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## Editorial

I feel much gratitude for the opportunity to have served as founding editor of the IAYT Journal these first six issues. Parinama—change—is the nature of all things and it is now time for me to step aside and go on to other projects. With gratefulness and a warm heart I turn the reigns over to Steve Kleinman, MD who will be the new editor starting with Journal 7 in 1996.

Many wonderful souls have participated in bringing the Journal to your home. With this issue I would like to thank Victoria Kjos and Dawn Summers for their help in reading and editing; Paddy Calistro for her professional reading of the entire pre-publication manuscript; Stuart Rowley for his always standing by as design and layout consultant; and special thanks to Amy Kline-Gage for her tireless efforts in the trenches day in and day out; to Larry Payne for always being a trusted friend; to Patricia Gatti for her work on the ads; and to all the others who graciously donate their time and energy to making IAYT an on-going alive and thriving entity.

I have always thought of the Journal as a forum for exploring the many different facets of yoga from psycho-physio-therapeutic issues to spiritual teachings. I hope I have set a firm ground for a professional publication to take up these issues on an in-depth basis.

I have also witnessed the emerging use of the word “yoga therapist” along with the discussion that has begun as to what, exactly, is a yoga therapist. Personally I don’t think there is one absolute statement that is a be-all, end-all definition. Rather, I think of the definition as an on-going dialogue. If there is to be a discussion it must encompass all the facets of the jewel of yoga: spiritual, psycho-physiological, ethical, etc. To leave any of them out of the definition is to place yoga into a ‘split-mind’ position when, at its heart, the roots of yoga are grounded in wholeness.

May we always remember Patañjali, the grandfather of yoga, who reminds us as we are working out our personal definitions that—*vastu sâmye citta bhedât tayoh vibhaktah panthâh*—differences are perceived only in the eye of the beholder. Different minds create different perspectives based on viewpoints oriented to different directions or goals. And that—*tîvra samvegânâm âsânnah*—the state of yoga is always close at hand irrespective of the approach followed as yoga is our very nature—always already perfectly present.

With joy in our journey...

*Richard C Miller*