would help people to better understand yoga and to learn that it is not some mysterious semi-religious practice reserved for totally flexible people but rather that ‘yoga is for everyone’ and ‘yoga beyond the asanas’ means it is directly connected to our self knowledge and consciousness in our daily lives.

And in my heart of hearts as a musician and believer in the power of songs to move the word, I end with words from the iconic Neil Young, since I now, after my training, know that yoga is one of the keys to healing Mother Earth,

Oh, Mother Earth, With your fields of green
Once more laid down by the hungry hand
How long can you give and not receive
And feed this world ruled by greed
And feed this world ruled by greed.

Oh, ball of fire In the summer sky
Your healing light, your parade of days
Are they betrayed by the men of power
Who hold this world in their changing hands
They hold the world in their changing hands.

Oh, freedom land Can you let this go
Down to the streets where the numbers grow
Respect Mother Earth and her giving ways
Or trade away our children’s days
Or trade away our children’s days.
Respect Mother Earth and her giving ways
Or trade away our children's days.

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I was on medication for a while and although it made me feel better, it was clear that I was becoming completely dependent on it. The effects of the medicine were temporary and I would go back to feeling depressed from time to time. Moreover, I didn’t like the way the medicines made me feel. The other important realization was to understand that Yoga is for everyone, irrespective of their age, gender, disability, body types, etc. I experienced the slow and constant healing effects and realized that everyone can and should benefit from this holistic practice. I thus decided to become a Yoga teacher. Life After TTC. Never in my life had I thought of becoming a Yoga teacher. But here I am, having completed my TTC and embracing all opportunities that come my way to spread the love of Yoga. Yoga’s for Everyone and everyone can do yoga, whatever ability or disability, age, experience or bendiness! You can do it anywhere from beaches to bed and anytime! And you can start at whatever age you are it’s never too soon or too late! There are lots of different sorts of yoga, and you need to try it out to find out if my classes suit you. Yoga is a wonderful way to de-stress, unwind our bodies and open ourselves. Each class is adapted to suit those attending and will evolve to meet your needs. I teach classes in Oxford and surrounding areas in a variety of venues, from community ha The most important thing everyone should know about hatha yoga is that it meets us where we are at. We tend to think of it as doing pretzelly poses. It is that some of the time, and for some people. But for most people, it is not. There are many factors that contribute to one’s ability to get pretzelly, and some of these factors are just genetics. And, and this is essential: the reading of yoga is vastly different from the doing of it. The former is intellectual, the latter experiential. Everyone should know this about yoga. Yoga’s philosophical, spiritual, and historical aspects are Main Navigation. Yoga is for Everyone (Even If You’re Not Perfect!) Log in. Profile. But I’m here to remind you that yoga is for everyone, especially if you’re not perfect. When I tell people I teach yoga, the responses I hear most often are: “Oh, I can’t do yoga, I’m not flexible.” “It’s been years since I’ve done anything physical, I’d fall over, and take everyone else down with me.” “Yoga? Look at me—I’m not one of those tiny size 2’s” (Yeah, me either!) The point of yoga is not to stick your foot behind your head, or to have some place to wear your cute Lululemon gear. The point of yoga is to reconnect you to the deepest part of you to re