



March 26, 2019

Memorandum

To: David W. Carpenter
President
Iyengar Yoga National Association of the United States (IYNAUS)

From: Bernadette C. Sargeant
Partner
Stinson Leonard Street LLP

Re: Report of Investigation of Allegations of Inappropriate Sexual Touching During Yoga Instruction Made Against Manouso Manos

Nature and Origin of the Allegations

On September 7, 2018 the public radio station KQED in San Francisco broadcast a story and ran an accompanying article about allegations of sexual misconduct by yoga teachers. The article, *#MeToo Unmasks the Open Secret of Sexual Abuse in Yoga*, opened with quotes from Ann West, a Certified Iyengar Yoga Teacher (CIYT) who at the time had a complaint pending with the IYNAUS Ethics Committee (EC) in which she had alleged sexually inappropriate touching and other related behavior by senior teacher Manouso Manos. At the time the article ran, Manos had submitted his written response to West's complaint to the EC and West had submitted her rebuttal. A decision from the EC had not yet been issued.

After the article ran, IYNAUS responded to it with a statement and received emails from its members including additional concerns raised about Manos. Numerous emails of support for Manos were also received during September and October. The EC issued its decision on September 19, 2018 finding that there was insufficient evidence to sustain West's complaint against Manos. It was subsequently determined that for various reasons and in light of additional complaints regarding Manos, an independent investigation should be authorized to investigate West's and other complaints. In an October 30, 2018 communication to its membership, the IYNAUS Board requested that members submit any complaints or concerns to the independent

investigator by November 30, 2018. The investigation was to focus on allegations of conduct occurring between 1992 and the present.

Method of Investigation

Note Regarding Confidentiality:

Thirty-eight people were interviewed as part of this investigation. With the exception of individuals who gave their permission to be identified by name or were otherwise publicly known in association with allegations addressed in the report, each person interviewed will be identified by a number designation.

Two people who made complaints of inappropriate sexual touching by Manos during yoga instruction have asked that their names not be disclosed, and they are therefore not identified by name. ***These individuals have been allowed confidentiality but they are not anonymous.*** The identity of every person interviewed as part this investigation and every person relied on for information in support of findings is known to me and their identity has been confirmed through their provision of background information and by internet searches of publicly available information. There may be points at which someone is referred to as "anonymous" or wishing to remain "anonymous" but that term in this report is used colloquially to mean someone who does not want his or her name revealed. Their name and identity are known. I received only one truly anonymous complaint which was sent by first class mail, unsigned and with no return address. No consideration was given to the allegations in that letter.

Below is a listing of the 38 people interviewed. As noted, individuals who have made allegations against Manos who gave explicit permission to be named are identified by name. The two individuals who made allegations against Manos based on incidents that occurred between 1992 and the present and who asked that they not be identified are designated as "Person" followed by a number. Individuals who have not made allegations within the designated time period but have provided other information as part of this investigation have also been identified by the designation "Person" followed by a number in order to protect their privacy. This includes supporters of Manos who were interviewed. Some of the 38 people interviewed have number designations higher than 38 because each person who contacted me was assigned a number in anticipation of the fact that the person might be interviewed at some point and want to have their identity kept confidential. If a person listed below is not mentioned in the report of investigation, there is a brief description either of the person's role in the investigation, or of the nature of the information they provided. All references to conduct in these short descriptions pertain to allegations regarding Manos unless otherwise indicated.

An asterisk is used to mark individuals who have made complaints of experiencing or witnessing inappropriate sexual touching by Manos during yoga instruction which have led to investigative findings.

Individuals Interviewed:

Note: Beginning with an email sent to Manos' attorneys on December 11, 2018, I made attempts to persuade Manos through his counsel to participate in this investigation by sitting for an interview. I offered to travel to his attorneys' offices to interview him in person. As detailed elsewhere (see *Clarifying Statement in Response to Manouso Manos and His Lawyers*), Manos did not agree to sit for an interview and resigned his membership with IYNAUS on March 8, 2019.

1. Person 1 - - alleged physically rough handling and humiliating comments during a demonstration at a workshop in 1991 – 1992, not overtly sexual
2. Person 12 - - included in report*
3. Person 2A - - mentioned in report
4. Person 1A - - alleged sexual/romantic relationship in 1980s while a student of Manos
5. Person 4 - - friend disclosed to her alleged vaginal adjustment in 1990-1991
6. Person 25 - - included in report*
7. Person 4A - - knowledge of incidents of alleged sexual touching under guise of adjustments in 1980s and historical handling of same
8. Person 5A - - alleged verbally abusive behavior
9. Person 61 - - alleged one of her teachers cut out of community for voicing concern regarding Manos
10. ██████████ - - included in report*
11. Person 3A - - allegedly experienced adjustment including touch to nipple but unsure if intentional
12. Person 100 - - included in report*
13. ██████████ - - included in report*
14. ██████████ - - included in report*
15. Ann West - - included in report*
16. Person 76 - - included in report*
17. Person 75 - - alleged series of retaliatory consequences after complaining of sexually offensive language by Manos in workshop

18. ██████████ - - included in report*
19. Person 9A - - alleged groping of her breasts during a class in late 1980s
20. Person 17A - - knowledge of incidents of alleged sexual touching under guise of adjustments in 1980s and historical handling of same; provided copies of documents corroborating same
21. Person 20A - - alleged 1980s incident of kissing at outset of massage
22. Person 46A - - alleged observed compression of female students' genitals in workshops in 1988 and 1991 after female student described experiencing same in 1988 workshop
23. Person 90 - - knowledge of West and Manos
24. ██████████ - - included in report*
25. ██████████ - - included in report*
26. Person 23 - - mentioned in report – *supporter of Manos*
27. Person 93 - - *supporter of Manos* provided details of positive experience with Manos and view that misperception and abusive transference may be at issue
28. Person 24 - - *supporter of Manos* shared positive experience and information on uniqueness of Iyengar adjustments
29. Person 20 - - mentioned in report - *supporter of Manos*
30. Person 96 - - *supporter of Manos* offered insights and information on the nature of Iyengar Yoga
31. Person 18A - - interviewed at my request to provide information on situations described in emails from individuals who had not responded to requests for interview
32. Person 98 - - alleged genital contact during class in 1985
33. Person 19A - - *supporter of Manos* - - provided insights regarding Iyengar instruction and related points including opinion that it is unlikely Manos could behave unobserved in a crowded class
34. Person 62 - - requested to withdraw participation
35. Person 6 - - *supporter of Manos* - - included in report
36. Person 24 - - *supporter of Manos* - - included in report

37. Person 69 - - *supporter of Manos* - - included in report
38. Person 64 - - alleged bullying and demeaning behavior by Manos toward students

I also met with John Schumacher, a teacher with an advanced certificate, in person in his studio in Bethesda, Maryland. I met with him to discuss remaining questions I had about Iyengar Yoga practice and to confirm my understanding of various points.

Selection from Materials Reviewed:

1. *Light on Yoga* - - B.K.S. Iyengar (Revised Edition)
2. IYNAUS 2017 Certification and Teacher Education Manual
3. Emails copied to B. Sargeant as part of "Letters for Manouso" dated after October 30, 2018 (over 100 emails including follow-up from senders)
4. Emails forwarded from IYNAUS which were received by IYNAUS President and Ethics Committee in September and October 2018 (over 1000 pages of emails including from supporters of M. Manos and from members expressing concern and complaints)
5. Email chain initiated by [REDACTED] on January 25, 2018 to her teacher with subject line: "Hello to my beloved teacher"; subsequently forwarded to IYNAUS Ethics Committee on September 23, 2018 and again on October 2, 2018 with subject line "Ethics Complaint" forwarded to B. Sargeant on November 27, 2018
6. Letter from Person 76 dated November 24, 2018 to IYNAUS President and B. Sargeant
7. August 3, 2018 letter from Person 9A to IYNAUS Ethics Committee detailing a complaint of inappropriate sexual touching by M. Manos and August 6, 2018 email forwarding same to Ethics Committee Chair
8. October 30, 2013 blog post by Person 9A regarding incident giving rise to her complaint (<http://www.huggermugger.com/blog/2013/teacher-student-relationship-2>)
9. November 29, 2018 letter from Person 17A to B. Sargeant providing information about allegations of inappropriate sexual touching by M. Manos communicated to a publication Person 17A was associated with
10. Documents provided by Person 17A created in 1989, 1990 and 1992 memorializing decisions made and basis for them in connection with allegations of inappropriate sexual conduct including sexual touching under the guise of adjustments made by M. Manos
11. September 13, 2018 email from Person 46A to IYNAUS President with subject line "Sexual predation by Manouso Manos"

12. September 12, 2018 email from [REDACTED] to IYNAUS President with subject line: "My experience"
13. M. Manos May 15, 2018 Response to IYNAUS Ethics Committee re: Complaint (as posted on the website www.manouso.com and sent by email to the IYNAUS EC)
14. November 30, 2018 email from Person 93 to B. Sargeant with subject line: "On Behalf of Manouso Manos" and forwarding previous emails sent by Person 93 in support of M. Manos and in response to allegations made by A. West
15. November 5, 2018 letter from Person 24 to B. Sargeant in support of M. Manos
16. December 2018 letter and email correspondence from Person 20 to B. Sargeant in support of M. Manos
17. October 24, 2018 letter from Person 96 "To Whom it May Concern" in support of M. Manos
18. January 7, 2019 email from Person 19A with subject line: "Ann West, Manouso Manos allegations" in support of M. Manos
19. Letter (date unclear) from Person 6 to B. Sargeant in support of M. Manos
20. December 30, 2018 email from Person 6 to B. Sargeant attaching scans of Person's 6 notes from the November 2013 workshop referenced in A. West complaint as well as excerpt from the book *Crooked: Outwitting the Back Pain Industry and Getting on the Road to Recovery* which describes work by M. Manos
21. Copies of journal notes provided by Person 24 including notes from November 2013 San Diego workshop referenced in A. West complaint as well as examples of other yoga journal entries by Person 24
22. November 7, 2018 email from Person 69 in support of M. Manos and forwarding previous correspondence with IYNAUS President
23. Follow-up email from Person 69 to B. Sargeant with subject line: "Plate 583"
24. October 30, 2018 letter from IYNAUS Board of Directors to membership regarding "Independent Investigation of Allegations against Manouso Manos"
25. November 6, 2018 letter from Person 25 to B. Sargeant re: "Investigation of Manouso Manos"
26. November 11, 2018 letter from [REDACTED] "To Whom it May Concern" providing complaint regarding inappropriate sexual contact by M. Manos in 2015
27. Letters of support for [REDACTED] provided by Person 1B and Person 2B

28. Supplemental emails, text messages and social media threads provided by [REDACTED]
29. November 12, 2018 email from Person 3A to B. Sargeant with subject line: "Manos Investigation (CONFIDENTIAL COMMUNICATION)"
30. October 22, 2018 email from [REDACTED] to IYNAUS President with subject line: "for the new investigation"
31. Compilation of excerpts from complaint emails received by IYNAUS President (including excerpts of complaints and letters of support)
32. Email from Person 100 to IYNAUS President dated September 12, 2018 with subject line: "re: IYNAUS Response to Recent Allegations About #MeToo Movement and Iyengar Yoga"
33. IYNAUS Ethics Committee file on A. West complaint against M. Manos including:
 - Statements provided in support of A. West complaint regarding her prior disclosures of 2013 incident of inappropriate sexual touching by M. Manos
 - A. West letter of complaint
 - M. Manos response to A. West's complaint
 - Correspondence between the EC Chair and A. West
 - EC Final Report regarding A. West complaint
 - Police Report filed by A. West
 - August 6, 2018 email and attachments from A. West to EC Chair providing her rebuttal to M. Manos response
34. A. West typewritten notes of November 1 and 2, 2013 dates of workshop
35. Emails from authors of anonymous letters of support provided in support of A. West complaint disclosing identities of authors and confirming content accuracy
36. September 19, 2018 EC determination letter to A. West
37. Images for Dwi Pada Viparita Dandasana over a chair linked to YouTube from Google Images
38. Video prepared by A. West to show Ganda Bherundasana Plate 583 stage she was in when she alleged Manos stroked her breasts and nipples

39. Relevant portions of KQED article *#MeToo Unmasks the Open Secret of Sexual Abuse in Yoga*, published September 7, 2018
40. October 30, 2018 letter from IYNAUS Executive Committee to M. Manos informing him of Board of Directors' decision to authorize an independent investigation of allegations made against him.
41. Compilation of "Email Responses about Response to KQED Article"
42. IYNAUS Response to KQED article
43. *Betrayal of Trust*, by Bob Frost published 1991 in *Mercury News*
44. Copies of correspondence provided by Person 22 between herself and BKS Iyengar and from her to M. Manos and to the Board of Directors and Faculty of the Iyengar Yoga Institute of San Francisco; correspondence dated in October and November 1989 and October 1986.

Summary of Findings

I have found that accusations of sexual abuse by Manouso Manos have been substantiated: that is, proven to be true by competent evidence. These findings have been made based on a standard of clear and convincing evidence. I am aware that there may be a suggestion that IYNAUS has or should use the standard of beyond a reasonable doubt. I note here that in each instance below where I make a finding that an allegation has been substantiated based on the standard of clear and convincing evidence, I would have made the same finding had the standard been beyond a reasonable doubt. That is because were a standard comparable to that required for criminal conviction required, evidence in the form of a similar pattern and history of misconduct would be allowed. In making the findings below, I assessed each set of allegations on its own merit. Similar conduct by Manos was considered only after the allegations in an individual situation were deemed to be credible.

IYNAUS has stated that it will not use reports by unidentified individuals as a basis for its decision making if Manos would have needed to know the individual's identity in order to respond to her claims. However, I made findings with regard to individuals who made allegations of conduct occurring between 1992 and the present who also requested that their names be kept confidential. I made those findings in order to establish a basis for their complaints to be used as corroboration for complaints by women who have allowed their names to be revealed. As also noted, although individuals have requested that their names be kept confidential, they are not in fact *unknown*. They are actual women who have detailed their experiences in interviews and I made a finding based on their disclosures.

I have gained the understanding that adjustments are central to Iyengar Yoga. From the start of this investigation, I knew the key issue, in addition to witness credibility, would be whether the touch at issue was part of a legitimate adjustment. Individuals interviewed throughout this

investigation, including supporters of Manos, provided valuable information about the nature of adjustments.

I have made findings with regard to allegations of inappropriate sexual touching involving six women. All of the allegations involving sexual touching made by a female student were based on incidents that occurred in or after 2005. I have deferred to IYNAUS with regard to whether a demonstration performed on a male student (Person 25) in which Manos pulled on the student's testicles was appropriate under its standards. With regard to the women who have agreed to be identified by name in this report of investigation, I have determined that allegations of inappropriate sexual touching during yoga instruction made by [REDACTED] and Ann West have been substantiated.¹ I have determined that [REDACTED] complaint is substantiated as to an adjustment that was not legitimate and grooming with the intention of fostering acceptance of sexualized behavior by Manos.² With regard to women who requested that they not be identified by name, I have found that allegations of inappropriate sexual touching made by Person 12 and Person 76 have been substantiated in their own right and can be used as corroboration of claims by others. With regard to allegations made by four students who witnessed inappropriate sexual touching during yoga classes, all have been substantiated. Description of behavior that can be characterized as grooming provided by one such bystander is also substantiated.³

Facts Established through this Investigation:

[REDACTED]:

[REDACTED] emailed the IYNAUS President on October 5, 2018 and described an incident of sexually inappropriate touching by Manouso Manos that she said occurred in either 2005 or 2006 at [REDACTED] in [REDACTED]. [REDACTED] has been a full time yoga teacher since 2005, registered through the Yoga Alliance. She is not a CIYT.

¹ With regard to Ann West's complaint, I read the EC's file and report and findings. I did not view myself as reviewing their determination. I was tasked with investigating West's allegations myself. I did a fuller investigation than the EC. For example, I interviewed West three times for a total of over six hours. I interviewed other participants in the workshop and reviewed their notes from it. I therefore obtained information and reviewed materials that the EC did not have when it made its findings.

² In this report "grooming" is behavior that prepares or tends to make the student ready to accept transgressions of a sexual nature such as adjustments that are exploited in order to indulge in touching for sexual gratification. The definition of grooming is therefore essentially the standard dictionary definition of the word. See Meriam-Webster's Collegiate Dictionary, 11th Edition defining groom as "to get into readiness for a specific objective: prepare."

³ One of the four bystander students considered in this report requested that she not be identified by name. Her observation having been substantiated serves as corroboration for other findings made in this report.

████ said that she was drawn to Iyengar Yoga after learning about the founder of █████. She became interested in pursuing Iyengar certification and, after she started studying, learned that Manos was considered "the authority pretty much"; someone whose workshop you went to if you were at all serious about the Iyengar path. The first of Manos' workshops that █████ remembers was at a school gym in █████. The year the workshop moved to █████ in █████, either 2005 or 2006, is when the incident █████ described involving Manos occurred.

During her interview as part of this investigation, █████ said that in Uttanasana, she felt the stroke of a hand along the outside of her clothing, either shorts or yoga pants that she was wearing. The direction of the stroke of that hand went from her tailbone forward over her genitals and caused an intense sensation. It was not something that was incidental. It startled her and she looked at Manos who was making a hand gesture as if telling her to lean her pelvis forward. She said: "He's acting as if he's teaching" and in that moment she reacted by reframing the moment in her mind so she would not have to deal with it. She said during her interview: "I think I was scared but I just did it . . . went back inside" and back into the pose. Asked what her response would be to the suggestion that Manos was trying to teach her the pose, █████ said: "I don't buy it." She said that no one had ever adjusted her like that before or since. She had never been adjusted like that by the man who founded █████ who was her teacher and friend. She has never had anyone touch her genitals as part of an adjustment.

As noted, █████ made her report regarding the incident in an October 5, 2018 email to the IYNAUS President. She wrote in part:

The event I am about to describe happened many years ago, but I only became capable of describing it this year. ***

I was in Uttanasana. Everybody was in Uttanasana.

I was focusing on and practicing the instructions for the pose when I was startled by the sensations from a quick stroke down my vulva, directionally from the tailbone towards my pubic bone; that didn't seem right. That wasn't in line with what was being said. That wasn't the teaching that was being spoken to the whole class.

I brought my torso part way up and Manos was now standing to my right. I was looking to the side and up at him. He held my eyes with his gaze, locking eye contact, and didn't say anything, but he held his hands in front of himself with fingers curled as if he were holding a loaf of bread between them from end to end about hips width. He rotated the "bread" downward. I silently told myself that he was gesturing that I should be tucking my pelvis more.

. . . he then made a move downward with his hands and a quick move with his head that I interpreted as him saying, "get back to practicing the pose." And I did.

I didn't walk out. I didn't say anything. I completed the workshop session, and left with everyone else.

I am telling you now because even though it happened years ago, I find my body worthy of respect. That touch was not okay with me. I do not know of any officially recognized genitalia adjustments in yoga. I did not agree to that. In trying to reconcile what happened I see for myself that my body is not a joke, toy, or other object of amusement or derision, and merits respectful regard as a vehicle for my growth and a house for spirit.

Someone might be surprised and wonder how this can happen in a packed workshop. An experienced teacher might easily see the times in class when others are not looking as you might be able to observe in my example. Also the hierarchical power structure of learning environments in Iyengar yoga can contribute to what people allow their selves to see.

█ went to other workshops Manos taught after this incident. She said that during a wall rope focused session another year, Manos was talking about the ropes and they were preparing to do a pose facing the wall with the rope. She may have made a comment to someone standing next to her and Manos pinched her on the back very hard; what she described as a nine out of ten on a pain scale afterward saying that he needed to make sure they were paying attention for their safety. █ did not return to the workshop the next day and, she said, beat herself up about not being tough enough for Iyengar. She dropped the idea of pursuing Iyengar certification and did not go to any other Manos workshops.

Asked why it took her years to be able to describe the incident, █ cited more than one circumstance. She said that earlier in 2018, her friend and teacher who had founded █ sold the studio and when that happened it "kind of freed my mind." She had gone to her first Manos workshop with the █ founder and remembered that at the start of the workshop he had said something to her like: This is a different kind of scene and you just have to go with that. █ said that she believes she sometimes deferred to her friend. The change in that interpersonal dynamic was one piece of her evolution, █ said.

The other thing that happened, █ said, was the release of the *Access Hollywood* video in which then Presidential candidate Donald Trump can be heard joking and laughing about grabbing women "by the pussy" to use Trump's words. █ told her partner that what Trump described had happened to her and disclosed the incident involving Manos. Then she told a close friend, an American who is a CIYT and teaches in Japan. █ also mentioned seeing the KQED piece and reading that someone speaking on behalf of Manos had asked how an incident of sexual assault could happen in a packed yoga studio. █ said it made her realize that she knew exactly how it could happen "because it happened to me."

Findings:

I have determined that █ allegation that Manos touched her genitals by using his hand to stroke her from her tailbone, across her vulva and toward her pubic bone during Uttanasana is

substantiated.⁴ [REDACTED] comments regarding why Manos' touch was not a legitimate adjustment were not as extensive as those of others discussed below. However, four points lead me to conclude that Manos' use of his hand to stroke in a deliberate fashion across [REDACTED] vulva was not intended to be a legitimate adjustment. First, [REDACTED] immediate reaction in the moment and her indication during her investigative interview: "He's acting as if he's teaching" indicate that she recognized the touch was not a legitimate adjustment. This was the case even as she tried to deny to herself what was happening and went back into the pose. That is a reaction described by others. Second, I credit Person 12's statement that Manos incorporates his inappropriate sexual touching into legitimate adjustments or what he pretends are legitimate adjustments. (See below). Third, individuals interviewed during this investigation repeatedly indicated that manipulating genitals is not part of any legitimate adjustment they have experienced. Fourth, [REDACTED] did not consent to having her genitals touched. I find that Manos inappropriately touched [REDACTED] genitals while she was in Uttanasana as described for the purpose of sexually abusing or arousing her or himself and without her consent.

Person 12:

Person 12 requested that her name and identifying details be withheld. She is a long time student of Manouso Manos and of Iyengar Yoga. She is a well-known member of the community in good standing. She said that she participated in this investigation because she was finally offered an opportunity to report about Manos' behavior confidentially and with the protection of an unbiased professional investigator.

Person 12 said that after she had been studying with Manos for two or three years he began "gradually paying special attention to me and adjusting me multiple times in many classes." Person 12 said: "In retrospect I think this was grooming behavior." She said that in one situation, she was in headstand. Manos, she said, kept "coming over running his hands up and down my bare legs while I was in headstand." He was rubbing her legs very "sensuously," she said and she thought at the time: "This is weird. What is he doing?" Person 12 said that Manos caressed her legs in this way for a minute or two and did the same thing in more than one class. She noted that when others of her teachers adjusted in headstand, they would use a very light and brief touch. That was not what Manos was doing with these actions. Person 12 said with regard to Manos: "All his groping is done when he's doing a legitimate adjustment." What he did in rubbing her legs while she was in Sirsasana "felt like a caress and made [her] feel uncomfortable." It was also different from adjustments he had done on her before.

Person 12 said that the first thing Manos did to her that was "unequivocally" inappropriate occurred while she was in Prasarita Padottanasana standing with her legs wide apart and bent over with her hands on the floor. She said that Manos often adjusts people's hips while they are in this pose. However, this time he came up behind her, stood with his legs apart, put a mat between them and pressed his pelvis, thighs and genitals up against her hips several times. He then removed the mat so there was nothing but clothing between her crotch and his genitals and thighs. After he

⁴ The vulva is the external part of a woman's genitals covering the vagina and made up in part of the labia.

removed the mat, he pulled her pelvis back against him and moved it back and forth repeatedly pressing himself against her as if in a simulated sex act. Person 12 said she was very upset by the incident, and that she later confided in a more senior student in the Iyengar community about what Manos had done. The person told her not to complain; that if she complained, Manos would never adjust her again. Person 12 said that at that time, she did not know anything about Manos' history of sexually inappropriate behavior with students.

Manos continued to pay special attention to her in classes, giving her lots of adjustments. Then, Manos made a sexually inappropriate verbal comment to Person 12 about her breasts when they were out of earshot of other students.⁵ A few weeks after that, while she was in a yoga pose, he told her to imagine that he was performing a sex act on her. There was then a period of years with no incidents of sexually inappropriate touching. However, eventually, Manos' groping started up again.

Person 12 was in Janu Sirsasana on one occasion and described Manos as stroking her breasts multiple times as he sat behind her. He ran his hand across her breasts repeatedly. She said that when Manos crosses the line, he often has some supposed justification for what he has done. As he sat behind her after doing a legitimate adjustment turning her abdomen, Manos ran his hands over her breasts multiple times. When he was stroking her breasts while she was in Janu Sirsasana, he said that they had to work on getting her to turn her ribs. There is an adjustment involving turning the student's abdomen or ribs but each time Manos was supposedly adjusting her he would run his hand over her breasts. Person 12 said that it was clearly not an accidental touch. His entire hand was over both of her breasts repeatedly.

On another occasion, Person 12 was in Maha Mudra. Manos put his foot between her buttocks and the floor from behind and then put his toe into her vagina through her yoga tights. Person 12 said: "I remember the shock of feeling his toe" inside her vaginal opening. Person 12 said that there is a class that Manos teaches where Maha Mudra is the culminating pose. She said that she believes that Manos, consciously or unconsciously, uses that pose when he wants an opportunity to grope or violate someone. After this incident, Person 12 saw Manos put his hand underneath a woman during a class while the class was in Maha Mudra. Person 12 had noticed Manos being attentive to the woman during the class, giving her many adjustments. The woman was right in front of Person 12 and when Manos was teaching the final pose, he approached the woman at the point when heads were down and eyes were closed. Person 12 lifted her head up to look and saw Manos put his hand underneath the woman's buttocks.

Another time, Person 12 was in Halasana with her feet on a chair when Manos came up behind her and put his fingertips on her chest as if to pull it back but then grabbed her breasts cupping them and pulling back several times. Person 12 said: "It wasn't accidental." She said: "Instead of adjusting from my sternum, he fully cupped both of my breasts when he pulled me back." She said that Manos actually left "bruises in the shape" of his fingers directly on her breast. One mark stayed for so long that she went to see a doctor about it. Person 12 said that she has received the correct adjustment from other teachers with no contact having been made with her

⁵ Specific details regarding the comment are being omitted from this written report.

breasts. Person 12 also said that she had seen Manos grab two different women's breasts as he had hers while they were in Halasana. Once it had happened to her, Person 12 started being alert to whether it was happening to other women in class.

Person 12 said that she only reported incidents to me that she could remember with clarity and specificity. There are other incidents of Manos sexually touching her that are vaguer in her memory which she did not report.

Person 12 said that Manos is a gifted teacher, even brilliant and that "he in some ways changed [her] life for the better." Person 12 said she knows Manos has helped many people including "people that couldn't be helped any other way." She said he can often be "kind and generous" and "compassionate when you're in pain." In addition to that, he is a charismatic teacher and his classes are fun and challenging. These attributes along with his seniority, popularity and strong personality enable him to take liberties with some students. Only a subset of Manos' students have to deal with his sexual misconduct and the fact that he lies about it.

When I interviewed Person 12, she thought four other people who have told her about similar incidents would come forward to disclose their experiences. I spoke with her again a few weeks after her investigative interview to answer questions she had. At that time, Person 12 told me that most of the people she knew had chosen not to contact me to participate in the investigation. She said that the people she knows who declined to participate in the investigation have at least one of the following three reasons: they are too afraid or too traumatized; they still want to or have to have contact with Manos; or they have removed themselves and do not want anything to do with the community anymore.⁶

Findings:

I have determined that Person 12's allegations that Manos repeatedly molested her in the various ways and on the occasions described are substantiated. I interviewed Person 12 at length and conducted multiple follow-up interviews and conversations speaking with her four times for a total of at least six hours. Every aspect of her disclosures was credible and consistent. Her explanations regarding why Manos' actions in each instance of sexually inappropriate touching were not legitimate adjustments were clear and convincing in their detail and specificity. I credit Person 12's account and determine that Manos' actions were not part of legitimate adjustments and were done for the purpose of sexually abusing and/or arousing Person 12 without her consent. I also credit Person 12's disclosures with regard to her observations of Manos' molestation of other students. Specifically, with regard to Person 12's statements that she saw Manos grab two different women's breasts while they were in Halasana and that she observed him put his hand underneath another woman's buttocks while in Maha Mudra.

⁶ Person 2A, another person interviewed, is a longtime friend and student of Manos. She stated during an interview as part of this investigation that three people had disclosed to her incidents of inappropriate sexual touching by Manos during yoga instruction and that she had indirectly learned of several more who had disclosed similar experiences to people she knows.

Having found that Person 12's allegations are substantiated, they may be used as corroboration of the allegations made by the women identified by name in this report.

██████████:

██████████ is willing to be named. She started practicing yoga in 2009. ██████████
██████████
██████████

In October 2015⁷, ██████████ was a student in a class of 50 to 60 students at Manos' studio. She went to the back right corner of the studio which she described as "the therapeutic corner" to work in Supta Padangusthasana II⁸ with props for her sciatica. Manos had told her and a male student and teacher who regularly assisted and taught in Manos' studio to get props for the pose. Pursuant to Manos' instructions, ██████████ said she was lying on the thick mats with her torso bifurcated along the long edge of the mats. Her right leg was extended in Supta Tadasana. Her left leg was extended to the side with her inner heel pressing against the trestle. She was facing away from the other students looking toward the back of the studio while the rest of the class was facing the front of the studio. ██████████ said that an adjustment Manos normally makes is to press on the inner groin on the side of the extended leg pushing on the upper inner groin with his foot to adjust the pelvis. Pushing on the inner groin that way with a blanket or a mat under the foot, ██████████ said, "is a correct adjustment."

██████████ described herself as deep in the work of the pose when Manos came and stood over the trestle facing in the same direction as the other students in the class with his forearms on the trestle. ██████████ was holding onto the metal bar at the bottom of the trestle, her left leg was extended as described and she was in "a certain kind of zone" when she felt Manos' "foot pressing on my vagina" on the left side, not penetrating her vagina but "on the lip of my vagina." ██████████ said she felt a sharp heat "like when you get embarrassed" and looked up at Manos. She said: "I knew where the foot was" and "he has to have known where his foot was." Asked if Manos' foot may have been in her inner groin area as she had described a correct adjustment would have been, ██████████ said "not even close"; "It was on my genitalia." ██████████ said that when she looked up at Manos, he was kind of biting his lip and grinning and blinking at her. She said: "I think in some

⁷ ██████████ estimated the date of this incident as August 2015 in her November 11, 2018 letter of complaint regarding Manos. In the letter she also wrote that the incident happened "just a few days before a JR III Assessment." During her first interview as part of this investigation, ██████████ noted that she would have wanted to check the date for that assessment to confirm whether it was in August or later in 2015. Records subsequently indicated that the assessment was in October 2015.

⁸ The version of the pose shown in *Light on Yoga* Plate 287.

sick way," he thought she might have been enjoying that. ██████ said she felt Manos was almost saying to her: Yes, I know where it is; meaning his foot.

In her written submission, ██████ described the experience this way:

MM [Manos] then placed his foot directly on my genitals, specifically, the left side of my vulva.⁹ Immediately, I felt a sharp rush of heat in my chest and face and then my entire body consumed in a rush of heat, all alarms in my body were sounding. I immediately looked directly up at him, he [was] looking straight back down at me. He was biting his lip and blinking as he looked at me while pushing my pelvis with his foot via my genitals. I have seen him give a very similar adjustment to other students many times, but he always presses his foot on the upper inner groin and ALWAYS uses a mat. This time there was no mat, there was no blanket and his foot was NOT ON MY INNER GROIN. His right foot was in the left side of my genitals. I could acutely feel it. In an instant my entire body was on high alert and my chest felt like it had a 200 pound weight on it. I stopped looking at him and looked down at my chest . . . (Capital letters for emphasis are in the original).

Further describing the distinction between a proper adjustment and what Manos was doing to her, ██████ wrote in a follow-up email to me: "anyone pressing on the upper inner groin vs the outer lip of the vagina, can tell the difference between the hardness of one and the softness of the other, especially without a mat or blanket in between." (November 27, 2018 email from ██████.)

██████ said that she did not just get up and start talking about what happened and leave the studio. She went into a denial, she said, that a sexual assault had happened.¹⁰ She looked down at her chest and away.

⁹ As noted above, the vulva is the external part of a woman's genitals covering the vagina and made up in part of the labia. It is my assessment that references to vulva, vagina, labia and "lip of my vagina" are not inconsistent here particularly given that ██████ said her vagina was not penetrated.

¹⁰ It is accurate to refer to this contact as a sexual assault under the California Penal Code. Cal. Penal Code Section 243.4 (e) (1) provides:

Any person who touches an intimate part of another person, if the touching is against the will of the person touched, and is for the specific purpose of sexual arousal, sexual gratification, or sexual abuse, is guilty of misdemeanor sexual battery,

The touch includes "physical contact with another person, whether accomplished directly, through the clothing of the person committing the offense, or through the clothing of the victim." Cal. Penal Code Section 243.4 (e) (2). In the vast majority of cases, the intent to cause "sexual arousal, sexual gratification or sexual abuse" is proven inferentially.

In her November 11, 2018 letter, [REDACTED] wrote that at the time, she considered whether it was possible Manos did not realize where his foot was. She rejected that idea. She wrote in her letter:

I knew that MM always knew where he was in space. I've never known a teacher to be more exact. I could not see what was happening, as I was lying on my back, but I know what I felt. I knew exactly where his foot was. MM had a direct view from above of exactly where he was placing his foot. I also know that there are rare occasions when a teacher may inadvertently touch an intimate area of a student's body. In these instances, it would be normal to immediately apologize and to immediately remove contact. There, I can only assume that Manouso Manos placing his foot on my vagina for almost a minute was a *conscious and deliberate action*. (Italics in original).

[REDACTED] did not disclose the October 2015 incident formally until her November 11, 2018 letter. However, she provided letters from two yoga studio owners in the [REDACTED] who indicated that she had told them about the incident earlier in 2018, pre-dating the KQED article. Person 1B wrote that [REDACTED] told her in March 2018 that "Manouso Manos placed his foot on her vagina during a reclined pose while teaching a full class of students." Person 2B wrote that on May 1, 2018 [REDACTED] "confided in me that [Manos] sexually assaulted her by placing one foot on her vagina, without a mat or blanket, in an adjustment during . . . Supta Padangusthana [sic]."

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED] internet search led her to an article written by Bob Frost in 1991.¹² She also found Remski's blog. [REDACTED] said that for years she had been trying to rationalize the incident in October 2015 when Manos put his foot on her genitals but the Frost article and Remski's blog made her accept that what had happened could not be rationalized away; she accepted the fact that Manos had sexually assaulted her.

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED] had been subbing and teaching a little at a studio called [REDACTED] owned by Person 1B. It was in March 2018, according to Person 1B's letter in support of [REDACTED], that [REDACTED] told her Manos had sexually assaulted her by putting his foot on her vagina during a reclining pose.

¹² Frost wrote an article for the *Mercury News* titled *Betrayal of Trust* detailing allegations against Manos "that he fondled female students during classes." Among the allegations Frost makes note of are that "Manos allegedly rubbed his pelvis against women students in a sexually provocative way while the women were doing yoga poses" and "touched them in private places during classes under the guise of pose adjustments."

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

Person 2B also taught at [REDACTED] studio doing Ashtanga yoga. For four months, [REDACTED] did an early morning Ashtanga practice with [REDACTED]. [REDACTED] said that she and Person 2B talked one morning about sexual assault issues in the Ashtanga community. According to Person 2B's letter written in support of [REDACTED], it was in this time period (May 1, 2018) that [REDACTED] told her Manos had put his foot "on her vagina, without a mat or blanket, in an adjustment."¹⁴

[REDACTED] said that on August 18, 2018, she sent an email anonymously to Matthew Remski. [REDACTED] told me that when she emailed Remski: "I'm thinking I'm the only one." She was surprised when Remski said that there was an investigation going on. [REDACTED]

[REDACTED] She reached out to Remski, she said, because her conscience literally would not let her sleep while she was keeping secret what she knew. Two or three weeks later, [REDACTED] said, the situation involving the Ethics Committee's review of Ann West's complaint became public. [REDACTED] November 11, 2018 submission to me was the first time she had made a disclosure through an IYNAUS avenue.¹⁶

[REDACTED] said that when she read Manos' response to Ann West's complaint, which included details of West's allegations, she cried because she knew she would have to do something about coming forward to report her own experience. She said during her interview as part of this investigation that she cried because: "I loved these people. [REDACTED]

[REDACTED] said that sometime after Manos molested her in October 2015, while she was assisting in one of his classes, she saw him fondle a student's breast while the student was in Uttanasana. The student was working hard in the pose. Manos was sitting on the floor working with her; his thumb pressing into her calf. [REDACTED] said the student was vocalizing from the effort of the work and Manos said words to the effect of: Here's something to moan about. Then he reached up and fondled the student's breast, grabbing her left breast and shaking it like a tickle as he giggled. Manos was facing the back of the class while sitting on the floor and [REDACTED] was facing the studio entrance and to Manos' right. [REDACTED] looked at the student as she came out of the pose and she did not look disturbed. [REDACTED] said she and the student never talked about the incident. [REDACTED] noted that had someone looked at her expression when she came out of Supta Padangusthasana II after Manos had put his foot on her genitals her expression would not have revealed anything either.

¹⁴ [REDACTED] said that in the same general time period in 2018, specifically the week before the July 2018 Intensive held at Manos' studio, she told Person 23 about the October 2015 incident involving Manos putting his foot on her genitals while she was in Supta Padangusthasana II.

¹⁶ When [REDACTED] first wrote to me in November 2018, she wanted her name to remain confidential. She later evolved on her own to the decision to be named.

wrote, however, that she wanted to share a personal experience she had had in one of Manos' classes.

Person 76 noted she had observed that "if there was a pretty woman in class wearing shorter shorts [Manos] would definitely call on her to demonstrate." She wrote that after years of going to workshops and not being called on to demonstrate, "the one time I did show up wearing shorter shorts was the one time I got called on to be up in front of the class." In her interview as part of this investigation, Person 76 said that this happened in the mid to late 1990s and the pose she demonstrated was Urdhva Dhanurasana. Manos did not touch her as part of the demonstration.

Five years later, sometime in the early 2000s (perhaps in 2005) during a workshop in ██████ that was attended by many people and held in a smaller than usual space, Person 76 was in Prasarita Padottanasana. Manos was speaking to the class from the back of the room and Person 76's head was looking back. She saw Manos turn and come directly to her. She said during her interview that he "put his finger right into me," penetrating her anus. One of his hands might have been holding her left hip, she said, and he was standing right behind her. The penetration was not deep and it was through her clothing but his finger was inside of her. Person 76 said that in the moment she thought: What are you possibly trying to do?

Manos did not offer an explanation; he "just came . . . quickly" up to her walking from the back to the front of the class. He did not say anything before he put his finger inside her. Person 76 said that she kept the pose but raised her head and gave him what she described as a hard look. She said that she "stared him down and then finally" he said "sorry" in a way that was almost snapping at her; not apologetically. Person 76 said that she kept looking at him and Manos actually said "sorry" twice. Person 76 said that if his apology had been meant to be genuine, he could have explained what he was trying to do but he offered no explanation.

In her November 24, 2018 letter, Person 76 wrote that she felt "shocked and infuriated" by the incident and had "never spoken about it until now." During her interview as part of this investigation Person 76 noted regarding the incident: "obviously it's stayed with me."

Person 76 said that she kept going through the class but afterward wondered why she had not confronted him directly. She noted that Manos is a very strong person mentally and physically. She said that she stopped going to Manos' workshops for a while. Person 76 said that she debated about whether to write in because she was certain that there would be a lot of letters like hers submitted. She said that the entire time she and others have been in workshops with Manos there has always been a lot of discussion about this sort of thing concerning him.

Findings:

I credit Person 76's report that Manos touched her in a sexually inappropriate way by penetrating her anus with his finger through her clothing while she was in Prasarita Padottanasana. Manos' action in this regard was not a legitimate adjustment under the circumstances as described by Person 76 which I find to be credible and reliable. Person 76 has been a CIYT for 20 years and has studied with Manos since 1992. In addition to the factors considered in connection with ██████ (above), I note that because of her knowledge and lengthy experience, Person 76 is in

a strong position to know that there was no legitimate purpose for Manos' action. I find that Manos penetrated Person 76's anus through her clothing with his finger for the purpose of sexually abusing or arousing her and without her consent.

Having found that Person 76's allegations are substantiated, they may be used as corroboration of the allegations made by the women identified by name in this report.

██████████:

On January 25, 2018, ██████████ wrote to her yoga teacher who was then living in a different part of the country from her. In an email with the subject line: "Hello to my beloved teacher," ██████ wrote in part:

I wanted to write to you about some things that are coming up for me related to the #metoo movement and the San Francisco Iyengar yoga community. It has been many years, but I can't seem to shake the memory of my experiences at Manouso Manos's Yoga Studio in San Francisco. ***

I am so grateful that you were my teacher at the time and had warned me about [Manouso] and his past. I only went to his classes a few times, but when I was there I experienced adjustments that I believe were inappropriate including long lingering adjustments and slaps on the butt. ***

Her teacher advised ██████ that she should send her email to the IYNAUS Ethics Committee but ██████ hesitated for several months. On September 23, 2018, after she learned about the KQED story from her former teacher, she forwarded her January 25 email to the EC with the following message:

Please see the letter below regarding my experience with Manuso [sic] Manos. The letter is addressed to my former teacher who suggested forwarding this to you back in January when I wrote it. I never ended up sending for all of the obvious reasons. However, now I see that we all must speak up about this painful topic.

█████ followed up with an October 2, 2018 email. On November 27, 2018 she forwarded the email to me.

During her interview as part of this investigation, ██████ said that when she was living in San Francisco, she did teacher training at the Iyengar Institute of San Francisco. She completed close to the 500 hour level toward a certificate of teacher training. Her main teacher was the woman she wrote the email to on January 25, 2018. She became aware, she said, that Manos was considered to be one of the masters of the tradition. When she told her teacher that she was thinking of taking a class with Manos, her teacher told her to be careful because of Manos' history of inappropriate sexual behavior. ██████ said that she did not share what her teacher had told her with other students, treating it "as a shameful secret of our beloved community."

█ went to between six and twelve classes taught by Manos. She said that he "is a brilliant man" and that some of his instruction informed her own teaching powerfully in a positive way. However, she never felt comfortable in his classes, partially because of his "very dominating personality." █ said that she was uncomfortable with his adjustments which included lingering touches on her torso in a way she had not experienced with other teachers and was contrary to her understanding and experience that such adjustments should be quick. She said that Manos did not touch her breast tissue that she recalled and, she said, that is something she would have remembered.

The only "off limits" place that Manos touched her was on her buttocks, █ said. In a class that took place in either 2011 or 2012, while she was in Ardha Chandrasana, Manos slapped her on her buttocks. In response to my question, █ said that the slap was not an adjustment; Manos was walking by behind her and just slapped her on the buttocks. It was not appropriate and it would not have been an appropriate way to adjust a student. █ said that she received adjustments from Manos that were beneficial and taught her valuable things. She knew when Manos was doing adjustments and the slap to her buttocks was not an adjustment.

Findings:

I find █ description of having been subjected to "long lingering" adjustments to her torso and having her buttocks slapped while in Ardha Chandrasana to be credible. █ emailed her former teacher in January 2018, several months before it was publicly revealed that Manos was being investigated by the Ethics Committee based on Ann West's complaint. She disclosed in that email to her teacher how uncomfortable Manos' lingering adjustments made her feel. In addition, █ did not seek to exaggerate or overstate Manos' actions. When specifically asked by me, █ said that she did not recall Manos touching her breast tissue and added that is something she would have remembered. I have determined that Manos was in fact giving █ lingering adjustments to her torso as she described and that he slapped her buttocks, not as part of any adjustment while she was in his class. My finding is that, even if those actions do not rise to the level of touching intended to sexually abuse or arouse based on a clear and convincing standard, they were not legitimate adjustments and were part of the sexual grooming that this investigation has established is a pattern for Manos. I find by clear and convincing evidence (and had it been necessary, beyond a reasonable doubt) that Manos' lingering torso adjustments and his slap to █ buttocks were not legitimate adjustments and were part of a pattern of sexual grooming of female students.

Person 25:

Person 25 requested that his name not be used. He sent a letter to me on November 6, 2018 in response to IYNAUS's October 30, 2018 letter. However, he wrote in the letter that he did not consider his letter to be "a complaint against Manouso or an allegation of abuse." Person 25 used an identifiable email address and agreed to be interviewed in connection with his letter. He is a known and verified person who teaches yoga and practices as a psychologist in his area of the country. Person 25 said that he has been studying yoga for most of his adult life.

Person 25 participated in a workshop in ██████ that ran from August 15 through August 17, 2014. During a class Manos taught, Person 25 asked for clarification of an instruction Manos gave regarding a standing pose that may have been Prasarita Padottanasana. In response, Manos had Person 25 get into the pose in front of the other students "then reached between [Person 25's] legs from behind and up into the crotch of [his loose] yoga shorts and gently pulled down on [his] testicles." Person 25 indicated that he had a vague memory that Manos said something either asking permission "in some way to touch [him] in a sensitive place or in some other way indicating that [Person 25] should not misunderstand his touch."

During his interview as part of this investigation, Person 25 said that Manos "wasn't clear about what he was going to do." Person 25 thought that Manos was going to touch his sacrum or his tailbone and described himself as floored that Manos touched his testicles. Person 25 did not see the act as an attempt to humiliate him but thought it was possible that Manos might "get some pleasure out of crossing boundaries." Person 25 was quick to note, however, that not knowing Manos, he could not make that assessment. He also stated in his interview and in his letter that he did not find the experience traumatizing.

Person 25 said that in all of the decades that he has studied yoga he had never had anything "remotely like that" done as a demonstration or adjustment on him. Person 25 said that it is his natural tendency as a human being to give people the benefit of the doubt. He noted that if it were not for the fact that there are issues about touching people's testicles, the technique was an effective demonstration.

Person 25 said that no one from the class said anything to him about the demonstration afterward and he has "no idea" whether anyone would even have noticed the touch. He did not know whether it would have been obvious to someone watching what had happened.

Findings:

I credit Person 25's account that in response to a question from him regarding a standing pose, Manos demonstrated on Person 25 by reaching into his yoga shorts and gently pulling down on Person 25's testicles. I find credible Person 25's statement that Manos did not make clear to him what he intended to do by way of demonstration. Person 25 stated in his letter and during his investigative interview that he did not consider himself to be making an allegation of sex abuse against Manos. It is difficult to find by clear and convincing evidence based solely on the action involved that Manos intended to sexually abuse or arouse Person 25. Unlike his touching of female students' genitals as detailed above, the act itself does not sufficiently support an inference of sexual intent. In addition, and perhaps most significantly, Person 25 did not experience or perceive the touching as sexual in nature.

I defer to IYNAUS regarding whether Manos' demonstration on Person 25 was appropriate under its guidelines.

Incidents Observed by Bystander Students:

██████████ has been practicing Iyengar Yoga since 1990 and started teaching in 2000. He began teaching from his own studio in 2003 and has been a CIYT since 2006. He is certified at the Intermediate Junior I level. From 2004 to 2005, ██████████ said, he traveled back and forth to the Bay Area one weekend a month to do a two year training at the Iyengar Yoga Institute in San Francisco. ██████████ would sometimes get to San Francisco the night before his weekend training started and two or three times during that period, he took a regular Thursday night intermediate class taught by Manos at his studio. On one of those Thursday nights, the session was part of one of Manos' October Intensives. ██████████ is not sure whether it was the October 2004 or 2005 Intensive.

██████████ said that while the class was in Utthita Parsva Hasta Padangusthasana with the extended foot supported on the wall he saw Manos, under the guise of an adjustment, hold and fondle a woman's buttock. He said that in that pose, most people rotate their foot the wrong way; the outside of the leg actually has to move down so that the pelvis becomes more level in order to avoid hurting the sacrum. However, the woman ██████████ observed was not doing that. She was a small woman and ██████████ saw Manos put his whole hand on her buttocks. Manos held the woman's buttocks "massaging it," ██████████ said, and even lifted it up in a way that was contra-indicated for the pose. In explaining why Manos was not actually doing an adjustment, ██████████ said that an adjustment should be done only for the amount of time needed and that the teacher should use words first and his or her hands only as needed. In contrast, Manos was just putting his hand on the woman's buttocks and holding on to it. ██████████ said that he could not in a million years think of a situation where that sort of touch would be appropriate during a class and in the guise of an adjustment. He said that watching Manos "made me kind of sick to my stomach." ██████████ said the woman appeared to be one of Manos' apprentices because she was assisting him with the class, getting things or helping people as directed by Manos.

Person 100 said that during a class at the Ann Arbor YMCA in approximately 2015, she saw Manos put his toe in a female student's anal area. Person 100 is not a CIYT but is registered through the Yoga Alliance with over 200 hours of training as of 2009. Person 100 said that Manos "was in a bad mood" during that workshop and was "acting out" in more than one way. She was sitting directly behind the woman in question. She did not remember the pose the class was in but it was a seated pose. Person 100 described the woman in front of her as in her 30s to early 40s with straight blonde hair. She had seen "the amount of notice" the woman had gotten from Manos during the session. The class was seated and Manos walked up behind the woman. Person 100 heard Manos say that he was going to put his toe in her anus so that she could feel what she was supposed to feel in the pose. Person 100 did not remember the woman saying yes or no.

In an email she sent to the IYNAUS President on September 12, 2018, Person 100 wrote: "That was the end of me ever taking classes from him. I would not feel safe in his classes." During her interview as part of this investigation, Person 100 said that if Manos had done to her what he did to the woman in the Ann Arbor Y, she would not have called the police. It is, she said, like being grabbed on the street. She said with regard to Manos' interaction with the woman in question, "It's grooming behavior." Person 100 said that there are very few poses in which a

teacher should be anywhere near a student's crotch. She noted that even in a pose like triangle pose where a teacher might use a rope to stretch, there is a way to put the rope on without going near the student's crotch.

██████████ are husband and wife. They own a yoga studio ██████████. ██████████ is a CIYT at Intermediate Junior Level III. ██████████ sent an email to the IYNAUS President on September 12, 2018 to describe an experience she had in observing what she felt was an inappropriate touch by Manoso Manos during demonstration on a student at a workshop. During her interview as part of this investigation, ██████████ said that she went to the workshop in Los Angeles with her husband in late 2012 or early 2013.¹⁸ She only attended that one class. She did not remember the pose that was being demonstrated but believes it was an inverted pose or another pose in which the head is below the heart, perhaps Prasarita Padottanasana.

██████████ said she was standing directly in front of the student Manos was demonstrating on. He was touching the student right on her crotch. ██████████ said that her husband has been teaching yoga for fifteen years and she has never seen him touch someone the way Manos was touching the student during that demonstration. She said: "You can't put your finger on it because in Iyengar the touching is such a part of it." It was also uncomfortable to her because there were other people there just watching and accepting it. She said: "It goes with who he is" and the other students' acceptance was for ██████████ "very disturbing." ██████████ said that at the time when they discussed it, her husband agreed with her perception of the touch as violating and inappropriate. She said that at the time, ██████████ "remarked on it himself strongly." ██████████ said that Manos' action and the lack of reaction from the students made it clear that Manos proceeds as if he can do anything he wants and no one will say anything.

At the outset of her interview, ██████████ said that I could use both her and her husband's names. When we had finished with her interview, I asked her whether she wanted to confirm with her husband that he was comfortable disclosing his name. ██████████ had not sent an email to IYNAUS on his own behalf. ██████████ responded to my question by putting her husband on the phone to talk with me himself. He had more experience, she said, with Manos' workshops.

██████████ did not remember the incident his wife described from the Manos workshop she attended with him five and half years earlier. However, he said that he was "particularly supporting Ann [West] because people are very afraid" to complain about Manos. He said that he does not know Ann West but he read her post and then supported her on Facebook. ██████████ said that even before Ann West's complaint, he used to tell people that Manos is not correct in his approach and in what he was doing.

Manos' intention "was very evident and clear," ██████████ said, from "the way he approaches women." ██████████ said that he once saw Manos demonstrating on a young and beautiful woman holding her close and saying that what he was doing was like dancing. Others in

¹⁸ ██████████ said that she was mistaken in her email to IYNAUS when she said the workshop was two years earlier. It was five and a half years earlier.

the class laughed but, ██████ said, that sort of conduct is not acceptable and is very dangerous with students. He said that at a workshop in 2017, a woman had a knee injury and it is normal to use a trestle to open up the joint. ██████ said that he does it all the time himself. Manos, however, did the same thing except that he put the woman's leg between his legs "under his genitals." ██████ said that as a male teacher "this is not the way" and noted that BKS Iyengar would never have done anything of that sort.

██████ said that it is difficult to go to a teacher whose teaching does not align with morality but their system is such that you are dependent on the recommendations of others. If they know you are against Manos, others might decline to recommend you, he said.

Findings:

I credit each of the bystanders' observations and conclusions that what they observed was sexual touching not part of a legitimate adjustment. I find that ██████ observed Manos fondling a female student's buttock under the guise of an adjustment. I find that Person 100 saw Manos put his toe in another female student's anal area. I credit ██████ description of having observed Manos with his hand on a female student's crotch during a demonstration. I credit ██████ observation of Manos placing a female student's leg between his legs under his genitals as he prepared to work on the student's knee. I also credit ██████ description of inappropriate interactions with attractive female students by Manos in classes he has taken. Person 100's observation having been substantiated serves as corroboration for other findings made in this report.

Ann West:

Ann West started studying yoga in the U.K. beginning in 1991 or 1992. In October 1993, she moved to the U.S. and started studying Iyengar Yoga during the summer of 1994. By 1998, she was teaching Iyengar Yoga exclusively. She began taking classes taught by Manouso Manos in 1998. She took classes from him regularly when he traveled to San Diego where she lives and at conventions in other areas almost every year until 2015. She has been a CIYT since approximately 1999. She is certified at the Intermediate Junior Level I.

West said that over the years she had taken classes taught by Manos, he tended to look at her and pay attention to her; she was a younger woman at the time and "not unattractive" with an hour glass type figure. She said that she "didn't welcome" Manos' looking at her but it was a type of male attention she was used to. West said she would have "preferred that wasn't happening" and, she said, "I knew I wasn't the only person" Manos singled out for that sort of attention in classes and workshops. She noted that Manos would give adjustments to people at the beginning of class if they went up to him and shared physical issues they were having or if he noticed himself that someone was having a problem. However, he tended to always adjust attractive women in the room.

West's comments in this regard are consistent with her March 14, 2018 written complaint submitted to the IYNAUS Ethics Committee. In that submission she wrote in relevant part:

Over my years of being Manos' student I noticed he would adjust me in almost every class I attended. The classes were often large groups of around 50 students. As such, he would have had to have gone out of his way to single me out. I wasn't the only student he did this to. I observed that other younger, attractive women also drew his attention. I'm petite, with a busty and feminine physique. From a young age I have been used to uninvited male attention, so while Manos' behavior was unwelcome, it sadly wasn't out of the ordinary for me and I accepted it as a necessary condition to taking his classes. (West EC Complaint, pages 1 – 2).

In West's complaint, she characterized Manos' attention including the regular adjustments as "grooming." During her investigative interview in this matter, West said that if she had been asked at the time that she was receiving the extra attention from Manos in his classes, she would not have used the word grooming but in retrospect, she believes it was grooming; what she described as "a gearing up" and a "steering in a direction for me and for him."

As she had written in her March 14 complaint, West noted that over time Manos' attention led her to wear loose fitting t-shirts to classes he taught. Much looser tops, she said, than she would have worn to classes taught by a woman. However, in a class that took place in approximately 2012, she happened to wear a form fitting pale aqua blue t-shirt. Toward the end of the class, Manos began to teach Sarvangasana. In her complaint, West wrote that Manos "spent the entire demo staring and speaking directly at my chest." (West EC Complaint, page 2). In her investigative interview, West acknowledged that Manos' staring at her breasts could be characterized as a subjective perception. But, she said, it did happen.

She explained that Manouso was not in Sarvangasana himself when he was looking at her breasts. She explained that the demonstration included the set up for shoulder stand including stacking blankets on the floor for the head, neck and shoulders while the legs are in the air. Manos had put the blankets on the floor. She could not be certain that no one was on the blankets but she was ninety-nine percent sure no one was on them. During her investigative interview West said that Manos was half-kneeling below eye level with "his trunk vertical." West said part of the group in the class was off to her right watching him from that angle. Manos was talking to the group generally when he turned around in her direction and her breasts in the form fitting pale blue top obviously caught his eye. She said that he was looking at them for an unusually long period of time, describing the actions of the pose and what the various props were for. Despite the attention he had paid to her on other occasions, West said, she had never had that particular experience with Manos before. She said during her interview that at the time: "It was like whoa, this is happening." West told me that she would have forgotten all about it if not for the fact that minutes later Manos came to her while she was in shoulder stand and told her not to wear a bra next time.

This all occurred at one of Manos' weekend workshops. After the demonstration, the class went into Sarvangasana and Manos came over to West, knelt down near her head and told her quietly that next time she came to class, she should not wear a bra. West told me that Manos' comment was just "so [out of] left field" and "a disappointment" to her. It was clear to her, she said, that he meant she should come to the next day's workshop class without a bra. As she wrote

in her March 14 complaint, West said that Manos then mumbled an explanation for his instruction that did not make sense. She could not remember what he said but it struck her as nonsensical.

In Manos' response to West's complaint, he explained in a theoretical way indicating that he may not have had an actual recollection of the incident but that he "on occasion suggested to students struggling with Sarvangasana to practice at home without a bra." (May 15, 2018 email response from M. Manos to M. Vachher with subject line: "Complaint.") West during her investigative interview said that she was already aware of the advice that a larger breasted woman should practice shoulder stand at home (or in a class with only women) without a bra to prevent her breasts from falling into her face and neck and hindering her breathing. However, she said, she does not need to use that advice because her breasts are not so large that she has trouble breathing in shoulder stand. She does not, for example, wear a belt over the top of her chest in shoulder stand. In addition, after I asked her if she could send me a photograph of herself in the pose pictured in *Light on Yoga*, Plate 583 (see discussion below), West offered to send a video of herself demonstrating how the pose was done in Manos' November 2013 San Diego workshop. West made a point of wearing a top similar to the form fitting light blue top she wore at the 2012 workshop in question involving Sarvangasana. Although the video West sent shows a different pose, no one looking at West could reasonably believe that she would have a problem with her breasts falling into her face and throat preventing her from breathing during Sarvangasana. West shared with me that depending on the bra, she is a 34C or a 36B in terms of her bra size. At just over 5'1" tall, she is full-breasted but not so large-breasted as to have a problem in Sarvangasana.

West said that she did not go back to the 2012 workshop after Manos' comments to her about coming to the next class without a bra. West said that she believes she skipped a few classes taught by Manos she might otherwise have taken after this incident. She believes with about ninety percent certainty that the next class she went to or soon after the very next class is when, she says, Manos groped her breasts both while she was in Dwi Pada Viparita Dandasana on a chair and in a variation of the stage of Ganda Bherundasana shown in *Light on Yoga* Plate 583.

West took Manos' workshop running from Friday November 1 through Sunday November 3, 2013 in San Diego. On Sunday there was a Q&A in the morning and West asked Manos for advice regarding a student she had with ALS (amyotrophic lateral sclerosis). According to West's March 14, 2018 complaint, Manos "answered with the importance of opening the chest and practicing pranayama" and after the Q&A, Manos "taught a class centered on chest opening."

One pose he taught was Dwi Pada Viparita Dandasana over a chair. (March 14, 2018 West complaint at page [2]).¹⁹ In this pose the student's chest is completely exposed. West explained

¹⁹ West noted (accurately) that it appears a version of her letter in the EC files was retyped with typos in some places and oddly placed page numbers. In the paragraph in which West's original complaint describes Manos standing over her while she was in Dwi Pada Viparita Dandasana using an adjustment "to encourage my chest to coil deeper over the edge of the chair" a second version in the EC file reads "to encourage my chest to coil deeper over the edge of chill." I concluded that there were no material changes to West's letter and that it is possible the

that the adjustment Manos did would usually involve the teacher looking down at the student and pulling the sides of the student's underarm/ribcage to open the chest more. West said that the aim is to move the student's bones, not their breast tissue. "It wasn't right," she said of Manos' touching her breasts during the adjustment, "I knew it wasn't right." In her complaint, West wrote describing the touch: "His hands were pressing too far up on the sides of my breast tissue and his general demeanor felt odd and agitated. I wanted him to leave me alone but was afraid to speak up and quite literally felt cornered."

In his response to this aspect of West's complaint, Manos flatly denied West's allegation writing:

I deny this allegation. I would never intentionally press my hands to[o] far up the sides of a woman's breast tissue while making an adjustment. Her claim is also unclear to me. It appears she recognized my adjustment in *dwi pada viparita dandasana* having received adjustments from other teachers and using it on her students, but she had some unspecified subjective issue with my "general demeanor" for this brief period of adjustment, which would have lasted no more than a few seconds. (Manos May 15, 2018 Response).

Later in the class, Manos had the students go into *Ganda Bherundasana*, "the variation where you roll back and forth over the crown of the skull (*Light on Yoga* plate 583)." (West complaint, page 3). In her investigative interview, West said that by that point in the class "we'd warmed up to that"; "we'd opened the chest." She noted that Plate 583 from *Light on Yoga* is static but the students "were rolling over the top of the skull." She added: "It's a pretty intense pose." They would have been on a mat but they were not using props. West also observed that in Plate 583, BKS Iyengar is "squashing his face into the floor" but, she pointed out again, the class were on the tops of their skulls using the leverage of the hands and arms to roll around between the crown and close to the eyebrow bone. In the position of Plate 583, the chest is completely open and the student is "very vulnerable" in that position.

West said that she was near one of two metal columns that were in the room. By the time Manos approached her, West said, no one was looking around the room. In her complaint, West described the atmosphere in the room at that point as "somewhat chaotic." In the complaint, describing Manos' actions when he approached her, West wrote: "This time he actually stroked his hands down over my breasts and nipples. It was not an adjustment; it was a lightly touched caress. . . . I came out of the pose bewildered, disbelieving my own sense and wondering what on earth had just happened." (March 14, 2018 West Complaint at page 3).

In Manos' response to West's allegation that he "stroked his hands down over [her] breasts and nipples" not as an adjustment but "a lightly touched caress," Manos denied that he "touched Ms. West in any inappropriate manner in the pose." He again asserted that "the allegation does not make sense." He added: "In Plates 571-583 *Light on Yoga*, I've never observed a variation

March 14 complaint letter (which West sent in pdf format) may have been retyped to allow for easier cutting and pasting into different documents.

where a hand could touch the breast in the manner claimed by Ms. West." (Manos May 15, 2018 email response at numbered paragraph 4).

I interviewed three women who wrote independently of each other and in support of Manos because each woman wrote that she had been at the November 2013 workshop West described in her complaint. Each of the women is a CIYT. Two of them also provided me with notes they had taken from the workshop classes. I will refer to them as Person 69, Person 24 and Person 6 in order to protect their privacy.

Person 69 had also written to the Ethics Committee. Person 69 indicated that contrary to what West wrote in her complaint describing the entire class in Ganda Bherundasana at the point when Manos was teaching the pose, she was not herself in the pose because she does not do advanced backbends, instead watching as the poses are taught so that she can help her own students to "understand the dynamics of strong backbends." (Letter from Person 69 to the EC).²⁰ Although she would have been observing during the portion of the class in which West described having been molested by Manos, Person 69 did not have a recollection of having seen anything that would have contradicted or corroborated West's allegation. She questioned whether the pose West described was actually Ganda Bherundasana in the stage shown in Plate 583 as opposed to Setu Bandhasana or perhaps Urdhva Dhanurasana. However, during her interview as part of this investigation, Person 69 said: "I in no way discount what Ann West's perception is. So what the pose is" is irrelevant. She also said that although she had notes from the workshop, poses that she believes were done that weekend are not included in the notes. Person 69 said that she would not have written notes about Ganda Bherundasana because she would not have used the pose herself. Person 69 also said that in her experience, notes would not have captured everything done in a workshop particularly in her case because she does not usually make notes right away.

Person 24 said that she would not have known or recognized Ann West in 2013. Person 24 had been to more than one workshop taught by Manos in San Diego and noted that although she remembered someone asking a question about ALS during the Q&A in a workshop, she did not remember whether that memory was from the 2013 workshop. Person 24 said that she would not have taken notes of the Q&A. Person 24 generously sent me copies of her notes from the November 2013 workshop and we talked through them during her interview as part of this investigation. The notes did not include a reference to any stage of Ganda Bherundasana. However, Person 24 did not take that omission as an indication that the pose was not done. The final page of Person 24's notes from the November 2013 San Diego workshop contains notes of Setu Bandhasana including directions to "roll from top of head to forehead rolling back & forth" followed by notes for Dwi Pada Viparita Dandasana "chair." Person 24 said that she may have used pages of her notebook out of sequence explaining why her notes of her personal Sunday November 3 practice appeared before her notes on the workshop classes from Saturday November 2.

²⁰ Person 69 also provided copies of what she described as a character reference for Manos as well as a letter detailing the experience of vulnerable students with Manos' teaching and a letter detailing teaching processes.

Person 6 also shared her notes of the November 2013 workshop with me. She told me that she would not have made note of the Ganda Bherundasana pose because she probably did not know the name of the pose at the time. Also, she said, she would have been writing notes on what was pertinent to her. However, Person 6 speculated that they may have been in another pose, not one involving Ganda Bherundasana. In reviewing Person 6's notes, I saw that she had notes on poses and props Person 24 did not mention in her workshop notes and Person 24 had notes on poses that Person 6 did not make notes about. This seemed to confirm what all three women (Person 69, Person 24 and Person 6) had described as the personal and individual nature of such notes.

Ann West had detailed typewritten notes of the Friday and Saturday sessions of the November 2013 workshop. It is her habit to type up notes after class. She did not make notes of workshop's Sunday session because she "was so disturbed by the assault." (December 22, 2018 email from A. West forwarding notes from 11/1/13 and 11/2/13 sessions of the workshop). As noted above, in response to my request for a photograph of herself in the pose she was in when Manos stroked her breasts, West offered to and did send a video of herself getting into the pose shown in *Light on Yoga* Plate 583 rocking back and forth from the crown of her head to her brow bone. She made the video for the purpose of sending it to me so it was done in late 2018. West had no concerns about being able to get into the pose after warming up, describing herself as strong and flexible. In the videotape, the pose West is in and her movement in the pose establishes clearly that her breasts were easily accessible to anyone standing near or above her.

West went to additional training and workshops Manos taught after the November 2013 workshop. During her investigative interview, she said that she stopped taking classes taught by Manos in 2015 after attending two in a series of three sessions of yoga therapeutics teacher training. West said that the yoga therapeutics training was the first time that she had taken classes with Manos that were solely for teacher training. She perceived Manos as being particularly harsh to two vulnerable teachers in the class and, she said, she picked up on basic anatomy mistakes Manos made after having studied anatomy herself before she enrolled in the yoga therapeutics training. She had already paid for the full course but took advantage of Manos' changing the date of the third session to withdraw and ask for a refund because of a potential conflict she had requiring her to travel. She has not taken a class with Manos since that time.

Over the years between the November 2013 workshop and March 2018 when she made her complaint to the Ethics Committee, West discussed her experience at the Sunday November 3, 2013 workshop session with her husband and with some friends. In August 2018, two people who did not disclose their names but identified themselves as CIYTs wrote letters to be used in support of West's rebuttal to Manos' response to her complaint as did her husband and a friend and yoga practitioner who provided his name at that time. All three indicated that West disclosed to them in years prior to filing her complaint that Manos had molested her by fondling her breasts during a workshop as well as other details largely consistent with West's complaint. During this investigation, both of West's anonymous letter writers contacted me to disclose their names and confirm that they had provided the letters and that the contents of their letters was accurate.

West said that her decision to make a formal complaint to the Ethics Committee came as part of an evolution for her. She said that in 2014, she traveled to India and was disturbed by what she believed was a publicly humiliating response to a French teacher who disagreed with Geeta Iyengar. Then, she said, watching how harshly Manos treated the teachers in 2015 in the therapeutics course further disillusioned her. Toward the end of 2016, she was communicating with Matthew Remski whom she knew from a Facebook yoga teachers group. Remski sent her the 1991 Bob Frost article and, West said: "I was just blown away." She added: "This was not a one off with me." She was, she said, very angry that IYNAUS knew all of this. She said that by the end of 2017, #MeToo had come along and she felt that she would now have a chance to be believed if she made a complaint against Manos. In late 2017, West began emailing the head of the IYNAUS Ethics Committee anonymously. In March 2018, she made her formal complaint.

West said that she intentionally filed her ethics complaint, made a police report and sent her letter to India on the same day because she did not know what the police would do in terms of their timing for contacting Manos. In response to my question, West said that she made the police report to make her decision to pursue a complaint about Manos' conduct "more legitimate." As it turned out, the potential offense she described had a short statute of limitations and she was informed by the police a week or so after she made her report that the statute of limitations had run.²¹ I asked West whether she had been aware that she was at risk of being accused of the crime of filing a false police report if her account of the events was challenged. She said: "It wouldn't have been a question to me" because her account of the facts was true. In response to my question, West said that she stood by her police report even after being informed that filing a false police report is a crime.

Findings:

Ann West's allegations that during a workshop prior to the November 2013 San Diego workshop, Manos stared at her breasts during a demonstration and told her while she was in Sarvangasana that she should not wear a bra to the next day of a workshop are substantiated. Manos' actions and statement during the earlier workshop were part of a pattern of grooming with the intention of fostering acceptance of sexualized behavior by his student; in this case West.

Her allegations that during the November 2013 workshop in San Diego Manos pressed on her breasts during Dwi Pada Viparita Dandasana and caressed and stroked her breasts during the stage of Ganda Bherundasana shown in *Light on Yoga* Plate 583 are substantiated. Manos' actions in connection with these incidents in the November 2013 workshop were deliberate not incidental and were not legitimate adjustments. They were done with the intent to sexually abuse and or arouse West or Manos himself without West's consent.

West was interviewed three times for a total of over six hours. She was at all times consistent and credible. She was willing to acknowledge points in her allegations that were subject to alternative interpretations without being shaken from her own conviction that her perceptions

²¹ The statute of limitations for sexual touching through clothing under the circumstances described would be one year in California.

and interpretations were correct. This enhances her credibility. West also responded to several follow-up email inquiries from me with thoughtful explanations that included details about her personal life that she revealed in order to rebut statements made by individuals who wrote in support of Manos. Nothing provided by these individuals undermined West's allegations regarding Manos.

These findings are made after consideration of Manos' May 15, 2018 written response to West's complaint which he submitted to the IYNAUS Ethics Committee. None of his responses undermine the finding that West's claims have been substantiated by clear and convincing evidence. Manos denied that he stared at West's chest writing that it would have been impossible to do so during a demonstration of Sarvangasana. However, given West's explanation of how the demonstration was done and her description of how it was that she knew Manos was staring at her breasts as he spoke, Manos' response does not rebut West's credible and detailed assertions. Similarly, with regard to Manos' response to West's allegation that he told her not to wear a bra next time, Manos' response is theoretical not actual and does not apply to West as she would not need to practice the pose without a bra.

Manos' response to West's allegation that he pressed up against her breasts with an odd and agitated demeanor while she was in Dwi Pada Viparita Dandasana over a chair was that he "would never intentionally press [his] hands to[o] far up the sides of a woman's breast tissue while making an adjustment." He also asserts that West's claim is "unclear" because she noted that his movements included parts of what was known to her to be a legitimate adjustment. He then questions her description of his agitated demeanor as he pressed on her breast tissue. Manos' response is unpersuasive for two reasons. First, Manos is at the highest level of skill and knowledge in his calling. It is not credible for him to imply that he might have done something like the adjustment described and pressed on a woman's breast unintentionally. The legitimate adjustment involves the student's ribcage and or underarm not her soft breast tissue. It's unbelievable that someone of Manos' caliber would sloppily press on breast tissue unintentionally during such an adjustment. The second reason Manos' response is unpersuasive is his attempt to minimize West's description of his demeanor. The description of an odd and agitated demeanor is the description that fits the demeanor of a man who is sexually aroused. It further supports the inference that Manos deliberately pressed on West's breasts during Dwi Pada Viparita Dandasana for purposes of sexual gratification.

Add to these circumstances the fact of additional substantiated claims by Person 12 with regard to Manos' molestation involving fondling of her breasts while she was in Janu Sirsasana and in Halasana; his inappropriate comment to her regarding her breasts and Person's 12's observation of Manos grabbing two other women's breasts while they were in Halasana and there is even stronger grounds to find West's allegations substantiated.

Person 20 wrote in support of Manos and was interviewed as part of this investigation. She said that Manos had adjusted her in Dwi Pada Viparita Dandasana over a chair and had adjusted her with a "mechanical quick lift" where the back of his hand incidentally touched "a little bit of breast tissue." Person 20's description of her experience does not influence my finding that Manos touched West's breasts intentionally using the cover of the adjustment for four reasons. First, West

did not allege incidental touching of a little bit of breast tissue as part of a legitimate adjustment. She explained that Manos' hands moved too far up the breast. The fact that Manos incidentally touched Person 20's breasts as part of a legitimate adjustment is not evidence that Manos legitimately adjusted West. Second, I credit West's description of Manos' other attention to her breasts including staring during the Sarvangasana demonstration and his comment about not wearing a bra to class which occurred in the earlier workshop. Third, West's description of Manos' odd and agitated demeanor when he did the putative adjustment support an inference of sexual intent. Fourth, in the same class, following the Dwi Pada Viparita Dandasana over a chair adjustment, Manos also stroked West's breasts and nipples while they were exposed in the stage of Ganda Bherundasana shown in *Light on Yoga* Plate 583. In addition to these four reasons, Person 12's experience of Manos fondling her breasts during Halasana and Janu Sirsasana and her observations that he grabbed the breasts of two other women in Halasana corroborate West's allegations.

Manos' response to West's allegation that he stroked and caressed her breasts and nipples while she was in the stage of Ganda Bherundasana shown in Plate 583 of *Light on Yoga* is in some ways even more telling. West identified Plate 583 as a means of illustrating the posture she was in when Manos fondled her breasts. In responding Manos wrote in part: "the allegation does not make sense. In Plates 571- 583 *Light on Yoga*, I've never observed a variation where a hand could touch the breast in the manner claimed by Ms. West." This response undermines Manos' denials for at least two reasons. First, as pictured in Plate 583 the chest in the area in which breasts are located is quite accessible. Second, West cited to Plate 583 and only Plate 583. Manos inserted the entire range of Plates from 571 – 583 unnecessarily and it would appear in a deliberate attempt to confuse the issue. West never said that the class that day progressed in Ganda Bherundasana from Plate 571 through to Plate 583. The notes of another individual in the class state that the pose was one in which the students rolled back and forth between the crown of the head and the forehead in Setu Bandhasana, and other individuals who attended the workshop and who I interviewed questioned whether Gandha Bherundasana was done at all. None of these students stated in their notes or otherwise that the class went through the entire sequence of stages of Ganda Bherundasana shown in Plates 571-83 of *Light on Yoga*. As detailed above, in the video West provided to me in which she demonstrated the pose the class was in when Manos fondled her breasts, she goes immediately into the position shown in Plate 583. Her breasts are obviously accessible as she demonstrates how the class was meant to rock back and forth from crown to brow bone in the pose. I note here that when I met with John Schumacher I showed him the video West provided and he did not raise a concern that the pose or the way she demonstrated the rocking motion from crown to brow bone was inconsistent with her allegations.

There was also speculation by Person 23 and others that West had mistaken Ganda Bherundasana Plate 583 for another pose, possibly Setu Bandhasana. I credit West's recollection of the pose. However, even in Setu Bandhasana, her chest and breasts would have been readily accessible for same inappropriate stroking she described having been subjected to by Manos.

Conclusion

Allegations of inappropriate sexual touching during yoga instruction made by [REDACTED], [REDACTED] and Ann West have been substantiated. [REDACTED] complaint is substantiated as to touching that was not a legitimate adjustment and as to grooming with the intention of fostering acceptance of sexualized behavior by Manos. Allegations of inappropriate sexual touching made by Person 12 and Person 76 have been substantiated in their own right and can be used as corroboration of claims by others. Allegations made by four students who witnessed inappropriate sexual touching during yoga classes all have been substantiated. Description of behavior that can be characterized as grooming provided by one such bystander is also substantiated.

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