

Dear Candidate,

The Iyengar Yoga Association of Hungary Certification Committee is pleased that you are interested in becoming a certified Iyengar teacher or upgrading your current level. The process of certification has been designed and refined over a number of years under the guidance of B.K.S. Iyengar and Geeta Iyengar. The Committee hopes that this manual will make the assessment process clear so that you understand what the standards are, what you are responsible for knowing, and how you will be assessed. If you have questions or comments, please direct them to the current Certification Chair. This process is in continual refinement and your input is important. Our community of practitioners of yoga in the Iyengar tradition is proud of the quality of our teachers and is glad that you are interested in and willing to strive to maintain that standard.

Teaching is a difficult art, but it is the best service you can do to humanity.

- B.K.S. Iyengar

Knowledge is always something which is universal. It is not meant for one person. It is not individual, but every individual contributes. When knowledge goes in the right direction and ignorance is removed it takes all of us in the same direction. So I learn when you learn. When you feel and you understand, that gives knowledge to me. In a similar manner when I give knowledge to you, you also start to understand.

- Geeta S. Iyengar

I wish to thank the following people for help in the preparation of the current edition of this manual: B.K.S. Iyengar, Geeta Iyengar, Prashant Iyengar, Stephanie Quirk, and the members of the IYNAUS Certification Committee. I would like to add a special thanks to all the volunteer assessors who bring their selfless service to our assessment process.

Mary Reilly
Certification Chair

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CHAPTER I: WHAT IS A CERTIFIED TEACHER OF IYENGAR YOGA?

I.1. CERTIFICATION OF TEACHERS OF IYENGAR YOGA

“Iyengar Yoga” is the term conventionally used to describe the method of practicing and teaching yoga that has been developed by B.K.S. Iyengar and his family. The goal of teacher certification is to maintain, promote, and protect the excellence of this method for the practice and teaching of yoga.

B.K.S. Iyengar has authorized various national and regional entities and natural persons to certify teachers under his direction and that of Geeta and Prashant Iyengar. Certification of teachers of Iyengar Yoga in Hungary is carried out by the Hungarian Iyengar Yoga Association (MIJSZ). All the essential requirements for certification and rules governing certification, as well as the various levels of certification, come from the Iyengars. MIJSZ is responsible for the administrative aspects of assessment and certification in Hungary.

In accordance with his lifetime contribution to the art, science and philosophy of yoga, B.K.S. Iyengar has pursued trademark protection so that yoga associated with his name reflects his work. The name “IYENGAR YOGA” has been registered as a trademark and is protected in the European Union. (Please see Appendix 11 for more information.)

I.2. MIJSZ AND THE MIJSZ CERTIFICATION AND TEACHER TRAINING COMMITTEE

MIJSZ is an association committed to the dissemination and promotion of the art, science, and philosophy of yoga according to the teachings of B.K.S. Iyengar and his family. A full description of the resources and activities of MIJSZ can be found at <http://www.iyengar-yoga.hu>.

The MIJSZ Certification and Teacher Training Committee is responsible for administering the assessments that certify teachers, under the guidance of the Iyengar family.

I.3. YOGA TEACHING UNDER THE IYENGAR NAME AND USE OF THE CERTIFICATION MARK

Yoga teaching under the Iyengar name and with the use of the Certification Mark may be carried out by persons who possess a valid certification of at least Introductory level (teacher certification). The certification is valid upon meeting all of the following requirements:

- the certification has been issued by a national or regional entity or natural person authorized by B.K.S. Iyengar;

The person named by the certification:

- Teaches in the method set forth by B.K.S. Iyengar, without mixing in other styles of yoga or other disciplines

- Receives continuing instruction from the Ramamani Iyengar Memorial Yoga Institute (RIMYI) in Pune, India, or from an Intermediate or Advanced level Iyengar Yoga teacher or teachers (Requirements vary, depending on certification level. See sections I.8a and I.11.)

- Acknowledges the governing influence of the teaching of B.K.S. Iyengar on his or her practice and teaching of yoga

- Maintains a regular personal practice pursuant to this Certification Manual (see section I.8.)
- Is mindful of MIJSZ Ethical Guidelines (see Appendix 4)
- Remains current in his other MIJSZ and other fees (membership fee, Certification Mark fee, and other MIJSZ fees, as required; see sections I.9. and I.10.)

Teachers certified by MIJSZ are educated and experienced in the method of yoga set forth by B.K.S. Iyengar. They have passed a rigorous standardized assessment and maintain ongoing training, practice, and commitment to the Iyengar method. Teachers passing assessment must meet standards in three categories in order to be granted a certification credential: a demonstrated practice of asanas, a written exam, and demonstrated teaching skills.

I.4. DEGREES AND LEVELS OF CERTIFICATION

There are five degrees of teacher certification under MIJSZ: *Introductory*, *Intermediate Junior*, *Intermediate Senior*, *Advanced Junior*, and *Advanced Senior*. A teacher is certified at the Introductory level after passing two assessments, *Preliminary Evaluation* (formerly known as Teacher in Training) and *Introductory* (formerly known as Introductory II). Each of the other four degrees is divided into three levels, for both assessment and certification purposes. (See section I.13, Table of MIJSZ Assessment Levels.) Certifications at the Intermediate Senior II and above levels are administered by B.K.S. Iyengar. Senior Intermediate II level will be assessed by MIJSZ in 2013.

For each assessment level there is a syllabus of asanas, pranayamas, and anatomical and philosophical material for which assessment candidates are responsible. (See section III.B.)

I.5. TRAINING FOR THOSE SEEKING MIJSZ CERTIFICATION

I.5a. Study and Practice.

A minimum of three years study with a certified Iyengar Yoga teacher, and three years of continuous practice of Iyengar Yoga (can be concurrent), is required of anyone applying for the Preliminary Evaluation assessment. You are encouraged to explore a course of self-study. (Refer to the MIJSZ Certification Study Guide Table.)

Attendance at weekly yoga classes is essential for teachers preparing for assessment at any level. Attendance at workshops or national Iyengar Yoga conventions is strongly encouraged. Study at RIMYI is also strongly encouraged and is required at some certification levels (see sections I.13 and I.14).

I.5b. Teacher training programs.

MIJSZ does not, itself, administer teacher-training programs. Training programs for prospective teachers of Iyengar yoga are offered by a number of qualified teachers and Iyengar Yoga centers. At the request of the director of the program, the MIJSZ Certification and Teacher Training Committee will determine whether that program meets the requirements for teacher training specified by B.K.S. Iyengar. **Appendix 6** lists the programs the Committee has officially found to meet those specifications. An expanded list is posted on the MIJSZ website (www.MIJSZ.org).

I.5c. Mentors.

Candidates for assessment at the Preliminary Evaluation and Introductory levels prepare for certification under the direction of a mentor. Candidates must seek out a certified teacher, Intermediate Junior I or above, who agrees to act as the candidate's mentor. A list of certified teachers is available on the MIJSZ website: www.MIJSZ.org.

Candidates living in areas where there are no teachers certified at or above Intermediate Junior I should apply for a waiver of this requirement at www.MIJSZ.org. The Certification and Teacher Training Committee will make its decision on a case-by-case basis. If a waiver is necessary, it should be secured before entering the mentoring relationship.

The mentoring teacher takes the responsibility of seeing the candidate through the completion of the Introductory assessment. Both the candidate and the mentor must enter into this mentoring relationship with the understanding that it is a commitment through successful completion of the Introductory assessment if circumstances permit.

I.5d. Apprenticeship.

Apprenticing with a more senior teacher (Intermediate Junior I or above) is an excellent way to learn. Apprenticeship may include:

- Attending classes
- Observing classes
- Assisting in classes
- Supervised teaching
- E-Mail, phone contact

I.6. ELIGIBILITY FOR ASSESSMENT**I.6a. Prerequisites for all candidates.**

A candidate for certification must:

- Meet the MIJSZ definition of an Iyengar Yoga Teacher stated in section I.3.
- Be a current member of MIJSZ or an Iyengar Yoga regional association. The candidate's membership must be on file the year prior to the one in which the assessment is to take place, and all dues and Teachers' Renewal Fees (if owed) must be fully paid by the time the application is submitted. Certified teachers (Introductory and higher) must be current in their Certification Mark fees. (See section I.9 and Appendix 9.)
- Not be pregnant at the time of assessment.
- For assessment at levels Preliminary Evaluation through Intermediate Jr. III, have two recommending teachers who meet the requirements outlined in section II.A.7. Recommendations will be accepted only from MIJSZ certified teachers in good standing. Certified teachers in good standing are listed on the MIJSZ website www.MIJSZ.org under "Find a Teacher."

- For the Preliminary Evaluation level, meet the requirements specified in I.6b.
- For assessment levels Introductory and above, meet the requirements specified in section I.13, Table of MIJSZ Assessment Levels.
- For assessment at level Intermediate Senior I, have one recommending teacher, from outside their family, certified Intermediate Senior III or above with whom they are studying on a regular basis.

I.6b. Prerequisites for applicants at the Preliminary Evaluation level.

In addition to a minimum of three years continuous study with a Certified Iyengar Yoga teacher, and three years continuous practice of Iyengar Yoga, you must have completed one of the following options:

Option 1

- 60 hours of teacher training with a qualified Teacher Trainer (see Appendix 5 and Appendix 6). We recommend these programs be with MIJSZ Approved Teacher Training Programs. Alternatively, they can be with programs taught by Intermediate Junior III teachers who have held that certificate for 2 years. AND
- 60 hours of Apprenticeship (See 1.5d)

Option 2

- Graduation from a two or three year MIJSZ Approved Teacher Training program noted by an asterisk in Appendix 6. Documentation showing that the candidate has completed the teacher training program will be necessary. This documentation is to be submitted by mail to the Certification Chair. Candidates are also required to have two teacher recommendations.

Option 3

- 150 hours of Apprenticeship which may include:
 - Attending classes
 - Observing classes
 - Assisting in classes
 - Supervised teaching (provide E-Mail, phone contact)

The above hours of apprenticeship may be shared between two teachers and can have taken place within three years of application. One of these teachers will be your mentor. For instructions on submitting these hours see II A.6.

I.6c. Pregnancy, menstruation, injuries, and general health issues.

Pregnancy, injuries, and health issues should take priority over assessment. Respect for the human body is a fundamental aspect of the teachings of B.K.S. Iyengar and his family. Allowing economic or scheduling concerns to override that respect is contrary to this teaching. Preparing for

assessment is a rigorous, years-long endeavor and candidates are subject to physical, mental, and emotional stresses. MIJSZ policies are as follows:

- Preparing for or undergoing assessment while pregnant is inconsistent with the teachings of B.K.S. Iyengar and Geeta Iyengar. It is MIJSZ policy not to assess a candidate who is pregnant.
- If a candidate is menstruating at the time of her assessment, she should inform her assessors. Provisions will be made for her to demonstrate her skill without unduly compromising her health. (See section IV.4h for details.)
- Although many dedicated teachers of Iyengar yoga teach effectively despite physical impairments of various sorts, postponing assessment may be the most appropriate option. Candidates with chronic conditions should know both how to perform asanas safely for their own body and how to teach others who do not have the same condition. It may be possible for candidates who have an acute injury at the time of assessment to be assessed, depending on the nature and severity of the injury. Again, the candidate should know how to deal with the injury according to the teachings of Iyengar Yoga. Assessors should be informed before the assessment (if applicable) and at the time of the assessment. Those with questions should consult their mentoring teacher, if applicable, or the Certification Chair. (See also sections IV.4c and IV.4h.)

I.7. MAINTAINING CANDIDATE UNDER TEACHER TRAINING STATUS

Candidates who pass the entire Preliminary Evaluation assessment must continue to study with their mentor teacher and take the Introductory assessment within two years. Otherwise, that candidate's Preliminary Evaluation status will lapse at the end of two years and he or she must retake the Preliminary Evaluation assessment before progressing to certification. (See section V.6b for details.) Preliminary Evaluation must also remain current in their MIJSZ membership dues, subscription to *Yoga Rahasya*, and a yearly \$15 Preliminary Evaluation Renewal fee. (See Appendix 10.)

I.8. MAINTAINING CERTIFICATION STATUS ISSUED FOR LEVELS FROM INTRODUCTORY THROUGH INTERMEDIATE SENIOR III

The validity of certifications issued for Introductory through Intermediate Senior III levels (teacher certifications) will not lapse provided that the person possessing such certificate meets the following education requirements.

- Teachers must study with a certified Iyengar Yoga teacher for a minimum of 25 hours annually not including teacher training. This can also include conferences, conventions and workshops and study at RIMYI.
- Teachers certified Intermediate Junior II and above are expected to study at RIMYI in India (see section I.13).
- All other teachers should attend classes at RIMYI insofar as possible.
- When a teacher cannot study at RIMYI, that teacher must maintain a relationship with another teacher (or teachers) certified at the Intermediate Junior II level or above who does study regularly at RIMYI.
- Teachers are expected to participate in other continuing education, such as national Iyengar Yoga conventions and attendance at workshops with teachers senior to them.

- Teachers should keep personal records of their attendance at workshops and conventions for end of the year reporting.

I.9. Remaining current in MIJSZ fees.

Teacher students who have passed Preliminary Evaluation exam i. e. students "part taken in the Teacher Training" from the year preceding their Introductory assessment and persons having Introductory certification as well as teachers having teacher certifications of Introductory through Intermediate Senior III levels are required to be members of MIJSZ and pay for the membership fee. Appendix 10 lists current amount for the above fee.

I.10. The Certification Mark and the royalty fee

The Certification Mark, pictured on the cover, is a logo that pictures B.K.S. Iyengar in Natarajasana. It is his wish that this Certification Mark be used by all persons having at least certification of Introductory (certified teachers) throughout the world as an international symbol of the highest standards of excellence in training and continuing education in the Iyengar method during the validity of their certifications. All certified teachers must pay the royalty fee for the Certification Mark (\$30 annually; billed with annual MIJSZ dues), whether they use it or not. A small portion of this fee is retained by MIJSZ in a specially designated account that can be used for purposes advancing the promotion of Iyengar Yoga in Hungary. (See Appendix 10.)

I.11. Nullity of Certification (withdrawal of certifications)

MIJSZ Certification and Teacher Training Committee is entitled to monitor and supervise the Iyengar Yoga teacher's activities and his/her compliance with the requirements set forth in section 1.3 (validity of certification). In the event the Certification and Teacher Training Committee becomes aware that a teacher does not comply with any of the requirements under section 1.3, the committee will give a 30 days' written notice to the teacher to restore compliance of his/her Iyengar Yoga teaching. If the teacher fails to meet the committee's above notice and does not provide evidence on his/her compliance for the Certification and Teacher Training Committee within the indicated deadline, the Certification and Teacher Training Committee will declare the teacher's certification null and void arrange for its withdrawal and deletion of MIJSZ records and notify the teacher thereabout with its written resolution. With the date of passing such resolution the teacher's certification will become null and void.

I.12. Restoration of validity of certification

Those teachers whose certifications have been declared null and void due to non-payment of MIJSZ fees and royalty fee of the Certification Mark, may request the restoration of the validity of the certification as follows:

1.12.a. Within 3 (three) years from the date of withdrawal of the certification

- Paying all lapsed MIJSZ membership fee due until the date of restoration;
- Paying fees required by the Certification Mark agreement due until the date of restoration;
- Paying a one time re-instatement fee of HUF 5,000; and

- Meeting all requirements set forth in section 1.3.

1.12.b. After 3 (three) years from the date of withdrawal of the certification

- Paying three years' MIJSZ membership fee due until the date of restoration;
- Paying fees required by the Certification Mark agreement due until the date of restoration;
- Paying a one time re-instatement fee of HUF 5,000;
- Possessing a letter of recommendation from a teacher certified Intermediate Jr. III or above testifying that the applicant is "stable in their practice and teaching wholly within the method. Alternatively, the teacher may seek a determination from B.K.S. Iyengar regarding stability of practice and adherence to the method. In this case, B.K.S. Iyengar notifies the Certification and Teacher Training Committee about such decision; and
- Meeting all requirements set forth in section 1.3.

I.13. TABLE OF MJISZ ASSESSMENT LEVELS

| Assessment Level <i>(Prerogatives)</i> | Pre-requisites & Intervals between assessments | Required study at RIMYI |
|---|--|---|
| <u>Preliminary Evaluation</u> <i>Teachers who pass this level are not certified, but must continue study with mentor teacher in preparation for Introductory assessment.</i> | See section I.6b for pre-requisites for application | Not required |
| <u>Introductory</u> <i>Teachers who pass this level are certified by IYNAUS as teachers of Iyengar Yoga.</i> | Maximum of two years, minimum of one since Intro I | Not required |
| <u>Intermediate Junior I</u> <i>Teachers who pass this level may have apprentice teachers. May be mentors.</i> | Minimum of two years, no maximum | Not required |
| <u>Intermediate Junior II</u> | Minimum of one year, no maximum | Once |
| <u>Intermediate Junior III</u> <i>After two years at this level, may teach in a teacher-training program if other requirements are fulfilled (see Appendix 5). May be an AIT (if other requirements are fulfilled) or an IYNAUS assessor on completion of the AIT program (see Appendices 8 & 9).</i> | Minimum of one year, no maximum | Once |
| <u>Intermediate Senior I</u> <i>Teachers who pass this level may teach therapeutic yoga.</i> | Minimum of two years, no maximum | Four times for a combined minimum of 12 weeks and the last time within two years of application |
| <u>Intermediate Senior II</u> | Minimum of two years, no maximum | One month of general classes every three years |
| <u>Intermediate Senior III</u> | Minimum of two years, no maximum Granted by Mr. B.K.S.Iyengar | One month of general classes every three years |
| <u>Advanced Junior I, II, III</u> and <u>Advanced Senior I, II, III</u> | Granted by Mr. B.K.S.Iyengar | One month of general classes every three years |

I.14. GUIDELINES FROM GURUJI – DECEMBER 2010*Ramāmaṇi Iyengar Memorial Yoga Institute*

1107-B/1, SHIVAJINAGAR, PUNE : 411 016, (INDIA) GRAMS : "YOGADIPIKA", PHONE : 25656134

22 December 2010

My Dear Teachers,

The 2009 amendments made to the Appendix C of the Iyengar Yoga (Pune) Constitution Guideline with respect to what certified instructors are qualified to teach **do not apply for those teachers who were certified in or prior to 2009**. The new rules only apply to teachers certified in and after 2010. The changes were created for the next generation of teachers who have a fresh brain, mind, blood, and creativity; they have to be guided so they don't cross the boundaries of their knowledge. The rules were changed not for rigidity, but to have a good sense of judgment so the teachers can live happily and contentedly.

(1) All certified teachers may teach their students who become pregnant and have normal pregnancies. Intermediate Junior 2 and above teachers can conduct a pre-natal class for women with a healthy pregnancy. When there are abnormalities in the pregnancy, teachers must refer the student to an Intermediate Senior 1 or above teacher. If there is no Senior 1 or above teacher in the region, they can continue to teach the pregnant student **only** if they are consulting with and working under the supervision of a senior teacher (send a description of the student with photos).

(2) In terms of therapeutics, all certified teachers can help healthy students who have common conditions with minor risks. Examples of these conditions are: knees, low back, neck and shoulders, constipation, diarrhea, headache, high blood pressure, anxiety, and depression. Yoga Sutra 1:30 is key for how to teach to students with conditions. Supervised Introductory 1 level teachers are only to take healthy students. See that they know how to tone (strengthen, align, and balance) the students' bodies and minds.

Teachers certified Intermediate Senior 1 or above can teach Therapeutic Classes for illnesses such as cancer, difficult structural anomalies, heart conditions and other acute/chronic conditions (YS 1:31). Whereas, Intermediate Junior 3, and below, certified teachers may teach Gentle Classes (not to be called Therapeutic Classes) for students who need to move at a slower pace, require special assistance and/or more props.

If the Intermediate Junior 2 or 3, teacher was certified in or before 2009 and has been conducting Therapeutic Classes **working under the supervision of a senior teacher**, he/she may continue these classes. Supervision includes sending photos of the student with information about his/her constitution and condition. Intermediate Junior 2 or 3 certified in 2010 and after are not to start a Therapeutic Class.

Ramāmani Iyengar Memorial Yoga Institute

1107-B/1, SHIVAJINAGAR, PUNE : 411 016, (INDIA) GRAMS : "YOGADIPIKA", PHONE : 25656134

(3) Teacher Training courses may be conducted by Intermediate Junior 2 for two years, and above, if they were certified prior to rule changes **only if they have been to study at RIMYI four times** or they are under the supervision of an Intermediate Senior 1, or above, teacher.

(4) Those associations assessing Intermediate Senior 2 and 3 levels, the assessors should look at the practice of some of the Intermediate Senior 1 poses and see if they are the same as before, or if they have improved. The presentation of the asanas should show an integration of body, mind, and intelligence. They should be teaching with precision. Teachers over 65 should be given a margin of consideration for the circumstance of their age. Look for maturity of wisdom and not physical action.

(5) When assessing, include "guinea pig" students with gradational cases (minor to major risks) appropriate for each level, to evaluate the teachers capabilities.

With Best Wishes,



B.K.S. Iyengar

CHAPTER II: ASSESSMENT APPLICATION PROCEDURE

The Certification Committee cannot accept non-conforming applications. The Certification Committee is grateful for your careful attention to these rules and procedures.

According to the Pune norm all the exams have to be taken place where the candidate lives and teaches. Therefore every member of MIJSZ meeting the requirements to application has to apply for assessment to the Certification and Teacher Training Committee.

It can happen that is not planned any assessment by MIJSZ on the level applied for in a given year. In this case on higher levels than Introductory the candidate has to meet the requirement to application and if he/she would like to take an exam abroad, he/she must ask for permission to the Committee. Such exceptional cases are considered individually by the Committee. If the exam in question takes place in a given year in Hungary then the candidate has to pass the exam in country aforementioned.

If you follow the checklist below, you should have no trouble completing your application for MIJSZ assessment. If anything on the checklist is unclear to you, please visit the MIJSZ website at <http://iyengar-yoga.hu/>.

MIJSZ may not be able to accommodate all applicants for assessment in a given year if the number of available assessment venues or assessors is insufficient. In that case, applicants will be given priority based on the following: if this is a retake, number of years of practice, and teaching experience.

II.A. CHECKLIST FOR CANDIDATES

II.A.1. Do you meet the training prerequisites and eligibility requirements for an Iyengar yoga teacher as outlined in sections I.5-I.7? _____

Do not apply if you fail to meet any of these requirements. Note that your association membership must be on file the year prior to the one in which the assessment is to take place and all dues must be fully paid by the time your application is submitted.

You must not be pregnant at the time of the assessment. See section I.6c.

II.A.2. Do you have the Certification Manual and any applicable updates for the year in which your assessment will take place? _____

II.A.3. Are you prepared to pay your application fee in cash or via bank transfer online? _____

- Regular assessment:
- To retake both the Demonstrated Practice and Teaching Skills Assessment:
- To retake either the Demonstrated Practice or the Teaching Skills:
- To retake the Written Exam:
- To retake the Written Exam and either the Demonstrated Practice or Teaching Skills Assessment:

II.A.5. If you are applying for Preliminary Evaluation or Introductory assessment, do you have a mentoring teacher who will take the responsibility of seeing you through the completion of the Introductory assessment? _____

See section I.5c. Please check that your mentoring teacher is currently listed as a MIJSZ certified teacher on the MIJSZ website. Your mentor should be the person (of the eligible certification level) with whom you most regularly study.

II.A.6. If you are applying for Preliminary Evaluation assessment based on graduation from a 2-3 year Teacher Training program, do you have your documentation (See section I.6b option 2)? _____

II.A.7. Do you also have a teacher or teachers who agree to recommend you for assessment?

_____ Your recommending teachers must be on the current list of certified teachers posted on the MIJSZ website. You must have some kind of formal student-teacher relationship with each of your recommending teachers. Both mentoring teacher and recommending teacher(s) must have seen both your asana and pranayama practice and your teaching. At least one recommending teacher must be outside your family. The requirements are as follows for teachers up through Intermediate Senior assessments:

- Applicants for Preliminary Evaluation and Introductory assessment must submit two letters of recommendation stating that the applicant is ready for assessment: one letter (using the mentoring form) from the applicant's mentor and the other (using the recommendation form) from another teacher. Both the mentor and the recommending teacher must be certified Intermediate Junior I or above.
- Applicants for Intermediate Junior I, II, and III assessments must submit recommendations from two teachers certified at least one level higher than that for which the candidate is applying.
- Applicants for Intermediate Senior I and II assessments must submit a recommendation from one teacher, outside their family, certified Intermediate Senior III or above, with whom they have been studying on a regular basis.
- Applicants for Intermediate Senior III and above levels of certification must apply directly to B.K.S. Iyengar. They must include photographs of themselves practicing each asana on the syllabus for the relevant level of certification. They must also include some photographs that document their teaching.
- Those applying to retake either the Demonstrated Practice or the Teaching Skills Assessment need to submit only one recommendation. For candidates for Preliminary Evaluation and Introductory assessments, this recommendation should be from your mentoring teacher.

II.A.8. Are you aware of your recommending or mentoring teachers' timelines for your recommendations? _____

Some teachers require up to a year's advance notice.

Both of your recommending teachers must have seen you do the asanas and pranayama of your syllabus and your teaching (either in person or on video) with enough time to complete your forms, per their arrangement with you.

Explanation of forms:

- For Preliminary Evaluation and Introductory assessments: two different recommendation forms are used: the Mentoring Form is submitted by the teacher who has agreed to act as your mentor; the Recommendation Form is submitted by your other recommending teacher. As a candidate you will fill out your portion of these forms online and direct them to these teachers. Please be sure they are willing to recommend you before submitting these forms.
- Intermediate Junior assessment candidates will also fill out their portions of the recommendation forms online and direct them to their two recommending teachers.
- Intermediate Senior assessment candidates will also fill out their portions of the recommendation forms online and direct them to their one recommending teacher.
- For application purposes, the primary teacher is the teacher with whom you study most frequently, in regular yoga classes, whether or not that teacher is your mentor. The secondary teacher is the teacher who sees you less frequently in regular yoga classes.

II.A.9. Have you filled out your application form properly? _____

It is important that you answer each question, including listing your age. Do not list lengthy appendices of classes taught or taken, medical problems or other issues relating to assessment. For classes taught and workshops taken, start with the most recent events Please be as brief and to-the-point as possible.

II.A.10. Your completed application must be submitted by the date set by the MIJSZ _____

Applying early is appreciated but will not increase your chance of being given your first choice of venue. No application will be accepted if submitted later than the set deadline date.

II.A.11. Have you checked the MIJSZ website to see that your contact information is correct? _____

If your address or other contact information changes, you must update the information on the website (www.iyengar-yoga.hu) Further assessment materials will be sent to you at the address in the MIJSZ database.

II.A.12. Do you check the MIJSZ website frequently? _____

It is advisable to continue to check the MIJSZ website at frequent intervals to view updated information regarding assessment.

II.A.13. Withdrawing an Assessment Application.

If, for any reason, you must withdraw your assessment application, please notify the MIJSZ Certification Chair immediately.

II.B. CHECKLIST FOR RECOMMENDING TEACHERS

II.B.1. Do you have a formal teacher-student relationship with the candidate? _____

Candidates can submit recommendations only from teachers with whom they have some kind of formal student-teacher relationship. If you have never had the candidate as a student, either in an on-going class or in a workshop in which you had time to observe the student, you should decline to write the recommendation. You must have observed both the candidate's asana and pranayama practice and his or her teaching.

II.B.2. If you are being asked to write a mentoring recommendation, do you understand and accept the mentoring relationship as outlined in section I.5c? _____

II.B.3. Is this candidate ready now to pass the assessment? _____

Recommend only candidates whom you judge capable of passing the assessment at the time you are writing the recommendation. Please do not recommend any candidate you think may not be ready. It is unfair to them and the process. (See II.B.9)

II.B.4. Have you seen this candidate teach? _____

You must have seen the candidate teach either in person or on video. No fees may be charged for any part of the recommendation process, including the watching of videos.

II.B.5. Does your name appear on the list of certified teachers on the MIJSZ website? _____

Your name may not be on the list if you are not in good standing (see section I.3) or if you have asked that your name not be listed. Only teachers in good standing may recommend candidates for assessment.

II.B.6. Can you complete your portion of the online application in a timely manner? _____

Completed recommendation forms *must* be submitted online in order for the candidate to have ample time for submission to the Certification Committee.

II.B.7. Have you completed the form properly? _____

It is important that you answer each question, including your own MIJSZ identification number, your level of certification, and number of years certified at this level.

II.B.8. Did you include written comments? _____

Please include some written comments on the candidate's strengths and weaknesses in the space provided on the recommendation form.

II.B.9. Do you understand the 1-5 scoring system? _____

(Your score must average 3 or better to recommend the candidate.)

The scoring system should be understood as follows:

For demonstration of asanas:

- (1) the candidate has no idea of what he or she is doing
- (2) the alignment is inaccurate
- (3) the asana is basically correct
- (4) the asana has vitality
- (5) the asana has maturity (an understanding of how to self correct)

For teaching:

- (1) unacceptable, completely uninformed, or dangerous
- (2) unacceptable, needs improvement
- (3) acceptable
- (4) accurate, clear, effective
- (5) beyond what is expected at this level

II.B.10. Do you understand that you must not consult or advise your student, or any candidate, after they have received any part of their assessment exam, including list of asanas to be taught and written test? _____

CHAPTER III: WHAT CANDIDATES NEED TO KNOW

All candidates, regardless of their assessment level, are responsible for the material in section III.A. For each assessment level, there is a specific syllabus of additional material in section III.B

III.A. WHAT ALL CANDIDATES MUST KNOW

III.A.1. Anatomy.

All candidates are expected to know the basics of the skeletal system, the large and important muscles of the body, the main organs and their functions, and have a general understanding of the joints and other systems of the body.

III.A.2. Asana names.

All candidates must know the asanas on their syllabus by the Sanskrit names. They must know how to pronounce and how to spell these names. They must also know their English translation and meaning.

III.A.3. B.K.S. Iyengar's principles of teaching.

All candidates should know and employ safe and effective teaching techniques according to the method of B.K.S. Iyengar for the asanas given on their own syllabus and those of previous levels. They should know how to pace and sequence a class according to the students' capabilities, how to demonstrate effectively, give precise verbal instructions, and maintain their presence of mind while teaching.

III.A.4. B.K.S. Iyengar's teaching format.

All candidates should know and practice the following steps of B.K.S. Iyengar's format for teaching (further explained at IV.7a-d):

- Introduce the asana by giving its name first in Sanskrit and then in English.
- Demonstrate the asana to show it as it will be completed in the given class.
- If you are teaching the asana in stages, demonstrate each stage of the asana before you ask students to do it.
- Do the asana with the students; simultaneously teach and observe. See what is missing in the students' asanas.
- Demonstrate the asana again or demonstrate the next stage, giving further direction based on observation.
- Have the students repeat the asana and give appropriate corrections.
- Give feedback by demonstration and directives rather than just theory or description.
- Observe students from different angles, time permitting.
- Observe whether the students are responding and following the instructions. The teacher should move on to new points only when his or her instructions have been assimilated by most of the class.

Modifications of this format may be appropriate at higher levels of teaching. For example, candidates at levels Intermediate Jr. I and above may teach standing asanas without giving a demonstration the first time the students do the asana. Then, on the second time, the candidate

should give a demonstration in order to clarify the students' understanding of this important category of asanas.

III.A.5. Safety.

All candidates should know how to make accommodations and modifications for the safety of a student with a knee, low back, neck or shoulder discomfort. *However, only teachers of Intermediate Senior I and above are qualified to teach therapeutic applications of the asanas.*

III.A.6. Ethics.

All candidates should know, understand, and adhere to the IYNAUS Ethical Guidelines for Teachers. (See Appendix 4.)

III.A.7. How to understand the syllabi.

The syllabi for levels up through Intermediate Junior III contain a reading list, a list of required knowledge, and a list of asanas that will be specifically assessed at the particular level. The syllabi for Intermediate Senior I and above consist of asana lists only. Candidates at each level above Preliminary Evaluation are responsible for the syllabi of all previous levels as well as their own syllabus. In your own classes you should teach only the asanas on the syllabi on which you have already been assessed, until you have permission from your teacher to add asanas from the next syllabus.

III.A.7a. Study Guide.

Candidates for assessment at Preliminary Evaluation and II levels through Intermediate Junior III should study *Basic Guidelines for Teachers of Yoga* by B.K.S. Iyengar and Geeta S. Iyengar to determine the depth of knowledge required on the topics listed in the *Reading* and *Required Knowledge* sections of their syllabus. See also section IV.3c.

Basic Guidelines is normally available only to certified teachers of Iyengar Yoga. Candidates for assessment will be given the opportunity to purchase *Basic Guidelines* by indicating their status to the bookstore when ordering. Or if they are in a training program their mentoring teachers can order a copy for them.

III.A.7b. Reading.

You must be thoroughly familiar with the assigned reading on your syllabus and those of previous levels and be prepared to answer questions in writing about the material covered in those readings.

Please refer to **Appendix 1** and **Appendix 2** for full bibliographic information on the works listed in the Reading section of any syllabus.

III.A.7c. Required Knowledge.

During the assessment, you will be asked to answer written questions on the material in this section of your syllabus. Sometimes, the syllabus of a more advanced level will list material that is also on a less advanced syllabus. In that case, a greater depth of knowledge is required at the more advanced level. In addition, you should consult a basic book on human anatomy for the anatomy part of the list of required knowledge.

III.A.7d. MIJSZ CERTIFICATION STUDY GUIDE TABLE

| Texts, anatomy or sequencing | Preliminary Evaluation | Introductory | Intermediate Jr. I | Intermediate Jr. II | Intermediate Jr. III |
|---------------------------------------|--|--|---------------------------------|---|------------------------------|
| Light On Yoga | Introduction; Part II, Yogasana ‘Hints and Cautions’; Part III, Pranayama ‘Hints & Cautions’; Relevant Asanas & Pranayamas | Relevant Asanas & Pranayamas | Relevant Asanas & Pranayamas | Relevant Asanas & Pranayamas | Relevant Asanas & Pranayamas |
| Light On Pranayama | Section I; Section II, Ch. 10, ‘Hints and Cautions’; Relevant Pranayamas | Relevant Pranayamas | Section II; Relevant Pranayamas | Part II Dhyana;. Relevant Pranayamas | Relevant Pranayamas |
| Light On The Yoga Sutras | Sutras II.29 - II.48 | Introduction; II.49 - III.13 | Padas I, II, and III.1 – III.13 | Same as Jr. 1 | Pada III |
| Basic Guidelines | ALL | ALL | ALL | ALL | ALL |
| Specific Chapters in Basic Guidelines | Ch I | Ch I | | | |
| | Ch II, pp 21-24 | Ch II, pp 21-24 | | Ch II, pp 24-28 | |
| | Ch III | Ch III | | | |
| | Ch IV | | | | |
| | Ch V | | Ch V | | |
| | Ch VI, pp 70-74, p. 76 (#13 & #14), pp 88-89 (#18–23), | Ch VI, pp 70-73, p.75 (#4-5), pp.89-93 | Ch VI, p 76, p 80, pp 82-83 | Ch VI, all, especially pp 72, 75, 81, 91-93 | Ch VI |
| | | | | Ch VII | Ch VII |
| | Ch VIII, pp 110-111 – The systems, pp 115-117, skeletal, muscular systems | Ch VIII, pp 105-106 | Ch VIII, pp 105-106 | Ch VIII, pp 117-118 | |
| | Ch IX, Q & A | Ch. IX, Q & A | | | |
| Yoga in Action, Preliminary Course | ALL; Relevant Asanas | Relevant Asanas | Relevant Asanas | Relevant Asanas | Relevant Asanas |

| Texts, anatomy or sequencing | Preliminary Evaluation | Introductory | Intermediate Jr. I | Intermediate Jr. II | Intermediate Jr. III |
|-------------------------------------|---|---|--|--|--------------------------------|
| Yoga, A Gem for Women | Ch. I-VI; Ch. VII, 1. Menstruation; Ch. VIII, the descriptions of the systems; Ch. X, Part I, General Hints; Relevant Asanas & Pranayamas | Ch. III, 'Patanjali's Definition' through 'Anta ratma Sadhana'; and 'Asana' through 'Samadhi.' Relevant Asanas and Pranayamas | Ch. II, Ch III, 'What is Citta', 'Five-faceted mind', & 'Control of the Fluctuations...' Ch VIII, first two pages; Ch IX, 'Mental Attitude' through 'Manas-Mind'; Relevant Asanas and Pranayamas | Ch XII, Section IX, 'Asanas and Pranayama: Pregnancy' Ch XVI, 'Dhyana'; Relevant Asanas and Pranayamas | Relevant Asanas and Pranayamas |
| Bhagavad Gita | | | | Ch 1 and VI | Ch I – VI |
| Hatha Yoga Pradipika | | | | All (will not be on written test) | All |
| The Tree of Yoga | Part II, The leaves, and Part IV, Pranayama | | | | |
| Anatomy | Major Systems Major Bones Major Muscles | Differences between muscles, ligaments and tendons; Structure & movements of major joints (including definition of terms), joint movements in asana | Specific knowledge of body systems and their organs Structure/function of shoulder & knee | Nervous system (pp 117–118 in Guidelines) | |
| Sequencing | Beginners Class | | Specific categories of asanas | Inversion variations, Developing padmasana, Arm balances, Modifications | |

III.A.7e. The asana and pranayama list.

The asana and pranayama lists are the heart of each syllabus and should shape the practice and teaching of all Iyengar yoga teachers. It is essential that candidates for assessment fully understand how the lists are to be used. Please study and periodically review the following points:

- All candidates are expected to practice and be able to teach the asanas and pranayamas on their own syllabus and those of previous levels within the parameters of their own physical condition.
- For every asana or pranayama on their own syllabus and those of previous levels, candidates should know what is said about that asana or pranayama in the ‘Hints, Cautions, Technique and Effects’ section of *Light on Yoga*, the ‘Technique and Effects’ section of *Yoga, a Gem for Women*, the ‘Hints and Cautions’ and ‘The Techniques of Pranayama’ sections of *Light on Pranayama*, and in *Yoga in Action: Preliminary Course*.
- In cases where the completion of an asana has been divided over several syllabi, candidates should learn (and students should be taught) all stages of the asana up to their own level. Candidates should look back at previous syllabi and look forward to later ones in order to understand the sequence of stages in the completion of some asanas. Mastery of the stages in sequence ensures that students learn to do the asanas safely.
- *In your personal practice*, practice the classic asana to the best of your ability, in addition to modifications listed on your syllabus. Identify the asanas that are listed in stages over several assessment levels and explore the stages of each of these asanas.
- *In your own classes*, teach only the asanas on the syllabus on which you have already been assessed, or those from the next syllabus that your mentoring teacher has said you are ready to teach.
- *In the Demonstrated Practice*, demonstrate the stage of the asanas as listed on your syllabi or with any modifications needed for your own physical conditions. See also sections IV.4 and IV.5
- *In the Teaching Skills Assessment*, teach the asana, as described on the syllabus. If two or more choices are given, you should know how to teach the asana both ways. If the phrase “if possible” is used, have the students in your class do the action if they are capable of it—even if you are not capable of it. There are many effective ways of teaching any asana; the important thing is that the students be brought into proper alignment and be challenged to progress within their capabilities. Points should be appropriate to the given students in the class.

III.B.1. Syllabus for Preliminary Evaluation

Questions on the Written Exam will be drawn from the material in your reading list:

Reading

1. Introduction to *Light on Yoga*
2. Part One, Section I of *Light on Pranayama*
3. Yoga in Action, Preliminary Course
4. Part II The leaves and Part Four Pranayama in *The Tree of Yoga*
5. Sutras II.29 – II.48 in *Light on the Yoga Sutras of Patanjali*
6. What is written about every asana and pranayama on this syllabus in *Yoga in Action, Preliminary Course*.
7. What is written about every asana and its stages and pranayama on this syllabus in *Light on Yoga*.
8. What is written about every asana and pranayama on this syllabus in *Yoga, a Gem for Women*.
9. Part II Asana: Hints and Cautions for the practice of Asanas and Part III: Pranayama Hints and Cautions in *Light on Yoga*.
10. What is written about every asana and pranayama on this syllabus in *Light on Pranayama*.
11. Section II Chapter 10 Hints and Caution in *Light on Pranayama*.
12. Chapter X Part I General Hints of *Yoga, a Gem for Women*.
13. *Yoga, A Gem for Women*, Chapter I-VI; Chapter VII, 1. Menstruation; Chapter VIII, the description of the systems.
14. *Basic Guidelines for Teachers of Yoga* (January 2003 revised edition) by B.K.S. Iyengar and Geeta S. Iyengar. Read the entire book but concentrate on Chapter I; Chapter II pp.21-24; Chapters III, IV and V; Chapter VI pp 70-74, 76 (#13 and #14), pp 88-89 (#18-23); Chapter VIII pp.110-111 - The systems, pp.115-117 - Skeletal and Muscular Systems, and Chapter IX for sample questions and answers that relate to your syllabus.
15. Any basic anatomy book.

Required knowledge

1. Practical knowledge about the asanas **and their stages** and pranayamas on your syllabus
2. What is the definition of yoga
3. Names and definitions of the four padas of Patanjali's Yoga Sutras
4. Names in Sanskrit and definitions of the eight limbs of astanga yoga
5. Names in Sanskrit and definitions of the yamas and niyamas
6. How to construct a sequence for a beginner's class
7. How to modify the asanas on your syllabus for complaints of neck or shoulder pain, sore knees, backs, or hips, as given in *Yoga, A Gem for Women*
8. An appropriate sequence for menstruation
9. The following anatomy:
 - a. Name and define the major systems of the body
 - b. The name, shape, and location of each of the major bones of the body
 - c. Major superficial muscles of the body

Asanas for Preliminary Evaluation

Asanas in bold-face are especially likely to be tested at any higher assessment level.

1. Tadasana
2. Vrksasana
3. Utthita Trikonasana
4. Virabhadrasana II
5. **Utthita Parsvakonasana**
6. **Virabhadrasana I**
7. Ardha Chandrasana
8. Parsvottanasana (arms down-concave and convex)
9. Prasarita Padottanasana (concave back; see *Light on Yoga*, plate 31)
10. **Parighasana**
11. Padangusthasana (concave and downward extending spine)
12. Padahasthasana (concave and downward extending spine)
13. Uttanasana (concave back)
14. Adho Mukha Svanasana (with support)
15. Utkatasana
16. Dandasana
17. Gomukhasana (arms only)
18. Siddhasana
19. Virasana
20. Parvatasana in Svastikasana
21. Triang Mukhaikapada Paschimottanasana
22. Marichyasana I (twist only)
23. Malasana (a) with wall support for sacrum; arms extended parallel to floor; (b) away from wall, heels on rolled blanket, arms extended parallel to floor, knees together; (see *Light on Yoga*, plate 317)
24. **Salamba Sarvangasana I**
25. **Halasana (feet on stool)**
26. Karnapidasana
27. Supta Konasana
28. Chatushpadasana (see *Light on Yoga*, plate 258; *Yoga, a Gem for Women*, plate 102. This asana is similar in form to Setubandha Sarvangasana, with the hands holding the ankles.)
29. Setubandha Sarvangasana (sacrum supported on a block)
30. Urdhva Prasarita Padasana (90°)
31. Bharadvajasana I (turning, without holding the upper arm)
32. Savasana (on bolster with eyes covered, observing the normal in breath and out breath)

Pranayamas for Preliminary Evaluation (Refer to *Light on Pranayama*)

1. Ujjayi I and II
2. Viloma I and II

III.B.2. Syllabus for Introductory (Includes responsibility for Preliminary Evaluation Syllabus)

Questions on the Written Exam will be drawn from the material in your reading list.

Reading

1. Introduction to *Light on the Yoga Sutras of Patanjali*.
2. Sutras II.49 – III.13 in *Light on the Yoga Sutras of Patanjali*.
3. What is written about every asana and its stages and pranayama on this and the previous syllabus in *Yoga in Action, Preliminary Course*.
4. What is written about every asana and pranayama on this and the previous syllabus in *Light on Yoga*.
5. What is written about every asana and pranayama on this and the previous syllabus in *Yoga, a Gem for Women*
6. What is written about every asana and pranayama on this and the previous syllabus in *Light on Pranayama*.
7. *Basic Guidelines for Teacher of Yoga* (January 2003 revised edition) by B.K.S. Iyengar and Geeta S. Iyengar.
8. Read the entire book but concentrate on Chapter I; Chapter II pp. 21-24; Chapter III; Chapter VI pp. 70-73, p.75 (#4-5) pp. 89-93; Chapter VIII pp.105-6; and Chapter IX for sample questions and answers that relate to your syllabus.
9. *Yoga, A Gem for Women*, Chapter III Patanjali's Definition through Antaratma Sadhana; then Asana through Samadhi.
10. Any basic anatomy book.

Required knowledge

1. Required knowledge from previous syllabus.
2. Practical knowledge about the asanas and their stages and pranayamas on your syllabi.
3. Know the basic information given on the last 5 limbs of astanga yoga in *Light on the Yoga Sutras of Patanjali* and in any of your other readings.
4. Understanding of the following concepts:
 - a. citta
 - b. sadhana
 - c. prana
 - d. abhyasa and vairagya
 - e. purusa and prakrti
 - f. samyama
 - g. parinama
5. Sanskrit name and definition of each of the gunas.
6. Pranayama: philosophical basis, components, hints and cautions.
7. The following anatomy:
 - a. The differences between muscles, ligaments and tendons.
 - b. The structure and type of movement of the major joints of the body.
8. Definition of the following terms and how they apply to the movement of joints of the body: a. flexion b. extension c. abduction d. adduction e. rotation f. circumduction g. pronation h. supination i. dorsiflexion j. plantar flexion k. eversion l. inversion
9. Main joint movements in the asanas on your syllabus.

Asanas for Introductory

Candidates may also be asked to demonstrate asanas from the previous syllabus. Asanas in bold-face are especially likely to be tested at any higher assessment level.

1. Garudasana
2. Parivrtta Trikonasana
3. Parivrtta Parsvakonasana
4. Parivrtta Ardha Chandrasana (see *Art of Yoga*, plate 13)
5. Virabhadrasana III
6. Utthita Hasta Padangusthasana I (leg to the front, with and without support)
7. **Adho Mukha Svanasana (with support)**
8. **Parsvottanasana (classic asana)**
9. **Prasarita Padottanasana I (classic asana)**
10. **Uttanasana (classic asana)**
11. **Urdhva Mukha Svanasana**
12. **Chaturanga Dandasana**
13. Bhujangasana I
14. Dhanurasana
15. Salabasana
16. Makarasana
17. **Ustrasana**
18. Paripurna Navasana
19. Ardha Navasana
20. Supta Virasana (supported and not supported)
21. Baddha Konasana (sitting straight; give margin if difficult)
22. Supta Baddha Konasana
23. Upavistha Konasana (sitting straight)
24. Janu Sirsasana
25. Marichyasana I (bend forward with hands entwined)
26. Paschimottanasana (also called Ugrasana or Brahmacharyasana)
27. **Salamba Sirsasana** (against wall; know how to teach with ropes, when available)
28. Salamba Sarvangasana I
29. Halasana (toes on floor, plate 240)
30. Eka Pada Sarvangasana
31. Parsvaika Pada Sarvangasana (as far as possible)
32. Parsva Halasana
33. **Setu Bandha Sarvangasana** (also called Uttana Mayurasana) (from Sarvangasana, with bent knees, feet dropping to wall, block, or chair)
34. Supta Padangusthasana I and II
35. **Bharadvajasana I** (classic asana)
36. **Bharadvajasana II**
37. Malasana (heels down, can grasp wall hooks or other available support; see *Light on Yoga*, plate 317)
38. Marichyasana III (opposite bent elbow over the bent knee; see *Light on Yoga*, plate 301)
39. Ardha Matsyendrasana I (with support, e.g., folded blanket between buttock and foot; against wall; see *Light on Yoga*, plates 307-308)
40. Urdhva Dhanurasana I (supported on chair, with hands and feet on floor or blocks; knees bent; pushing up if possible)
41. Dwi Pada Viparita Dandasana (on a chair; legs parallel to floor; holding back legs of chair)
42. Savasana (with eye band; normal in breath and deep out breath)

Pranayamas for Introductory (Refer to *Light on Pranayama*)

1. Ujjayi III and IV
2. Viloma III
3. Bhramari IA, IB, IIA, and II B

III.B.3. Syllabus for Intermediate Junior I

(Includes responsibility for both previous syllabi)

Questions on the Written Exam will be drawn from the materials in your reading list.

Reading

1. Parts I (Samadhi Pada) and II (Sadhana Pada) and III.1 – III.13 (Vibhuti Pada) in *Light on the Yoga Sutras of Patanjali*.
2. What is written about every asana and pranayama on this and the previous syllabi in *Yoga in Action, Preliminary Course*.
3. What is written about every asana and its stages and pranayama on this and the previous syllabi in *Light on Yoga*.
4. What is written about every asana and pranayama on this and the previous syllabi in *Yoga, a Gem for Women*.
5. What is written about every asana and pranayama on this and the previous syllabi in *Light on Pranayama*.
6. *Basic Guidelines for Teachers of Yoga* (January 2003 revised edition) by B.K.S. Iyengar and Geeta S. Iyengar. Read the entire book but concentrate on all of Chapter V; Chapter VI especially the material on pp.76, 80, 82-83; and Chapter VIII pp. 105-06.
7. *Light on Pranayama*, Part One, Section II.
8. *Yoga, A Gem for Women* Ch II; Ch III What is Citta, Five-Faceted Mind and Control of the Fluctuations of the Mind; Ch VIII the first two pages; Ch IX: “Mental Attitude” through “Manas – Mind.”
9. Any basic anatomy book.

Required Knowledge

1. Required knowledge on previous syllabi
2. Practical knowledge about the asanas and their stages and pranayamas on your syllabi
3. General knowledge from your reading of the *Yoga Sutras*. Be prepared to give a short summary of the ideas presented in each of the padas listed in your reading
4. Components of citta
5. The various ways to still the fluctuations in the citta given in Samadhi Pada of the *Yoga Sutras*
6. Sanskrit names for, definition of, and significance of:
7. Kriya yoga and its components
8. The paths (margas) of self-realization (p.79-80 in *Basic Guidelines for Teachers of Yoga*)
9. The five klesas
10. The three eternal principles recognized by yoga darsana
11. How to develop a sequence emphasizing specific categories of-asanas
12. Pranayama: Sanskrit names, definitions and significance of the 5 vayus
13. The following anatomy:
14. Structure (all the parts) and functioning (all possible movements) of the shoulder joints (acromioclavicular, glenohumeral, and sternoclavicular joints)
15. Structure (all the parts) and functioning (all possible movements) of the knee joint
16. Specific knowledge of the nervous, circulatory, digestive, respiratory, lymphatic, and endocrine systems including the organs associated with these systems
17. How to link actions within a pose and how to link from pose to pose

Other important asanas from the Introductory and Preliminary Evaluation levels¹

1

Assessors may ask for demonstration or teaching of these asanas to see whether candidates have progressed.

1. Ardha Chandrasana
2. Virabhadrasana III
3. Parivrtta Trikonasana
4. Parivrtta Parsvakonasana
5. Supta Virasana
6. Upavistha Konasana
7. Baddha Konasana
8. Janu Sirsasana
9. Paschimottanasana
10. Malasana
11. Parsvottanasana
12. Marichyasana III
13. Ardha Matsyendrasana I
14. Supta Padangusthasana

Asanas for Intermediate Junior I

Candidates may also be asked to demonstrate asanas from previous syllabi. Asanas in bold-face are especially likely to be tested at any higher assessment level.

1. **Utthita Parsva Hasta Padangusthasana** (with and without support)
2. Urdhva Prasarita Ekapadasana
3. Prasarita Padottanasana II
4. Gomukhasana (classic asana)
5. Parsva Dhanurasana
6. Lolasana
7. Paryankasana
8. **Bhekasana**
9. Swastikasana and Supta Swastikasana (for position of legs, see *Light on Pranayama*, plate 5)
10. Maha Mudra
11. Ardha Baddha Padma Paschimottanasana (both hands holding front foot; see *Yoga a Gem for Women*, plate 27)
12. Ubhaya Padangusthasana
13. Purvottanasana
14. Sirsasana I (away from wall)
15. Salamba Sarvangasana I
16. Salamba Sarvangasana II
17. Eka Pada Sarvangasana (top leg perpendicular to the floor and Halasana leg straight; left and right sides of the spine parallel)
18. Halasana (feet on floor, arm position as in plate 241)
19. Parsva Halasana (feet on floor)
20. Setubandha Sarvangasana (classic asana, dropping from Sarvangasana)
21. Urdhva Prasarita Padasana
22. Ardha Matsyendrasana I (arm straight, holding foot in Matsyendra shape, the other arm on the back; see *Light on Yoga*, plates 313-314)
23. Jathara Parivartanasana (legs bent)
24. Eka Hasta Bhujasana
25. **Pincha Mayurasana** (against wall)
26. Adho Mukha Vrksasana (palms turned outward; against wall)
27. Urdhva Dhanurasana (supported on chair, with hands and feet on floor or blocks, if needed. Candidates at this level should be able to push up into the full asana.)
28. Dwi Pada Viparita Dandasana (supported on chair; with fingers inter-locked behind head on floor or on support, if necessary)
29. Savasana

Pranayamas for Intermediate Junior I (Refer to *Light on Pranayama*)

(The use of a wall for support is acceptable)

1. Ujjayi V - VIII
2. Viloma IV and V
3. Kapalabhati I

III.B.4. Syllabus for Intermediate Junior II

(Includes responsibility for all previous syllabi)

Questions on the Written Exam-will be drawn from the material in your reading list.

Reading

1. Books I (Samadhi Pada) and II (Sadhana Pada) and III.1 –13 of Vibhuti Pada in *Light on the Yoga Sutras of Patanjali*.
2. Chapters 1 and 6 of the *Bhagavad Gita*.
3. The *Hatha Yoga Pradipika* (Candidates at this level of certification should begin to be familiar with this text, although it will not be covered specifically on the Written Exam.)
4. What is written about every asana and pranayama on this and the previous syllabi in *Yoga in Action, Preliminary Course*.
5. What is written about every asana and its stages and pranayama on this and the previous syllabi in *Light on Yoga*.
6. What is written about every asana and pranayama on this and the previous syllabi in *Yoga, a Gem for Women*.
7. What is written about every asana and pranayama on this and the previous syllabi in *Light on Pranayama*.
8. Section IX ‘Asanas and Pranayama: Pregnancy’ in *Yoga, A Gem for Women*.
9. *Basic Guidelines for Teachers of Yoga* (January 2003 revised edition) by B.K.S. Iyengar and Geeta S. Iyengar Read the entire book but concentrate on Chapter II pp. 24-28; all of Chapter VI, especially pp. 72, 75, 81, 91-3; Chapter VII; and Chapter VIII pp.117-118.
10. *Light on Pranayama: Part II Dhyana*.
11. *Yoga, A Gem for Women: Ch XVI Dhyana*.
12. Any basic anatomy book.

Required Knowledge

1. Required knowledge on previous syllabi.
2. Practical knowledge about the asanas **and their stages** and pranayamas on your syllabi.
3. How to design a sequence for an inversion practice with variations.
4. How to design a sequence for developing Padmasana.
5. How to design a sequence for developing arm balances.
6. How to work with healthy pregnant women in your classes.
7. How to link actions within an asana and how to link from asana to asana.
8. How to modify asanas, within the context of a class, for a student with a knee problem, low back problem, or one who is menstruating.
9. Specific information on the nervous system given on pp. 117-118 in *Guidelines*.
10. Overview of knowledge from your reading of the *Yoga Sutras*. Be able to give a short summary of the ideas presented in each of the padas listed in your reading.
11. The Sanskrit name and definition of the five states of citta.
12. The Sanskrit name and definition of five modifications (pancavritti) of citta.
13. The Sanskrit name and definition of the obstacles (antarayas).
14. Overview of knowledge from your reading of *Bhagavad Gita*. Be able to give a short summary of the ideas presented in your reading.
15. Overview of knowledge from your reading of *Hatha Yoga Pradipika*. Be able to give a short summary of the ideas presented in your reading. (See *Basic Guidelines* for the focus of study.)
16. List in English the 25 components of a human being as given by Samkhya Philosophy (refer to p105-6 in *Basic Guidelines for Teachers of Yoga*).

Asanas for Intermediate Junior II

Candidates may also be asked to demonstrate asanas from previous syllabi. Asanas in bold-face are especially likely to be tested at any higher assessment level. (At assessment the candidates will teach 6 asanas in 50 minutes.)

1. Ardha Baddha Padmottanasana (both hands on floor)
2. Ardha Baddha Padma Paschimottanasana (holding from behind, with help of belt)
3. **Padmasana**
4. **Parvatasana in Padmasana**
5. Tolasana
6. **Matsyasana**
7. **Akarna Dhanurasana I** (see *Light on Yoga*, plate 173)
8. **Parsva Sirsasana**
9. Eka Pada Sirsasana (see *Light on Yoga*, plates 208-209)
10. Eka Pada Sarvangasana (toe touching the floor)
11. Supta Padangusthasana I, II, and III (see *Light on Yoga*, plates 285-287)
12. Parivrtta Supta Padangusthasana
13. **Utthita Hasta Padangusthasana** (without support; to the front, hands holding foot; then classic asana head to knee)
14. Dwi Hasta Bhujasana
15. Adho Mukha Svanasana (without support)
16. **Adho Mukha Vrksasana** (palms forward)
17. Upavistha Konasana (classic asana)
18. Malasana II (head down between the two legs; see *Light on Yoga*, plate 322)
19. Kurmasana (stage 1, arms extended sideways; see *Light on Yoga*, plates 361-364)
20. Marichyasana III (classic asana)
21. Urdhva Dhanurasana (from two bolsters)
22. Dwi Pada Viparita Dandasana (supported on chair; feet on floor, with bent elbows holding the front legs of the chair; legs bent or straight)
23. Savasana

Pranayamas for Intermediate Junior II (Refer to *Light on Pranayama*)

1. Ujjayi IX and X
2. Viloma VI
3. Bhramari IIIA and IIIB
4. Kapalabhati II
5. Bhastrika I and II, 3 or 4 cycles, 5 to 6 stokes at a time followed by Savasana. If the sound of the stoke changes in the 3rd or 4th rounds, wait for a while and then do the 3rd or 4th rounds.
(Note: Better Bhastrika is done first before other Pranayama in all levels.)

III.B.5. Syllabus for Intermediate Junior III

(Includes responsibility for all previous syllabi)

Questions on the Written Exam will be drawn from the material in your reading list.

Reading (The written exam will be a take home exam.)

1. Chapters 1 through 6 of the *Bhagavad Gita*
2. The *Hatha Yoga Pradipika*
3. Book III (Vibhuti Pada) in *Light on The Yoga Sutras of Patanjali*
4. What is written about every asana and its stages and pranayama on this and the previous syllabi in *Yoga in Action, Preliminary Course*.
5. What is written about every asana and pranayama on this and the previous syllabi in *Light on Yoga*.
6. What is written about every asana and pranayama on this and the previous syllabi in *Yoga, a Gem for Women*.
7. What is written about every asana and pranayama on this and the previous syllabi in *Light on Pranayama*.
8. *Basic Guidelines for Teachers of Yoga* (January 2003 revised edition) by B.K.S. Iyengar and Geeta S. Iyengar. Read the entire book. Concentrate on Chapters VI and VII.

Required Knowledge

1. Required knowledge on previous syllabi.
2. Practical knowledge about the asanas **and their stages** and pranayamas on your syllabi.
3. How to bring the teachings of Patanjali into the teaching of asana and pranayama .
4. How to show and correct an action on a student in a class.
5. Overview of knowledge from your reading of *Bhagavad Gita*.
6. Overview of knowledge from your reading of *Hatha Yoga Pradipika*.
7. The material in Chapter VI of the *Guidelines* especially pp. 82-93.
8. General knowledge of the vibhutis.

Asanas for Intermediate Junior III

Candidates may also be asked to demonstrate asanas from previous syllabi. Asanas in bold-face are especially likely to be tested at any higher assessment level. (At assessment the candidates will teach 6 asanas in 50 minutes)

1. Ardha Baddha Padmottanasana (classic asana)²
2. Ardha Baddha Padma Paschimottanasana (classic asana)
3. Parsva Upavistha Konasana (see *Light on Yoga*, plate 152)
4. Parivritta Upavistha Konasana (similar to Parivritta Janu Sirsasana, but the legs are in Upavistha Konasana position)
5. **Parivritta Janu Sirsasana**
6. **Parivritta Paschimottanasana**
7. **Akarna Dhanurasana II** (see *Light on Yoga*, plate 175)
8. Marichyasana II (see *Light on Yoga*, plates 145-147)
9. Salamba Sirsasana II
10. **Parivrittaikapada Sirsasana**
11. Parsvaikapada Sirsasana (classic asana)
12. **Urdhva Padmasana in Sarvangasana** (insofar as possible)
13. **Pindasana in Sarvangasana** (If Padmasana in Sarvangasana does not come in Intermediate Junior III, then it should be learned for assessment at Intermediate Senior I, or Intermediate Senior II at the latest.)
14. **Setu Bandha Sarvangasana** (coming up to Sarvangasana)
15. **Jathara Parivartanasana** (with legs straight, as far down as possible)
16. Ardha Matsyendrasana I (arm straight and gripping the foot)
17. **Parivritta Utthita Hasta Padangusthasana** (see *Yoga a Gem for Women*, plate 124)
18. **Bhujapidasana**
19. Adho Mukha Vrksasana (with palms back, as in Mayurasana, but apart and at a distance of one and a half feet from the wall)
20. Pincha Mayurasana (with palms downwards; then with palms upwards insofar as possible)
21. Malasana I (arms around legs and back; see *Light on Yoga*, plates 319 and 320)
22. **Kurmasana II** (arms extended backwards; see *Light on Yoga*, plate 365)
23. Eka Pada Sirsasana (see *Light on Yoga*, plates 369-371)
24. **Urdhva Dhanurasana I** (straight from ground)
25. **Dwi Pada Viparita Dandasana** (without chair)
 - a. 1st time, with elbows supported against wall, with feet on a one-foot high support if props available (e.g., a Viparita Karani box or a Setubandha bench that does not shake)
 - b. 2nd time, away from wall with feet on the floor, bent knees)

Pranayamas for Intermediate Junior III (Refer to *Light on Pranayama*)

1. Ujjayi XI and XII (to capacity without strain)
2. Viloma VII & VIII
3. Bhramari IVA and IVB
4. Kapalabhati III
5. Bhastrika III followed by Savasana

III.B.6. Syllabus for Intermediate Senior I

(Includes responsibility for all previous syllabi)

Reading (The written exam will be a take home exam):

Book IV (Kaivalya Pada) in *Light on The Yoga Sutras of Patanjali*

Candidates should review reading from previous syllabi.

Other important asanas from the Intermediate Junior levels³

1. Utthita Hasta Padangusthasana II and III
2. Bhekasana
3. Padmasana
4. Matsyasana
5. Parivrtta Janu Sirsasana
6. Parivrtta Paschimottanasana
7. Akarna Dhanurasana
8. Parsva Sirsasana
9. Parivrttaikapada Sirsasana
10. Setu Bandha Sarvangasana
11. Urdhva Padmasana and Pindasana in Sarvangasana
12. Jathara Parivartanasana
13. Adho Mukha Vrksasana
14. Pincha Mayurasana
15. Bhujapidasana
16. Kurmasana
17. Urdhva Dhanurasana
18. Dwi Pada Viparita Dandasana

Asanas for Intermediate Senior I

Candidates may be asked to demonstrate asanas from previous syllabi. Asana in bold-face are especially likely to be tested at any higher assessment level.

1. Nakrasana
2. **Krounchasana**
3. Urdhva Mukha Paschimottanasana I
4. **Parsvaika Pada Sirsasana** (foot touching the floor)
5. **Niralamba Sarvangasana I**
6. Uttana Padasana
7. Jathara Parivartanasana (classic asana, both legs straight)
8. Anantasana
9. **Malasana I** (grip as if garlanding the body; see *Light on Yoga*, plate 321)
10. Ardha Matsyendrasana I (classic asana)
11. **Eka Pada Sirsasana** (see *Light on Yoga*, plate 371)
12. Supta Kurmasana
13. Bhujapidasana
14. **Bakasana** (from the floor)
15. **Parsva Bakasana** (from the floor)
16. Urdhva Dhanurasana I (rising from the floor, and with heels on floor)
17. **Dwi Pada Viparita Dandasana (classic asana)**

Pranayamas (Refer to *Light on Pranayama*)

3 Assessors may ask for demonstration or teaching of these asanas to see whether candidates have progressed.

1. Ujjayi VIII & IX (mastered)
2. Viloma VII & VIII
3. Bhramari (consolidate)
4. Bhastrika IV
5. Kapalabhati IV
6. Savasana

III.B.7. Syllabus for Intermediate Senior II

(Includes responsibility for all previous syllabi)

Reading and required knowledge

Candidates should review reading from earlier syllabi. A take-home Written Exam will be given.

Asanas

Candidates may also be asked to demonstrate asanas from previous syllabi. Asanas in bold-face are especially likely to be tested at any higher assessment level.

1. Simhasana I and II
2. Baddha Padmasana (if Padmasana has been achieved)
3. Urdhva Mukha Paschimottanasana II
4. Urdhva Dandasana
5. **Urdhva Padmasana in Sirsasana**
6. **Pindasana in Sirsasana**
7. **Niralamba Sarvangasana II**
8. Eka Pada Setu Bandha Sarvangasana
9. Chakrasana
10. Pasasana
11. Skandasana
12. **Parsva Bakasana** (from the floor)
13. **Eka Pada Bakasana II**
14. Urdhva Dhanurasana II (going up from the floor; legs straight)
15. **Dwi Pada Viparita Dandasana from Sirsasana**
16. Eka Pada Viparita Dandasana I

Pranayamas (Refer to *Light on Pranayama*)

1. Ujjayi VIII (controlled practice)
2. Viloma IX
3. Sitali I (**B.K.S. Iyengar's note**: Sitali has a better effect than Sitakari. Being a cooling method, it can be done in a hot climate; as stage one only, no digital exhalation. Sitakari should be known, but Sitali is effective.)
4. Anuloma Pranayama IA and IB
5. Sanmukhi Mudra
6. Savasana

III.B.8. Syllabus for Intermediate Senior III

(Includes responsibility for all previous syllabi)

Reading and required knowledge

Candidates should review reading from earlier syllabi. A take-home Written Exam will be given.

Asanas

Candidates may also be asked to demonstrate asanas from previous syllabi. Asanas in bold-face are especially likely to be tested at any higher assessment level.

1. **Vatayanasana**
2. **Baddha Padmasana** (must be achieved)
3. **Yoga Mudrasana**
4. Kukutasana
5. Skandasana
6. Simhasana II
7. **Urdhva Kukutasana** (attempt from Sirsasana; correct placement of arms and legs, insofar as possible)
8. Garbha Pindasana
9. Salamba Sirsasana III
10. **Parivrttaikapada in Sirsasana**
11. **Parsva Urdhva Padmasana in Sirsasana**
12. **Niralamba Sarvangasana II**
13. **Parsva Pindasana in Sarvangasana**
14. **Mayurasana**
15. **Astavakrasana**
16. **Tittibhasana**
17. **Urdhva Dhanurasana II** (from Tadasana; see *Light on Yoga*, plates 483-486)
18. Laghuvajrasana
19. **Kapotasana**
20. Ardha Matsyendrasana II (see *Light on Yoga*, plates 330 and 331)
21. Marichyasana IV
22. Bhairavasana
23. **Yoganidrasana**
24. Eka Pada Raja Kapotasana I

Pranayamas (Refer to *Light on Pranayama*)

1. Ujjayi VIII (controlled practice)
2. Viloma VII
3. Anuloma Pranayama IIA, II B, IIIA and IIIB
4. Pratiloma Pranayama IA and IB
5. Viloma II (in Savasana)

III.B.9. Syllabus for Advanced Junior I

(Includes responsibility for all previous syllabi)

Reading and required knowledge

Candidates will be supplied with this information upon acceptance of their application for assessment.

Other important asanas from previous levels

1. Utthita Hasta Padangusthasana I, II and III
2. Virabhadrasana III
3. Parivrtta Trikonasana
4. Parivrtta Parsvakonasana
5. Parsvottanasana
6. Upavistha Konasana
7. Marichyasana III
8. Ardha Matsyendrasana
9. Pasasana
10. Sirsasana cycle
11. Sarvangasana cycle
12. Urdhva Dhanurasana
13. Dwi Pada Viparita Dandasana (on chair)
14. Eka Pada Viparita Dandasana (on chair)
15. Kapotasana
16. Krounchasana
17. All balancing asanas from Intermediate Senior syllabus
18. Eka Pada Sirsasana
19. Yoganidrasana
20. Kurmasana in all three stages

(See next page for asana and pranayama lists for this level.)

Asanas for Advanced Junior I

1. Sirsasana II and III (see *Light on Yoga*, plates 192, 194, and 195)
2. **Mukta Hasta Sirsasana**
3. Parsva Sarvangasana
4. **Setu Bandhasana**
5. Viranchyasana II
6. **Bakasana and Parsva Bakasana from Sirsasana**
7. **Vasistasana**
8. **Visvamitrasana**
9. **Eka Pada Galavasana (from Sirsasana)**
10. **Galavasana (from Sirsasana)**
11. **Eka Pada Koundinyasana I (from Sirsasana)**
12. **Vamadevasana I**
13. Urdhva Dhanurasana (from Tadasana; coming up with no jerks but with rhythm)
14. Dwi Pada Viparita Dandasana from Sirsasana and back to Sirsasana
15. **Eka Pada Viparita Dandasana II** (with bent leg, using a belt to grip the foot and lift the other leg)
16. **Kapotasana**
17. Eka Pada Rajakapotasana II

Pranayamas (Refer to *Light on Pranayama*)

1. Anuloma IVA and IVB (Stages VA to VIII B, like Sitakari, may be practiced, once a week or once a fortnight.)
2. Pratiloma - IIA II B

III.B.10. Syllabus for Advanced Junior II

(Includes responsibility for all previous syllabi)

Reading and required knowledge

Candidates will be supplied with this information upon acceptance of their application for assessment.

Asanas

Candidates may be asked to demonstrate asanas from previous syllabi. Asanas in bold-face are especially likely to be tested at any higher assessment level.

1. Goraksasana
2. Viranchysasana I
3. **Supta Vajrasana**
4. Parsva Urdhva Padmasana in Sarvangasana
5. **Ardha Matsyendrasana III** (see *Light on Yoga*, plates 332 and 333)
6. **Padma Mayurasana**
7. Hamsasana
8. Eka Pada Koundinyasana II (from Visvamitrasana)
9. **Eka Pada Bakasana** (from Sirsasana)
10. **Urdhva Kukkutasana** (from Sirsasana)
11. Eka Pada Urdhva Dhanurasana
12. **Eka Pada Galavasana** (from Sirsasana)
13. **Mandalasana**
14. **Vamadevasana**
15. **Chakorasana**
16. **Ruchikasana**
17. **Hanumanasana**

Pranayamas (Refer to *Light on Pranayama*)

1. Pratiloma IIIA and IIIB
2. Surya Bhedana I and II
3. Chandra Bhedana I and II
4. Nadi Sodhana IA and IB

III.B.11. Syllabus for Advanced Junior III

(Includes responsibility for all previous syllabi)

Reading and required knowledge

Candidates will be supplied with this information upon acceptance of their application for assessment.

Asanas

Candidates may be asked to demonstrate asanas from previous syllabi. Asanas in bold-face are especially likely to be tested at any higher assessment level.

1. **Eka Pada Koundinyasana I and II (from Sirsasana)**
2. **Dwi Pada Koundinyasana (from Sirsasana)**
3. **Eka Pada Bakasana I (from Sirsasana)**
4. Mulabhandasana
5. **Supta Bhekasana (Uttana)** (see *Light on Yoga*, plates 457 and 458)
6. **Yogadandasana** (fixing the arms only)
7. Urdhva Danurasana II (dropping from standing; straight legs)
8. **Eka Pada Viparita Dandasana II** (see *Light on Yoga*, plate 523)
9. **Chakra Bandhasana**
10. **Vrschikasana I** (feet resting on a low stool)
11. **Eka Pada Rajakapotasana II and III**
12. Kasyapasana
13. **Durvasasana**

Pranayamas (Refer to *Light on Pranayama*)

1. Pratiloma IIIA and IIIB
2. Surya Bhedana II and III (stage IV is occasionally touched, i.e., one day a week)
3. Chandra Bhedana II and III (same as for Surya Bhedana)
4. Nadi Sodhana IIA one day; IIB the other day

(B.K.S. Iyengar's note: As Mula Bandha and Uddiyana bandha together are strenuous, do one day Mula bandha and the other day Uddiyana bandha.)

III.B.12. Syllabus for Advanced Senior I

(Includes responsibility for all previous syllabi)

Reading and required knowledge

Candidates will be supplied with this information upon acceptance of their application for assessment.

Asanas

Candidates are responsible for all important asanas from the Advanced Junior I, II, and III syllabi as well as the following:

- 1. Uttana Padma Mayurasana**
- 2. Sayanasana**
- 3. Viranchyasana II**
4. Eka Pada Sirsasana and possible cycles with Ruchikasana
- 5. Kapinjalasana**
- 6. Parsva Kukkutasana**
7. Yogadandasana (entwine arms)
- 8. Vamadevasana II**
- 9. Samakonasana**
- 10. Viparita Chakrasana in Urdhva Danurasana**
- 11. Vrschikasana I**
- 12. Eka Pada Rajakapotasana IV**
- 13. Bhujangasana II**
14. Natarajasana

Pranayamas (Refer to *Light on Pranayama*)

1. Nadi Sodhana IIIA and IIIB

III.B.13. Syllabus for Advanced Senior II

(Includes responsibility for all previous syllabi)

Reading and required knowledge

Candidates will be supplied with this information upon acceptance of their application for assessment.

Asanas

1. **Buddhasana**
2. **Kapilasana**
3. **Kala Bhairavasana**
4. **Dwi Pada Sirsasana**
5. **Yogadandasana** (classic asana)
6. **Paripurna Matsyendrasana**
7. **Kandasana**
8. **Supta Trivikramasana**
9. **Valakhilyasana**
10. **Rajakapotasana**
11. **Padangustha Dhanurasana**
12. **Sirsa Padasana**
13. **Gherandasana I and II**
14. **Ganda Bherundasana**
15. **Viparita Salabhasana**
16. **Triang Mukhottanasana**

Pranayamas (Refer to *Light on Pranayama*)

1. **Nadi Sodhana IVA and IVB**

Other important asanas and pranayamas in Advanced Junior and Senior levels

Asanas

1. Uttana Padma Mayurasana
2. Paripurna Matsyendrasana
3. Sayanasana
4. Buddhasana
5. Kapilasana
6. Kala Bhairavasana
7. Chakorasana
8. Ruchikasana
9. Viranchyasana II
10. Dwi Pada Sirsasana
11. Kapinjalasana
12. Parsva Kukkutasana (from Sirsasana)
13. Galavasana
14. Eka Pada Galavasana
15. Eka Pada Koundinyasana II
16. Eka Pada Bakasana I
17. Yogadandasana
18. Supta Bhekasana
19. Vamadevasana II
20. Kandasana
21. Samakonasana
22. Supta Trivikramasana
23. Viparita Chakrasana in Urdhva Dhanurasana.
24. Eka Pada Viparita Dandasana II
25. Chakra Bandhasana
26. Vrschikasana I
27. Vrschikasana II
28. Valakhilyasana
29. Eka Pada Rajakapotasana IV
30. Bhujangasana II
31. Rajakapotasana
32. Padangustha Dhanurasana
33. Gherandasana I
34. Gherandasana II
35. Sirsa Padasana
36. Ganda Bherundasana
37. Viparita Salabhasana
38. Triangmukhottanasana

All pranayamas in *Light on Pranayama*

CHAPTER IV: ASSESSMENT

IV.1. SCHEDULE

Candidates accepted for assessment in the current year will receive an assigned date and location for their assessment. A typical assessment is scheduled from Friday afternoon through Sunday. On Friday afternoon, there is a general informational meeting for candidates, followed by pranayama, a written exam and *demonstrated practice* of asana. (See sections IV.3a-e). Candidates are then given a list of asanas for the teaching skills portion of the assessment. Prior to the weekend each candidate will have received an assigned time on Saturday or Sunday to demonstrate their *teaching skills* with a group of appropriate level students (see section IV.6a-g and IV.7a-d). Once candidates have completed their required teaching and filled out an evaluation form, they are free to leave.

After receiving any part of the assessment exam, including list of asanas to be taught and written test, candidates should not consult anyone including other candidates.

IV.2. ASSESSORS

There will be three assessors for the assessment weekend. If any candidate is the student of one of the assessors, that assessor is not permitted to judge that candidate. The candidate may choose whether or not an assessor who is his or her teacher will be present during the teaching skills portion of that candidate's assessment. At least one assessor will be from a geographical region different from where the assessment takes place. The assessors are certified teachers who meet the guidelines set forth by IYNAUS (see Appendix 8). (The assessors donate their time and experience to do these assessments as a service to you and the greater Iyengar community.)

An Assessor in Training may also be present during the assessment weekend; they have no voting power and their judgment carries no weight in decisions regarding candidates. See Appendix 9.

IV.3. THE WRITTEN EXAM

IV.3a. Format of the Written Exam.

Questions on the Written Exam may be formatted as essay, short answer, definitions, or identification.

IV.3b. Type of material tested.

Questions for the exam will be drawn from the techniques of the asanas and pranayamas on the candidate's syllabus (or previous syllabi) as well as from the reading and required knowledge listed on the candidate's syllabus or previous syllabi. Questions could also be drawn from the material in sections III.A.1-6. Philosophical, practical, and technical questions will be asked. Candidates should expect questions concerning what is safe to do with students who come to class with common physical conditions.

IV.3c. Sample questions.

For sample test questions, refer to *Basic Guidelines for Teachers of Yoga* by B.K.S. Iyengar and Geeta S. Iyengar (see Appendix 1). Note that not all sample questions in *Basic Guidelines* are relevant to lower levels of assessment. It is the responsibility of each candidate to study his or her syllabus and to determine where in *Basic Guidelines* the material on that syllabus is covered.

IV.4. DEMONSTRATED PRACTICE OF ASANAS

IV.4a. What is the Demonstrated Practice?

In the Demonstrated Practice portion of the assessment, the assessors observe the candidates, as a group, performing the asanas and pranayamas on the candidates' syllabus.

IV.4b. What asanas are included?

All the asanas on the syllabus will be included. Candidates may also be asked to perform asanas from syllabi of previous levels. The order of the asanas is likely to be different from that on the syllabus. The Sanskrit names of the asanas and pranayamas are announced, but no instructions are given.

IV.4c. Version of the asana to perform.

Candidates should be working as closely as possible to the classical asanas unless otherwise indicated on the syllabus. Demonstrate the stage or option of the asana as listed on your syllabi. Demonstrate any modifications needed for your own physical conditions. For example, a candidate who cannot safely perform Supta Virasana without a support should use a support, even if the reader calls the asana 'Supta Virasana without support.'

IV.4d. Use of props and other modifications.

The use of props and other modifications should enhance the fundamental essence of the asana techniques given in *Light on Yoga*, *Yoga a Gem for Women*, and *Yoga in Action: Preliminary Course*.

Examples:

- In Utthita Trikonasana, it is not necessary to have the full palm of the front hand on the floor, since this completion results in misalignment for many practitioners.
- Sarvangasana should be done with an appropriate lift under the shoulders as it is presented in Iyengar classes.
- In twists, a good strategy is to demonstrate using the arms to turn the body effectively, and then demonstrate clasping the hands or using the classical position for the arms as in *Light on Yoga* to show an understanding of the completed asanas. If clasping causes a loss of extension or balance between the sides, the candidate should go back to using the arms to turn, balance, or elevate the trunk.

IV.4e. Room arrangement.

Sometimes candidates may be asked to rearrange themselves in the room so that the assessors have a clear view of everyone in the group. Candidates should immediately inform assessors if any aspect of the room arrangement, such as closeness to other candidates, prevents them from performing the asanas safely.

IV.4f. Timing of asanas.

Standing asanas will be held 30-60 seconds per side. Sirsasana and Sarvangasana will be held up to five minutes each, variations in Sarvangasana 30 to 60 seconds each. Candidates at Intermediate Junior II and above levels may be asked to hold the inversions longer. Candidates may be asked to repeat asanas. Candidates should stay in the asanas the length of time allotted if possible. If not possible to remain in the asana for the duration, the asana should be repeated as appropriate. Candidates should continue to improve the asana during the time they are in it. They should show both steadiness and understanding of the direction of improvement. The breath should be steady and effective.

IV.4g. Appropriate dress.

Candidates should wear modest, clean clothing that is not distracting. Clothing that is too loose gets in the way, requires adjustment, is distracting, or does not allow movements and actions to be seen. Clothing should allow all parts of the body to move with the minimum of adjustment. Black shirts make the observation of pranayama difficult and should be avoided.

IV.4h. In case of menstruation or injury.

In the case of recent injury the candidate should be able to demonstrate a clear understanding of how to work with the injury in the requested asana. Women who are menstruating should quickly demonstrate and then come out of asanas that are contraindicated. If time permits they should then demonstrate appropriate alternative asanas. Candidates will have an opportunity before the Demonstrated Practice to inform the assessors of any special conditions or limitations. See also section I.6c.

IV.4i. What assessors are looking for.

Candidates should concentrate on their inward experience of the asana so that steadiness of mind and body become evident. They should guard against being influenced by the expressions or movements of the assessors. Confidence and familiarity with practice and the meaning of practice should be demonstrated as well as knowledge of names and techniques of asanas. Accurate alignment and attention to all parts of the body and the way they relate to each other is often more important than going to the full asana (except where the classic asana is required on the syllabus). On the other hand, completion or expanding the range of what is practiced is necessary for growth. Candidates should show an understanding of going into and coming out of asanas and should recognize that these phases, as well as the time in the asana, have their own effects.

IV.5. HOW TO PREPARE FOR THE DEMONSTRATED PRACTICE**IV.5a. Instructions.**

Practice each asana the way it is presented in *Light on Yoga*, *Yoga, a Gem for Women*, and *Yoga in Action: Preliminary Course* or in the way it is commonly practiced or done in classes.

IV.5b. Timing.

Build up your practice of the asanas on your syllabus and previous syllabi to the length of time plus half again the time recommended in *Light on Yoga*. Practicing the asanas in this way builds endurance. Divide the syllabus into parts and concentrate on practicing small sections of it.

IV.5c. Linking.

Develop an understanding of how asanas on the syllabus are linked through fundamental points. With these links in mind, practice sequencing the asanas in your syllabus for your own practice. As the time of the assessment gets closer, give yourself a mock-assessment Demonstrated Practice that includes all the asanas on the syllabus.

IV.5d. Asana names.

Remember that in the assessment the names of the asanas will be given in Sanskrit. You must also know the English translation and the meaning of the names.

IV.6. TEACHING SKILLS ASSESSMENT

IV.6a. Format for the class.

Preliminary Evaluation and Introductory and Intermediate Junior I candidates will teach an assigned sequence to a group of students. The asanas to be taught will be assigned Friday evening. Preliminary Evaluation and Introductory and Intermediate Junior I candidates will be expected to teach all the asanas they are assigned, in the order given, within that 40-minute period. Intermediate Junior II and above candidates will be given 50 minutes. **Intermediate Junior II and III candidates will be given a list of asanas in alphabetical order and asked to sequence and teach them in an appropriate order.** (New in 2012.) It will be up to the individual candidate to decide how much time to spend on each asana. See Appendix 3 for a list of the criteria to be used in assessing teaching skills.

IV.6b. Guest students.

A Teaching Skills Assessment class may contain students at different levels of proficiency, especially in Preliminary Evaluation and Introductory assessments. Candidates at all levels should know how to teach both the less experienced and the more experienced students so that each student has an opportunity to benefit from the class.

Candidates for assessment at levels Intermediate Junior I and below can expect that the students in their assessment classes will not have particular problems that need to be addressed. Candidates at levels Intermediate Junior II and above can expect that their assessment classes may have students who are menstruating or who have common problems.

IV.6c. Asana names.

Candidates are expected to be able to pronounce the Sanskrit name of the asanas and know the English translations and meanings.

IV.6d. Demonstrations.

Candidates are expected to demonstrate the asanas they teach. The initial demonstration should show the shape of the asana as it will be completed in the given class. If the asana is to be taught in stages, students should be shown each phase before they are asked to do it. The demonstrations should be clear and concise. The candidate should have the students look at something that he or she is doing in the asana and then have them work on it.

IV.6e. Linking.

An Introductory level teacher should be able to link actions in an asana as well as build on instructions taught in previous asanas.

IV.6f. Acceptable ways of teaching asanas.

Assessors recognize that there are a variety of acceptable ways of teaching any given asana. Candidates will be judged on their ability to use an effective means of teaching the asana for the class of students in front of them. The important thing is that the students be brought into proper alignment in the asana. Candidates should also challenge those students who are capable of doing more to do it, even if the candidate him-or-herself is not capable of doing it.

Candidates teaching asanas from the syllabus of their current assessment level should teach as if it is the first time the students are doing the asana. Asana from previous syllabi should be taught as if the students have been doing the asanas for some time. Thus if a candidate for the Intermediate Junior I certification is given Sirsasana to teach, he or she is expected to teach refinements such as “Lift from the inner knee to the inner ankle and the inner ankle to the inner heel,” instead of just saying, “Stretch the leg.”

Candidates at the Intermediate Junior level are expected to teach with greater refinement and subtlety than candidates at previous levels. They will be assessed on their ability to adjust their teaching to the requirements of the students and to show a commanding presence. They should be able to explain points of teaching and answer questions from students.

IV.6g. Corrections.

Candidates should correct students while they are in the asana. If there is only one student who needs correction on the base of the asana, that student should be corrected while the candidate continues to give additional information to the other students in the class who can do the asana.

IV.7. HOW TO PREPARE FOR THE ASSESSMENT OF TEACHING SKILLS

- Practice teaching using Mr. Iyengar’s teaching format, given in section III.A.4. ⁴
- Practice teaching asanas in stages: for example, the first stage of Utthita Trikonasana might be with the upper arm not raised, so that students concentrate first on the action of the legs.
- Divide the syllabus into smaller sections. Practice teaching your own students these sections in the time that will be allotted for you to teach. Use a timer. Assessment classes are a bit unnatural. Assessors know this and are aware that you may be nervous. Nevertheless, you should be aware that you do not have an entire average-length class to develop your points. Be sure you are prepared to teach a few asanas clearly and precisely within the time limitation. Remember that assessors cannot read your mind. You must be able to complete your thoughts and make your points clearly.
- Review, understand, and practice the principles of demonstration, instruction, observation, and correction given below, as well as those in section III.A.4.

IV.7a. Principles of Demonstration.

1. Name the asana.
2. If you are having the students use props, have the students get the props and set them up before you do your demonstration.
3. Stand so you are clearly visible. Reposition yourself so that students are able to observe you in each different asana. For example, you might place yourself differently for a demonstration of Virabhadrasana I than for a demonstration of Utthita Trikonasana.
4. Make certain every student comes to watch.

4

⁴ Candidates at levels Intermediate Jr. I and above, see the end of section III. A4 on possible modifications to this format.

5. Select correct viewing angles.
6. Insist on attention and make eye contact. Then ensure that students look at what you demonstrate rather than at your face.
7. Demonstrate the asana so that the students get a clear image of the asana.
8. Demonstrate the asana as you are going to teach it. If you will ask students to use a prop, demonstrate with a prop.
9. Give two or three points per demonstration. Do not rush. At the same time, keep demonstrations short and to the point.
10. Present the asana with dynamic, observable actions.
11. There should be uniformity between the teacher's words and the teacher's body. Use the same phrases in demonstration as you intend to use in instruction.
12. Draw attention to specific actions that improve the asana.
13. Let the students try the points to your satisfaction.
14. Re-demonstrate as necessary.
15. Do not demonstrate mistakes until after you have observed them in the students.

IV.7b. Principles of Instruction.

1. Keep the instructions simple. Use short clear sentences.
2. As much as possible, re-use the same phrases and points you used in your demonstration. Do not hesitate to allow time (silence) in order to see that the students have attempted to do what you asked.
3. Modulate your voice to emphasize the important points. Then repeat the same instruction with a different voice, perhaps with different words.
4. Instruct the students systematically:
 - a. Begin with the basics.
 - b. Begin instructions at the foundation of the asana, and teach the student to move from the foundation.
 - c. Teach the students to coordinate the actions of the body with the actions of the breath.
 - d. Move from the gross to the subtle.
 - e. Return to the key instructions, again and again. Repetition takes the student deeper and deeper.
5. "Link" your instructions systematically. State what is not to be disturbed or moved, give breathing instruction, and then say what is to be done or moved.
6. First link to connect the parts to the whole. Then link to connect one asana to another. Finally, link to join mind and body.
7. Develop the feeling of the asana: *Sthira sukham asanam* (Sutra II.46). Sthira means stability; sukham means ease. Every asana should have some degree of ease and stability. At the same time as developing peace and poise, the teacher should cultivate will, focus, and effort in the students.
8. When instructing, observe that the majority of students have assimilated your instruction before you move on to give the next instruction. Ask your students if they understand the instruction or demonstration.
9. Learn to increase your students' concentration. Learn to keep the students' attention.
10. Know the difference between instructions and corrections. This will eliminate confusion.

IV.7c. Principles of Observation.

1. Set up the class in a manner that allows you to see as many students as possible.
2. Reposition yourself to begin teaching each asana from the most advantageous position.
3. Observe the class as a whole to assess the harmony and balance or lack thereof. (Is everyone going in the same direction?)

4. Look quickly to see if your instruction was carried out.
5. Base your instruction on what you observe, not on memorized words.
6. Observe the students' state of being (as revealed in their eyes, skin color, breathing, etc.) as well as the structure of their asana. Relate your teaching to both.
7. Look at midline (vertical) points of the body and limbs to see where the distortions are. Look also at horizontal points (shoulders, hips) for distortions.
8. Don't pace or walk aimlessly around, but do view students from all angles.

IV.7d. Principles of Correction.

1. Correct by words first.
2. Respect boundaries (physical and emotional).
3. Use a prop if necessary.
4. Know what it is you want to adjust before you touch.
5. Place yourself in the correct position so the student can benefit from the adjustment.
6. Make your touch appropriate so the desired effect is realized. Do not touch unnecessarily, as the attention of the student goes to where you touch.
7. Observe how your touch is received.
8. If what needs to be corrected is impossible to correct in the completed asana, the student may need to come partially out of the asana and go in again with correction to avoid forcing.

IV.8. CANDIDATES' SUGGESTIONS FOR PREPARING FOR THE ASSESSMENT

At the assessment, candidates are asked to fill out an evaluation form. One question asks, "What advice do you have for someone preparing for your level of assessment? The most frequent responses are listed here.

- Attend workshops and teacher-training classes.
- Practice, practice, practice!
- Work with a group of your peers to practice teaching 40-minute sequences and get mutual feedback.
- Practice the syllabus all the way through regularly to develop stamina for all asanas in the Demonstrated Practice.
- Read and reread all required texts and work on incorporating what you read into your practice and your teaching.

CHAPTER V: AFTER THE ASSESSMENT

V.1. PRELIMINARY EVALUATION OR CERTIFICATION STATUS

A candidate must pass all three portions of the assessment to receive Preliminary Evaluation status. Candidates at the Introductory level and above who pass all portions of their assessments are now certified Iyengar Yoga teachers and will receive a signed certificate from RIMYI that they have fulfilled the requirements for their respective level.

V.2. RESULTS

Scores for the assessment will be given as *Pass*, *Provisional Pass*, or *Not Passed*. The Written Exam will be scored on a numerical basis, with 70 as the passing score. A *Provisional Pass* indicates that the candidate has not passed the written exam portion of the Assessment, but has passed both the Demonstrated Practice and Teaching Skills Assessment portions of the exam. A candidate who does not pass either the demonstrated practice or the teaching skills does not pass the exam. **Only the part not passed must be retaken.** Candidates will be mailed the results and scores for their assessment. Results will also be mailed to their recommending teachers.

V.3. PROVISIONAL PASS

Candidates who receive a Provisional Pass may retake the portions of the assessment they have not passed. If the Written Exam was the only part of the assessment not passed, it may be retaken in the same assessment year. The Certification Chair should be notified and arrangements will be made to retake the exam after one month and within three months of the original assessment date. If the candidate passes on the second attempt the candidate will pass that assessment. (See section V.8.)

V.4. NOT PASSED

Candidates who do not pass the assessment are heartily encouraged to continue their training under the guidance of their mentors or certified senior teachers.

- Candidates who pass one or the other (but not both) of the Demonstrated Practice or the Teaching Skills Assessment may apply in a following assessment year to retake the part they did not pass. If the Written Exam also needs to be retaken it should be retaken along with the other segment not passed.

- Candidates who receive a Partial Pass are strongly encouraged to retake the part not passed in the following assessment year. Candidates for Preliminary Evaluation **must** retake the portion not passed within two years.

V.5. FEEDBACK FROM ASSESSORS

Any candidate who does not pass a portion of the assessment or the entire assessment will be assigned one assessor from the assessment to contact for feedback. The assessor's name and contact information will be noted on the assessment results form. Candidates who do not pass should plan to contact their assigned assessor with any questions regarding their assessment shortly after they have received their written feedback in the mail. **Candidates who pass will not receive feedback from assessors.**

V.6. NEXT STEPS FOR PRELIMINARY EVALUATION CANDIDATES

V.6a. Continued study.

Candidates who pass all three portions of the Preliminary Evaluation assessment must continue to study with their mentor teacher.

V.6b. Schedule for Introductory assessment.

Candidates who pass all three portions of the Preliminary Evaluation assessment must take the Introductory assessment within two years. In the event that a candidate cannot take the assessment within the required time, he or she must apply to the Certification Committee in writing for a one-year extension. Otherwise, the candidate's Preliminary Evaluation status will lapse at the end of two years and he or she must retake the Preliminary Evaluation assessment before progressing to certification. See also section I.8. A candidate may not apply for more than one extension.

Applications for an extension of time before taking the Introductory assessment should be filed for the attention of the Certification Committee.

V.7 Appeal Process (See appendix 7)

MIJSZ is proud of and has a tremendous trust in the Assessing Teams who volunteer without pay to make our assessment process work. Guruji has advised that should a candidate not pass an assessment, they do their best to accept the assessment decision with maturity and to try again later.

However should a candidate who does not pass an assessment believe that the failure to pass was unjust, he or she may appeal as follows:

- The candidate must submit a written appeal within 30 days of the assessment in question, stating in his or her own words why the decision should be reversed.
- The appeal should be sent to the Appeals Committee Coordinator, who will acknowledge receipt of the written appeal and begin the appeal process. See Appendix 7 for the appeal process details.

V.8. RETAKING THE ASSESSMENT**V.8a. The Written Exam.**

A candidate who fails only the Written Exam may apply, in writing to the Certification Chair, *no sooner than one month after the assessment and no later than three months*, to retake the Written Exam. Be sure to include your MIJSZ identification number and the date and city of the assessment that was not passed. Applications to retake the Written Exam should be filed first for the attention of the Certification Committee.

V.8b. The Demonstrated Practice and Teaching Skills Assessment.

To retake either the Demonstrated Practice or the Teaching Skills Assessment, or one of these in conjunction with the Written Exam, the candidate applies for assessment in a subsequent year and fills out the appropriate boxes on the application form. Only one recommendation is needed. If the candidate is applying at the Preliminary Evaluation or Introductory level, the recommendation should come from the candidate's mentoring teacher.

V.9. SUGGESTIONS OR COMPLAINTS

The assessors and the MIJSZ Certification Committee welcome suggestions and comments. An Assessment feedback form is provided to each candidate at the time of assessment and is carefully

reviewed. If an issue remains unresolved, complaints should be addressed to the MIJSZ Certification Committee, as stated in the MIJSZ bylaws.

APPENDIX 1: BOOKS BY THE IYENGARS

By B.K.S. Iyengar:

Light on Yoga, Schocken, 1966
Light on Pranayama, Schocken, 1981
Yogapushpanjali (collected articles, 1975-1988), Light on Yoga Research Trust
The Tree of Yoga, Shambhala, 1989
Light on the Yoga Sutras of Patanjali, Aquarian, 1993
Light on Astanga Yoga, YOG, 1999
Astadala Yogamala, vol. 1, 2000; vol. 2, 2001; vol. 3, 2002; vol. 4, 2004; vol.5, 2005;
 vol.6, 2006; vol.7, 2008; vol. 8, 2008
Yoga, the Path to Holistic Health, Dorling Kindersley, 2001
Light on Life: The Yoga Journey to Wholeness, Inner Peace, and Ultimate Freedom, with
 John J. Evans, Douglas Abrams, Rodale Books, 2005

About B.K.S. Iyengar:

Iyengar, His Life and Works (articles, interviews, essays), Timeless Books, 1987
70 Glorious Years of Yogacharya B.K.S. Iyengar (symposium proceedings), YOG
Yogadhara (commemorative volume of the 80th birthday of B.K.S. Iyengar), YOG
Yoga Rahasya, vols. A & B (compilation of *Yoga Rahasya Journal* articles), YOG

By Geeta S. Iyengar:

Yoga, a Gem for Women, Timeless Books, 1990
Yoga in Action: Preliminary Course, YOG, 2000

By B.K.S. Iyengar and Geeta S. Iyengar:

Basic Guidelines for Teachers of Yoga (Based on the Teachers Training for the Preliminary Course taught at the RIMYI). YOG, Mumbai, 2002. Available only to certified teachers of Iyengar Yoga and candidates for assessment. Candidates will be given an opportunity to purchase *Basic Guidelines* by indicating at the time of purchase they are going for assessment that year. If they are in a training program they can ask their mentoring teacher to order it for them.

By Prashant Iyengar:

Alpha & Omega of Trikonasana. YOG, Mumbai, 2004.
Class After Class. YOG, Mumbai
Tuesdays with Prashant, YOG, Mumbai

Some of these books are available in bookstores or from on-line booksellers. Others may be available through regional IYNAUS associations (See Appendix 12). The official B.K.S. Iyengar website (www.bksiyengar.com) has more information about the books themselves.

APPENDIX 2: PHILOSOPHY READING LIST

Many teachers and students have requested a list of books on yoga and Indian philosophy. This list is far from complete, as any good library will have hundreds of books on the subject. However, the following recommendations will be good for students of all levels of practical skill. What is presented here is more than necessary to pass an assessment. B.K.S. Iyengar has often lamented that the two divisions of yoga spoken of in the *Yoga Sutras*, *svadhyaya* and *abhyasa*, study and practice, are not more evenly distributed in his students. In order to be a good yoga teacher, he insists, it is not only necessary to practice the asanas and perfect them to the best of one's ability, but to study and reflect intelligently on the scriptural basis of yoga. Geeta Iyengar replied once, when asked to recommend books, that it is most important to read the scriptures, the yoga and allied texts themselves, and investigate the different commentaries for oneself. Some of these books may be out of print, but that should not deter the interested reader from acquiring them through used book dealers or interlibrary loan services.

Thank you to Prashantji Iyengar for the following contributions to the recommended reading list:

Yoga Sutras

Yogavartikka Vijnanabhiksu (in 4 volumes) TS Rukmani, Munshiram Manoharlal Publishers Pvt Ltd 1981

Patanjali's Yoga Sutras with the commentary of Vyasa and the gloss of Vachaspati Misra, Rama Prasada 1995 Munshiram Manoharlal Publishers Pvt Ltd

The Science of Yoga, I. K. Taimni, The Theosophical Publishing House India 1961

Bhagavad Gita

Srimad Bhagavadgita Rahasya or Karma –Yoga-Sastra (in 2 Volumes) by Balgangadhar Tilak, Tilak Bros ©1935

The Hindu Philosophy of Conduct, Lectures on the Bhagavad-Gita, 3 Vols. ,M. Rangacharya, Munshiram Manoharlal Publishers Pvt Ltd 1989

The Philosophy of the Bhagavadgita : A Study Based on the Evaluation of the Commentaries of Samkara, Ramanuja and Madhva, S.M. Srinivasa Chari. New Delhi, Munshiram Manoharlal Publishers Pvt Ltd, 2005, ISBN 81-215-1101-1

Hatha Yoga Pradipika

The Hatha Yoga Pradipika of Swatmarama with the commentary Jyotsna of Brahmananda and English translation, 1972 Adyar Library and Research Centre, The Theosophical Society

Gorak Samhita various editions

Gheranda Samhita various editions

Upanishads

A Constructive Survey Of Upanishadic Philosophy: Being An Introduction To The Thought Of The Upanishads, by [R.D. Ranade](#), Hardcover (Edition: 1986), Bharatiya Vidya Bhavan

Miscellaneous

Ramayana/ Mahabharata/Bhagavad in one volume Kamal Chakravati

Many thanks to Professor Frederick M. Smith, who kindly compiled the following list:

Yoga Sutras

The number of English translations of the *Yoga Sutras* is probably well over one hundred. Almost any translation will do for a casual reader, but anyone with a serious interest is advised to compare at least three translations. The differences are often astonishing. This is due to both the difficulty of the language and the differences in interpretive viewpoints, both of which tend to draw translators into manufacturing their own, usually highly idiosyncratic, technical language.

Light on Yoga Sutras of Patanjali. B.K.S. Iyengar. London: Aquarian/Thorson's, 1993.

Iyengar's insights and comments on most of the sutras, are based on more than fifty years of practice. This is less a translation of the sutras than it is an explanation along with lengthy discussions on each sutra. The Sanskrit text is accompanied by translations of each word. Iyengar also supplies a long introduction.

The Yoga Sutras of Patanjali, Volume 1. Usharbudh Arya. Honesdale, PA: Himalayan Institute, 1986; *Volume 2*, Himalayan Institute, 2000.

This volume provides a deeper understanding of the *sutras* according to the Sanskrit commentaries. So far, Arya has published two volumes, on the *Samadhi* and *Sadhana padas* of the text, which means the first two of the four chapters of the *YS*. This is one of the most important books for understanding the way that the yoga traditions thought about the *YS*.

Yoga Philosophy of Patanjali. Swami Hariharananda Aranya. Albany: State University of New York Press, 1983.

A translation of the *Yoga Sutras* and its principal Sanskrit commentary, by Vyasa, along with supplementary discussions by Aranya.

Yoga: Discipline of Freedom, The Yoga Sutra Attributed to Patanjali: Barbara Stoler Miller, University of California Press, 1995.

A newer translation with a good introduction and a very readable text.

Yogasutrabhasyavivarana of Sankara: Vivarana text with English and critical notes along with text and English translation of Patanjali's Yogasutras and Vyasabhasya: [T. S. Rukmani](#). Publisher: Munshiram Manoharlal, 2001.

In this two-volume work of critical translation, the *Yogasutrabhasyavivarana* of Sankara, the *Yogasutras* of Patanjali, and the *Bhasya* of Vyasa, have been brought together for the first time. Sankara was one of the most influential Indian thinkers ever, and the chief proponent of the school of non-dualist thought called *advaita vedanta*. Sankara wrote commentaries on many of the most important religious texts of India, including the *Bhagavadgita*, the *Brahmasutras*, and many of the *Upanishads*. This is thought to be his first major Sanskrit commentary.

Important books about yoga (see also **Appendix 1**)

Light on Yoga. B.K.S. Iyengar. New York: Schocken Books, 1977.

The definitive book on asanas or hatha yoga, includes step-by-step instructions, hundreds of photographs of asanas, and a large number of suggested sequences.

Light on Pranayama. B.K.S. Iyengar. London: George Allan & Unwin, 1981.

This occupies the same position among books on pranayama that *Light on Yoga* does on the practice of asanas. It is introduced and organized along similar lines.

Yoga, a Gem for Women. Geeta S. Iyengar. Timeless Book, 1990.

Theory and practice of yoga in general and as it applies to the female body in particular. Detailed analysis of asanas and pranayamas, fully illustrated with photographs.

Hatha Yoga. Theos Bernard. New York: Samuel Weiser, 1968.

This book is a report of the author's study of yoga in India during the 1930's and contains translations of several important Sanskrit texts on hatha yoga, including the *Hathayogapradipika* and the *Gheranda Samhita*.

Yoga and the Hindu Tradition. Jean Varenne. Delhi: Motilal Banarsidass, 1989. (English translation of *Le yoga et la tradition hindoue*. Paris: Loisirs, 1973.)

Describes the philosophical and textual background of classical Indian yoga, along with many of its allied doctrines and forms, including Tantrism and Kundalini.

Yoga: Immortality and Freedom. Mircea Eliade. Princeton: Princeton University Press, 1969.

A study of different philosophies, practices, and sectarian forms of yoga that remains the starting point for all students of yoga.

Yoga: The Technology of Ecstasy. Georg Feuerstein. Los Angeles: Jeremy P. Tarcher, 1989.

An updated and user-friendly guide to the literature and practice of yoga, not just in its Hindu form, but also according to Buddhism and Jainism, with sections on Tantrism and alchemy.

The Alchemical Body. Siddha Traditions in Medieval India. By David Gordon White.

Chicago and London: The University of Chicago Press, 1996.

This lucid, enjoyable, detailed, and thorough account of siddha traditions in India is highly recommended. Among the topics covered are the historical and ideological relationships between ayurveda, tantra, yoga, and alchemy; a decipherment of Tantric and Nath traditions; and alchemical literature, including religious and philosophical, medical, yoga, and more explicit alchemical texts.

A History of Modern Yoga: Patanjali and Western Esotericism. By Elizabeth De Michelis. Continuum, 2005.

Silence Unheard: Deathly Otherness in Paatañjala Yoga. By Yohanon Grinshpon. State University of New York Press, 2002.

The Integrity of the Yoga Darsana: A Reconsideration of the Classical Yoga. By Ian Whicher. State University of New York Press, 1999.

Hatha Yoga Pradipika

Hatha Yoga Pradipika. Yoga Swami Svātāmarama, with commentary by Hans-Ulrich Rieker. Translated by Elsy Becherer. Introduction by B.K.S. Iyengar. London: Aquarian/Thorsons, 1992. The *Hatha Yoga Pradipika*, by the sixteenth-century master Svātāmarama, is the classic work on hatha yoga.

Upanishads

The Upanishads. Translation by Patrick Olivelle. New York, Oxford: Oxford University Press, 1996.

This pocket book has only the translations and a brief introduction. This has become the standard translation, superseding the translations of R. E. Hume's *The Thirteen Principal Upanishads*, and S. Radhakrishnan's *Principal Upanishads*.

The Early Upanishads. Annotated Text and Translation. By Patrick Olivelle. New York, Oxford: Oxford University Press, 1998.

In addition to the translations, which are slightly revised from the earlier book, Olivelle has included a lengthy introduction, full Sanskrit texts in Devanagari script on left hand pages with translations on right hand pages, extensive philological and exegetical notes at the end, a valuable and lengthy bibliography of scholarly work on the Upanishads, and an extensive index of names and subjects.

The Upanishads. Translation and introduction by Valerie J. Roebuck. New Delhi: Penguin, 2000.

This is an excellent and readable translation, perhaps a more acute spiritual read of the Upanishads than Olivelle's translation. The scholarly apparatus, including introduction, notes, bibliography, and index, is not as sumptuous as Olivelle's. For the casual reader, I would recommend this one.

Yoga Upanishads. Translation by Srinivasa Ayyangar. Adyar: Theosophical Society.

These late Upanishads (perhaps 800-1200 A.D.) contain considerable information on the practice of yoga during that period. The most important of them for the practice of *asanas* are the *Trisikhabrahmana Up*, the *Sandilyaa Up*, the *Varaha Up*, and the *Srijabaldarsana Up*.

Bhagavad-Gita

Suggested translations (from among more than 300 to date in English):

The Bhagavad Gita. By Franklin Edgerton. Cambridge, MA: Harvard University Press, 1972.

Edgerton, perhaps the greatest American Sanskrit scholar of the 20th century, presents a learned translation and a long and lucid essay on the philosophy and religion of the *Gita*.

The Bhagavadgita in the Mahabharata. By J. A. B. van Buitenen. Chicago: University of Chicago Press, 1976.

Van Buitenen translates the *Gita* along with some of the material in the *Mahabharata* that precedes and follows it. This is the only book that contextualizes

the *Gita*. Most translations treat it as either an isolated piece of philosophy or a universal piece of religion.

The Bhagavadgita. By Winthrop Sargent. Albany: State University of New York Press, 1994.

This handy edition has a word-by-word translation, and the translation reads well.

Of the more than one thousand books written *about* the *Gita* in English, the following two might be a good place to begin:

A Comparative Study of the Commentaries on the Bhagavadgita. T. G. Mainkar. Delhi: Motilal Banarsidass, 1969.

The Universal Gita: Western Images of the Bhagavad Gita, A Bicentenary Survey. By Eric J. Sharpe. La Salle, IL: Open Court, 1985.

Other reference books

Mahabharata. Volumes 1 - 3. Translated by J. A. B. van Buitenen. Chicago: University of Chicago Press, 1971-1975. Mahabharata, Volume 7.

Translated and edited, with introduction, by James Fitzgerald (University of Chicago Press, 2004). This authoritative translation is of books 1 - 5 and 11-12 of the *MBh*. The remaining books are currently being translated.

Ramayana of Valmiki. Volumes 1-5. Translated by Robert Goldman, Sheldon Pollock, et al. Princeton: Princeton University Press, 1984-1996.

This is the most authoritative translation of the *Ramayana*. The remaining volumes, of the final two books of the epic, are under production.

Srimad Bhagavata Mahapurana. English translation by C. L. Goswami. Gorakhpur: Gita Press, 1971. (Many reprints.) This is still the most readable among about a dozen translations of this most influential of all devotional texts of India. It is easily available in India.

Indian Philosophy

History of Indian Philosophy (Vols. 1-5). By S. N. Dasgupta. Delhi: Motilal Banarsidass.

This was first published in the 1920's, but remains the most expansive and detailed account of Indian philosophy. It should be treated as a reference book.

Encyclopedia of Indian Philosophies. General Editor, Karl Potter. Princeton: Princeton University Press, and Delhi: Motilal Banarsidass.

This ambitious project, of which 9 volumes have so far appeared, will eventually surpass Dasgupta. The first volume is actually two large books consisting only of a bibliography of *everything* written about Indian philosophy up to 1992. There are more than 10,000 entries.

For understanding yoga, the following volume is important:

Samkhya: A Dualist Tradition in Indian Philosophy. Edited by Gerald James Larson and Ram Shankar Bhattacharya. EIP, Vol. IV, 1987.

The volume on Yoga is due out very soon, also edited by Gerald James Larson and Ram Shankar Bhattacharya. This will contain detailed summaries and translations of every important Yoga text in Sanskrit, and many minor ones.

Outlines of Indian Philosophy. By M. Hiriyanna. Delhi: Motilal Banarsidass.

This was first published in 1959, but remains the most reliable and readable single volume account of Indian philosophy.

Indian Philosophy, Vols. 1-2. By S. Radhakrishnan. Oxford: Oxford University Press.

This literate but somewhat outdated book retains its importance because of the importance of the author, both as a statesman (he was the first President of independent India in 1947) and as a philosopher. For many years he occupied the Spalding Chair in Religion at Oxford University, and his interpretations of Vedanta philosophy set the tone for much of twentieth century Indian philosophy.

A Sourcebook in Indian Philosophy. By S. Radhakrishnan and Charles A. Moore. Princeton: Princeton University Press, 1957 (reprinted often).

This volume contains translations of the *Gita*, *Yogasutras*, excerpts from the primary texts of the “six systems” (*darsanas*) of Indian philosophy, and good essays on the texts by the anthologists.

Also Recommended:

The Yoga Sutras of Patanjali. By Edwin F. Bryant. Published in 2009. Northpoint Press. Foreword by B.K.S. Iyengar.

The Bhagavad Gita. By Winthrop Sargeant. State University of NY Press. Foreword by Christopher Chapple.

APPENDIX 3: CRITERIA USED IN ASSESSING TEACHING SKILLS

The following is a list of the criteria used by assessors when observing a candidate's teaching. These nine categories are not discrete; there is, by necessity, some overlap between them.

These criteria apply to all levels with the exceptions that asterisked (*) points do not apply at the Preliminary Evaluation level; and category IX does not apply to either the Preliminary Evaluation or Introductory levels.

I. Demonstration effectiveness

1. Uses the Sanskrit names of the asanas
2. Shows correct alignment
3. Demonstrates observable actions
4. Positions self for optimum viewing angle
5. Is dynamic
6. Uses salient points
7. Demonstrates for appropriate length of time

II. Clarity of instruction

1. Instructions are clear
2. Start from the base
3. Gives main points
4. *Gives primary actions
5. *Gives links to integrate points. Begins to link from within an asana and/or from asana to asana
6. *Instructions are systematic

III. Observation and correction of students

1. Watches students
2. Teaches and corrects from observations
3. Corrects basics first
4. Corrects from the foundations/base
5. Follows through
6. Observes to see that the student follows through on instructions given
7. Re-observes/re-corrects if necessary. Re-teaches when necessary (doesn't go on until majority have followed the instructions)
8. Makes verbal corrections properly. Knows how to make verbal corrections
9. Able to help those in need either verbally or with props. (This does not mean therapeutically)
10. *Correct manual adjustments are allowable but not expected
11. *Makes appropriate manual corrections

IV. Accuracy and knowledge of asana

1. Demonstrates correct instruction/conception of what asana is
2. Gives information on what to do and how to do it
3. Teaches how to enter and exit the asana

V. Teaching presence & class control

1. Room/student set up
2. Voice (control/pitch/volume)
3. Is calm
4. Is firm
5. Has an engaging manner
6. Commands attention
7. Is tactful
8. Is encouraging
9. Accomplishes a unified entry/exit
10. Is patient

VI. Pacing

1. Of instructions and corrections during asana
2. Of the sequence of asanas

VII. Stability and Maturity

1. Is compassionate
2. Does not show frustration
3. Can discriminate readiness for new instruction
4. *Can unify class
5. *Challenges students
6. *Shows increasing refinement in giving instructions

VIII. Appearance and manners

1. Is modest
2. Is clean
3. Is neat
4. Is dressed appropriately for a yoga teacher
5. Is polite

Intermediate Jr. I and above need these additional skills:

IX. Ability to teach refinements beyond the basics

1. Is able to assist the students in inversions and backbends.
2. Skills should be more developed based on their own practice as well as their teaching.
3. Action and reflections (tapas/svadyaya):
 - a. the teacher should describe how to do an action and observe if the students have actually done the action described.
 - b. the teacher should be mature enough to not go on introducing new actions without the students having learned the original actions.

X. Integration

1. Shows understanding of teaching an asana by being able to describe where an action originates and what it affects in other parts of the body.
2. Linking systematically within the asana and from asana to asana, linking the parts to the whole and then one asana to another.
3. States what is not to be disturbed or moved and then says what is to be done and moved.
4. Begins to link mind and body, stating the effects on both of the directions given and coordinates the actions of the body with the breath.

Intermediate Jr. II and above need these additional skills:

1. Ability to sequence asanas intelligently.
2. Ability to sequence important actions in asana.
3. Ability to include yogic or Samkhya philosophic principles in teaching.
4. Ability to help students progressively work on the asanas.
5. Organizational skills (keeping the class organized and progressing while helping or instructing menstruating women or those who need special attention).
6. Refinement in understanding and ability to communicate that understanding.
7. Knowledge of safety precautions and ability to help those with problems.
8. Advanced observation and correction skills.

Intermediate Senior I need these additional skills:**Demonstrated Practice:**

1. Candidates must demonstrate all of the asanas on their syllabus.
 - a. In cases where they are not able to complete the asanas they must present a clear and reasonable way that indicates how they are working on whatever asana they are not able to complete.
 - b. If the candidate has therapeutic reasons that they are not able to complete an asana they must demonstrate a form of therapeutic action that they are using to get the movement or the idea of the asana. Skipping the asana is not an option without written approval from the Certification Committee.
2. Candidate must demonstrate that they have addressed through sadhana, the body's innate challenges in performing the asanas beyond what can be obtained through physical fitness, flexibility or agility.
3. Asanas must show vitality and maturity.
4. Candidates must know how to build resistance in the case of excessive flexibility and know how to work on flexibility where there is excessive resistance in their bodies.
5. The asanas should be shown with a quiet disposition indicating lucidity in the body and mind.
6. The candidates must know and understand the pranayamas at their level.

Teaching Skills:

1. In addition to the criteria for the Junior Intermediate levels a candidate for the Sr. Intermediate level I has to demonstrate a far more mature level of teaching and a deep understanding of basic asanas and their importance to asanas at this level.
2. Quality of teaching must be penetrating. Teacher must perceive the students obstacles and help them to overcome them.
3. Candidates are expected to accurately pronounce the Sanskrit names of the asanas.
4. Maturity:
 - a. Candidates need to show that they are able to handle complex situations that arise in teaching. They should be able to multi-task without losing the thread of their teaching.
 - b. The candidate should be unflappable even if difficult situations arise.
5. The candidate should know how to recognize when to change the direction of their teaching given the students in front of them. i.e. if they are working towards an advanced asana but students are not absorbing the basic points, the teacher should immediately re-think their instructions, correct the basics and then move towards their more advanced asanas modifying when necessary.
6. Candidates should be able to create uniformity in the class demonstrating that they are able to bring the less able students to the level that they need to do the more advanced asanas. Uniformity means that all the students in the class exhibit an understanding of the

concepts that the teacher is presenting, even though some may be better at the final asana than others.

7. Candidates should be knowledgeable, responsible, capable, compassionate and caring. These qualities should come through in the candidate's words, gestures, attitude and enthusiasm for the subject.

8. Philosophy: Candidates are required to know how to integrate philosophy into their teaching so that it enhances a student's understanding in their practice of asana. (The candidate does not have to quote passages in Sanskrit to do an effective job.)

9. Therapeutics:

a. Candidates will be asked to show their knowledge of therapeutics as part of their written exam as well as in the classroom. In their own classes, candidates should be working with people who have hip, knee, back, shoulder and other general problems so that if they have a student with one or more of these conditions they are able to work with them during the assessment.

b. Candidates should be able to recognize when a student's problem(s) would necessitate their being put into a special therapeutic class but still give them some help or modifications if they are in the assessment class.

10. Observation and Correction Skills:

a. All candidates are expected to have sharp observation and correction skills and to react quickly to what they see.

b. Hands on corrections should be quick and effective in improving the student's asana. If the correction isn't effective the candidate has to recognize the ineffectiveness of the correction and do something else to correct the student.

c. Demonstrating using a student should be part of the candidate's teaching and correction skills.

d. Proper use of props that are available at the venue should be part of the teaching when necessary.

11. Sequencing and pacing:

a. Candidates need to show a good understanding of how to build a class sequence around asanas on their syllabus. At this level candidates may be asked to write a class sequence emphasizing certain asanas in a given amount of time.

b. In the teaching part of the exam all of the required asanas must be taught.

Written Exams

1. Each candidate will receive a written exam that is to be completed at home before the assessment. The completed exam must be returned to the assessors by the stated due date and time.
2. All directions must be followed for the written exam.
3. All Sanskrit names of asanas must be spelled correctly.
4. Candidates are required to proof read their papers.

APPENDIX 4: ETHICAL GUIDELINES FOR TEACHERS

The Board of Directors of the B.K.S. Iyengar Yoga National Association of Hungary (MIJSZ) has provided these ethical guidelines for all Iyengar yoga teachers. All teachers who are members of MIJSZ must read and be familiar with the guidelines, which are applicable to all yoga teachers who are members of MIJSZ. The guidelines correspond to the yamas and niyamas of the *Yoga Sutras* of Patanjali, which are rules of conduct for all students of yoga. The yamas and niyamas and their English translation are included in parentheses where appropriate.

The promulgation of these guidelines is intended to assist teachers, and does not create any liability on the part of MIJSZ.

1. Professional Ethics of Iyengar Yoga Teachers

- 1.1. Iyengar Yoga teachers dedicate themselves to studying, teaching, disseminating, and promoting the art, science and philosophy of yoga according to the teachings and philosophy of B.K.S. Iyengar, and to maintaining high standards of professional competence and integrity. (*Tapas*, ardor)
- 1.2. Iyengar Yoga teachers study and stay current with the teaching and practice of yoga as taught by B.K.S. Iyengar and the Iyengar family. This can be done directly by study with Mr. Iyengar and the Iyengar family or indirectly by participation in IYNAUS activities and study with certified Iyengar Yoga teachers of at least one higher level of certification. (*Svadhyaya*, study of the self)
- 1.3. Iyengar Yoga teachers accurately represent their education, training, and experience. (*Satya*, truthfulness)
- 1.4. While teaching, Iyengar Yoga teachers do not mix the techniques of Iyengar Yoga with any other systems of yoga, or with any other discipline. (*Aparigraha*, non-coveting)
- 1.5. Iyengar Yoga teachers are not publicly critical of other Iyengar Yoga teachers' character or of other systems of yoga. (*Ahimsa*, non-violence)
- 1.6. Iyengar Yoga teachers do not use any "figure and temple" service mark registered with the United States Patent and Trademark Office in the name of B.K.S. Iyengar unless they have been approved to do so by, and have paid the required fee to, the service mark committee of MIJSZ. (*Asteya*, non-stealing)

2. Responsibility to Students and Community

Iyengar Yoga teachers:

- 2.1. Are truthful. (*Satya*, truthfulness)
- 2.2. Welcome all students regardless of race, gender, religion, national origin, sexual preference, or physical disability (skill level of teacher permitting). (*Ahimsa*, non-violence)
- 2.3. Neither speak nor act abusively toward others. (*Ahimsa*, non-violence)
- 2.4. Do not sexually harass students. (*Ahimsa*, non-violence, and *Bramacharya*, continence)
- 2.5. Avoid intimate relationships with their students. (*Ahimsa*, non-violence, and *Aparigraha*, non-coveting)
- 2.6. Recognize when the student-teacher relationship has been compromised by the existence of an intimate relationship and assist the student in finding another Iyengar Yoga teacher if possible. (*Aparigraha*, non-coveting)

3. Personal Responsibility

Iyengar Yoga teachers:

- 3.1. Maintain a clean and well-groomed appearance. (*Sauca*, purity)
- 3.2. Dress in a modest manner while teaching yoga. (*Sauca*, purity, and *Bramacharya*, continence)
- 3.3. Avoid abuse of drugs and alcohol. (*Sauca*, purity)
- 3.4. Avoid use of foul language. (*Sauca*, purity)

4. Applicability of MIJSZ Guidelines

- 4.1. These guidelines are not exhaustive. Their failure to address any particular conduct does not mean that the conduct is necessarily ethical or unethical. Teachers are expected to adhere to and honor classical and legal codes of conduct, including the yogic discipline of *yama* and *niyama*.
- 4.2. Lack of familiarity with, or misinterpretation of, these ethical guidelines does not justify unethical conduct.
- 4.3. Failure to cooperate in an ethics investigation or proceeding by the MIJSZ ethics committee is a violation of these guidelines.
- 4.4. An Iyengar Yoga teacher who is uncertain of how these ethical guidelines are to be applied in a particular situation should contact the MIJSZ ethics committee for guidance before acting.

Further Ethical Considerations

In addition to the ethical guidelines given above, certain broader considerations which are essential to maintaining the integrity and vitality of the teaching of B.K.S. Iyengar are given here to serve as a guide to teachers.

First, it is most important that all teachers of Iyengar Yoga keep in mind that what unites us as a community is an allegiance to a magnificent body of knowledge. Within this community, B.K.S. Iyengar has a special and unique status as the originator and developer of this body of knowledge. He is called “Guruji” by his students as an acknowledgement of this status, which can be his alone within this community.

Second, it is in the nature of any teaching that students are receptive to the teacher. Automatically, a certain power is invested in the teacher. Moreover, it is an appropriate role of a teacher to seek to arouse enthusiasm for the subject in the students—to draw them in, as it were. In the case of a yoga teacher, because the subject is a highly personal one, the teacher may appear to have exceptional personal powers. In this situation, teachers can very easily become proud or confused, mistaking the powers vested in them by the teaching situation and by the subject of yoga for personal powers or personal merits. Teachers need to develop a fine discrimination in this regard.

Third, teachers must always bear in mind that their role is to transmit knowledge and understanding. It is the teacher’s responsibility to refuse an inappropriate relationship with a student.

Finally, the ethical conduct of the teacher inside and outside the classroom is a model for the conduct of the students and that power must be used constructively. In addition, the conduct of any teacher of Iyengar Yoga, insofar as he or she is known as an Iyengar Yoga teacher, reflects on the whole community of Iyengar yoga teachers, on the discipline in which we practice, and on B.K.S. Iyengar, Geeta Iyengar, and Prashant Iyengar themselves. Becoming a teacher of Iyengar Yoga thus involves a broad ethical responsibility. All of us have personal weaknesses. Hence, each national and regional association of teachers of Iyengar

Yoga, as well as the Ramamani Iyengar Memorial Yoga Institute, has an ethics committee to uphold the standards of conduct set forth above.

Suspension

An MIJSZ certified teacher who has been found to have violated the ethics agreement may be denied the right to use the Certification Mark for a given period. During this term of suspension, the teacher is expected to pay MIJSZ dues, including subscription to *Yoga Rahasya* but not including Certification Mark fees. During the period of suspension of Certification Mark privileges, the teacher may not use the name of B.K.S. Iyengar in support of his or her teaching qualifications.

APPENDIX 5: TEACHER TRAINING GUIDELINES FOR IYENGAR YOGA TEACHERS

Teacher trainers must:

1. Teach yoga according to the methods set forth by B.K.S. Iyengar and not mix contradictory or incompatible elements from other disciplines in their teaching.
2. Clearly distinguish Iyengar work from any related/associated/compatible disciplines they may draw upon, such as anatomy, physiology, and philosophy.
3. Acknowledge the governing influence of B.K.S. Iyengar on their own yoga practice and teaching.
4. Have attended classes at the Ramamani Iyengar Memorial Yoga Institute (RIMYI) at least four times.
5. Maintain a regular and consistent personal practice of asana and pranayama.
6. Be certified at the Intermediate Junior III level or above. (*Jr II teachers certified in or before 2009 – see B.K.S. Iyengar’s letter on page 8.*)
7. Continuously endeavor to broaden their education, training, and experience of Iyengar Yoga.

As part of their responsibility to trainees, Iyengar Yoga teacher trainers should:

1. Be committed to bringing teacher trainees up to the highest possible standards of Iyengar Yoga.
2. Be committed to training all candidates to be Iyengar Yoga teachers regardless of race, gender, sexual orientation, financial status, national origin, or physical disability (skill level of teacher permitting).
3. Avoid any form of sexual harassment of teacher trainees.
4. Avoid exploiting the trust and potential of teacher trainees.
5. Be committed to teaching at their certification level and not go above. They should only train teachers up to one level below their own.
6. Adhere to the ethical guidelines of the MIJSZ and should make these guidelines available to their teacher trainees.

APPENDIX 6. MIJSZ OFFICIALLY APPROVED TEACHER TRAINING PROGRAMS

Budapest
Kevin Gardiner
www.kevingardiner.net

Répássy Erika
www.iyengarjogabudapest.hu

APPENDIX 7: APPEAL PROCESS

MIJSZ is proud of and has a tremendous trust in the Assessing Teams who volunteer without pay to make our assessment process work. Guruji has advised that should a candidate not pass an assessment, they do to their best to accept the assessment decision with maturity and to try again later.

However, should a candidate who does not pass an assessment believe that the failure to pass was unjust, he or she may appeal as follows:

- The candidate must submit a written appeal within 30 days of the assessment in question, stating in his or her own words why the decision should be reversed.
- The appeal is to be sent to the Appeals Committee Coordinator, who will acknowledge receipt of the written appeal (email, phone call, etc).
- The Appeals Committee Coordinator is to notify the Appeals Committee and the Certification Committee Coordinator within one week that a complaint has been received.
- The Coordinator will contact committee members to determine if the appeal is valid and whether to proceed. If so, the appeals process will continue.
- The Coordinator will speak to the person making the appeal to hear in person the reason for appeal and take accurate notes of the conversation.
- The Appeals Committee Coordinator and committee members will each question a different assessor involved. Each will take accurate notes when questioning the assessors and make copies of the notes for the other committee members to review.
- If requested (case by case basis) assessors involved should make three copies of their notes and scoring sheets and mail these to the Appeals Committee Coordinator within five days of notification. The Appeals Committee Coordinator will send these materials along with his or her interview notes to committee members for deliberation.
- After Appeal committee members review all the notes and discuss the appeal case information (either in person, phone or email), a decision on the appeal will be made by the entire Appeals Committee, excluding any member(s) who was directly involved in the assessment.
- If any Appeals Committee member was an assessor for the candidate making the appeal, the Certification Committee Coordinator will substitute for that member during the deliberation for that candidate.
- If possible, the entire process - investigation, deliberation and resolution should be completed within one month of reception of the complaint.
- The Appeals Committee decision is final.
- It should be noted that Guruji requests that no appeals be sent to him. He stated that appeals/complaints would be returned to the Appeals Committee Coordinator or to the person sending the complaint.

APPENDIX 8: QUALIFICATIONS FOR ASSESSORS

All assessors must

1. Be currently teaching.
2. Be a member of MIJSZ and a certified Iyengar yoga teacher in good standing. (See below for certification level requirements.)
3. Have attended a month of general classes at RIMYI a minimum of four times. At least one of these trips needs to be within the past three years. (Extenuating circumstances may apply; contact Certification Chair.)
4. Be currently acting as a mentor or teacher trainer, or have apprentices.
5. Have mentored two students who have passed their Introductory assessment.
6. Be Intermediate Junior III level for two years.

All new assessors (as of 2004) must have completed the Assessor in Training program. (See Appendix 9.)

All assessors who have previously assessed only Preliminary Evaluation and Introductory assessments must serve as an Assessor in Training at one higher level assessment before assessing higher levels.

Certification level requirements

Preliminary Evaluation and Introductory

Assessors must hold an Intermediate Jr. III certification or above.

Intermediate Jr. I assessments

Assessors must hold an Intermediate Jr. III certification or above and have assessed at least two Teacher in Training assessments and two Introductory assessments. Each assessor must also have either observed at least one Intermediate Jr. I assessment as an AIT or be certified Intermediate Sr. III or above.

Intermediate Jr. II assessments

Assessors must hold an Intermediate Sr. I certification or above. Each assessor must also either have assessed at least two Teacher in Training or Introductory assessments and two Intermediate Jr. I assessments or be certified Intermediate Sr. III or above.

Intermediate Jr. III assessments

Assessors must hold an Intermediate Sr. II certification or above.

Intermediate Sr. I and II assessments

Assessors must hold an Advanced Jr. I certification or above.

APPENDIX 9: ASSESSOR IN TRAINING (AIT) PROGRAM

Who may apply to be an AIT

Any MIJSZ member in good standing, who has held an Intermediate Jr. III certification for at least two years, has attended general classes at RIMYI for a month at least once within the past three (3) years, and is currently teaching may apply to be an AIT. Since assessors must be currently acting as a mentor or teacher trainer, or have apprentices, prospective AITs must either currently meet that requirement or be prepared to do so. Teaching experience, on-going professional development, participation in MIJSZ, attendance at MIJSZ conventions, and attendance at RIMYI will be considered in accepting applications.

How to apply

Send a letter stating an interest in becoming an AIT, along with letters of recommendation from two senior teachers (one certified at Intermediate Senior III or above) to the current MIJSZ Certification Chair.

The AIT program

AITs will attend two assessments. At their first assessment, they are primarily observers, but should practice marking candidates. At their second, they practice marking candidates and may be asked to participate in discussions, at the discretion of the assessors. The marking of AITs carries no weight at the assessment, but allows them to become familiar with the marking system and to compare their marking with that of other assessors. The assessors will devote some time at the end of the assessment to evaluate the AIT.

AITs must be present at all events and deliberations of the assessment, other than when they are being evaluated at the end of the assessment.

AITs will be reimbursed for their own airfare or other travel to assessments. Expenses for accommodation and food while at an assessment will be covered by MIJSZ.

When an AIT is present at an assessment, the assessors will fill out a recommendation form and return it to the Chair of the MIJSZ Certification Committee immediately after the assessment.

Once an AIT has observed two assessments, the Certification Chair will review the recommendation forms and either write a letter of acceptance or recommend further study as an AIT or withdrawal from the program.

What a graduate AIT is qualified for

Completion of the AIT program will qualify a teacher to assess Introductory Level I and Introductory Level II assessments. Graduates will need to have met all the qualifications of an assessor, as listed on Appendix 10, before they are assigned to their first assessment.

Responsibilities of a graduate AIT

Graduate AITs will be asked to commit to assessing for at least four (4) years after completion of the AIT program.

**APPENDIX 10: MIJSZ MEMBERSHIP INFORMATION
AND FEE TABLE**

| <i>Description of Fee</i> | <i>Amount</i> |
|--|--------------------------------------|
| Annual Membership Fee (Membership year is January 1-December 31.) Teachers must pay dues directly to MIJSZ to retain membership in good standing and teacher status. | 6000 HUF |
| Subscription to <i>Yoga Rahasya</i> (directly to MIJSZ and through India) | 25 EUR (actual amount given by Pune) |
| Certification Mark Fee Required for all certified teachers to maintain membership in good standing, for the use of the Iyengar name and the image of Natarajasana with the temple background. A portion is paid to B.K.S. Iyengar, with the remainder retained by MIJSZ. | 30 USD (actual amount given by Pune) |
| Late Fee Assessed fee if dues are received after a specified date. Covers extra administrative expense of processing late membership payments. | 1000 HUF/month (payable each month) |
| Reinstatement Fee Certified teachers whose certification has lapsed for no more than three years. See section I.9c . | 5000 HUF |

APPENDIX 11: “IYENGAR YOGA” IS NOW TRADEMARKED IN THE E.U.

HERE’S WHAT THAT MEANS TO YOU:

In accordance with his lifetime contribution to the art, science and philosophy of yoga, B.K.S. Iyengar has pursued trademark protection so that yoga associated with his name reflects his work. As of September 13 2004, the name “IYENGAR” associated with “YOGA” has been registered as a trademark and is protected in the European Union.

*Office for Harmonization in the Internal Market (Trade Marks and Designs)
Avenida de Aguilera, 20 E-03080, Alicante, Spain.*

12. *Standing figure (Natarajasana) in classes 16,41,9 registration number 2608735, registered, 13th September 2004.*

13. *IYENGAR in classes 16,41,9 registration number 2708675, registered 9th September 2003.*

The Trade Mark lawyer:

Miriam Doherty
Marks and Clerk Scotland
Patent and Trade Mark Attorneys
19 Royal Exchange Square
Glasgow G1 3AE
Scotland UK

Only Certified Iyengar Yoga teachers are permitted to use “Iyengar Yoga” to describe their yoga programs. Teachers who have passed the first level of assessment may identify themselves as Teachers in Training in the Iyengar method.

Non-certified teachers may not use the term “Iyengar Yoga,” or any related terms such as “Iyengar-style” or “Iyengar-influenced,” in any form of business advertising or for any program for financial gain. They may only indicate that they have taken classes with an Iyengar Yoga teacher; in teaching they may acknowledge that a certain way of teaching comes from the Iyengar method.

The Iyengar Yoga community welcomes these teachers to participate in our Certification process. That way, they too can earn the right and responsibility to say that they teach Iyengar Yoga.

HOW CAN YOU HELP INSURE PROPER USE OF “IYENGAR YOGA”?

MIJSZ, a volunteer organization, does not have the capacity to police the use of the term “Iyengar Yoga.” This patent was obtained for the benefit of our individual teachers. If you encounter or hear about a non-certified teacher using the term “Iyengar Yoga” to promote himself or herself, we are counting on you to help rectify this situation.

However most of the misuses of “Iyengar Yoga” are best resolved locally. In many cases, a local Certified Teacher can contact the person who is misstating their qualifications and inform them about our Certification process, the amount of work required to earn the privilege of using the Iyengar name, and the name of a teacher who can help them become certified if they are interested. The teacher should be informed that it is Mr. Iyengar’s

request that only Certified Teachers use his name. If the infraction continues in spite of your diplomatic efforts to correct it, please contact the president of MIJSZ, in order for the association to make further steps.

We hope this clarifies your questions and helps you in protecting your certification and right to use the Certification Mark.

Warm Regards,

Erika Répássy

President

Magyar Iyengar Jóga Szövetség