

Acknowledgements

Iyengar Yoga New Zealand (IYNZ) would like to thank Iyengar Yoga Australia (IYA) for gifting this Teacher Certification Handbook for our use. With gratitude we acknowledge the on-going support by IYA in our Certification Process in New Zealand.

Certification is made possible thanks to the voluntary support of Assessors and Moderators, and they are acknowledged and thanked for this service. Support provided by schools and volunteer students is also essential to our assessment process, enabling candidates to be assessed by independent Assessing Committees drawn from across New Zealand. Care is taken to ensure that each candidate is assessed independently of their training teacher, and a Moderator is appointed to each committee to oversee the independence of the assessment process. Every effort is made to ensure that certification practice in New Zealand is consistent with certification practice world-wide so that the Iyengar Certification continues to retain an international currency. Consistent emphasis is given to fairness and coherence in the assessment process.

Each assessment aims to be instructive and valuable for candidates and Assessors alike, regardless of the outcome.

Function of this handbook

The following information outlines the process of teacher training, assessments and how to maintain and upgrade teaching certificates. This handbook is intended as a guide to give those who are interested in becoming Iyengar Yoga teachers an understanding of what is involved and of the commitment necessary to achieve this. Information is provided for all levels defining the procedures necessary to attain, maintain, and upgrade their certificate.

For Introductory Teacher Training application, see the enrolment form on the Association website www.iyengar-yoga.org.nz

Amendment Schedule

These are the amendments done from the Australian Handbook into a NZ version

This Handbook will be reviewed annually.

Date	Page	Regarding	Amendments
Nov 2018	Draft1	Draft completed by Moni and Anne-Marie	
Feb 2019	Draft2	Amendments from Australian 2019 edition by Moni	several
March 2019		2019 NZ Edition Completed by all Assessors	

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Iyengar Yoga New Zealand

The BKS Iyengar Yoga Association of New Zealand (IYNZ), known more simply as Iyengar Yoga New Zealand, brings together yoga teachers and students committed to promoting, protecting and disseminating the art, science and philosophy of yoga according to the teachings of Yogacharya BKS Iyengar, one of the world's foremost yoga masters.

The Association is the governing body for Iyengar Yoga in New Zealand was legally established in January 1994. The group of 10 founding members defined their purpose in their first meeting 1993.

1. To bring together people interested in the Iyengar method of Yoga.
2. To promote the ideals of BKS Iyengar.
3. To bring overseas teachers to New Zealand.
4. To foster good communication.
5. To spread knowledge.
6. To communicate with other associations.

The Association has grown into an organisation of over 265 members. Membership of the Association gives all those interested in Iyengar Yoga an opportunity to express appreciation for Mr Iyengar's work and to support and communicate with others who share a love of yoga. The Association's goals are to promote the teaching of the Iyengar method of yoga, establish and maintain guidelines for the certification of the teachers of Iyengar Yoga and to provide social, cultural and educational services for its members. The Association is a registered company and complies with New Zealand Incorporated Society.

The Association's Assessment and Teacher Training Committee administers and regulates the requirements and standards for the training and assessment of Iyengar Yoga teachers. The assessment and certification procedures follow the international guidelines and standards set by Gururji, Yogacharya BKS Iyengar. The Association upholds rigorous ethical guidelines through its Teachers' Code of Practice and supports those guidelines with a comprehensive Complaints Handling Procedure. Certified teachers in New Zealand, like Iyengar teachers worldwide, are recognised by the Iyengar Yoga Certification Mark.

All enquires to:

Iyengar Yoga New Zealand

29 Featherston Street

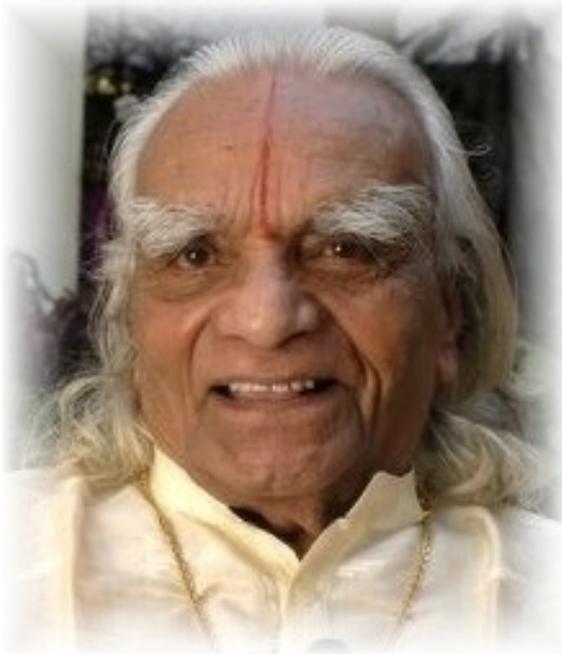
Takaro

Palmeston North 4412

Web: www.iyengar-yoga.org.nz



BKS Iyengar



BKS Iyengar (1918–2014) is acknowledged as one of the most influential teachers of Yoga in the last century and is considered the father of modern yoga (see references below). In 2004 *Time Magazine* named him one of the 100 most influential people in the world. During his long life, he received many awards, including the Padma Shri (1991), the Padma Bhushan (2002) and the Padma Vibhushan (2014). To his family and students he was 'Guruji' the bringer of light.

Guruji is credited with renewing a focus on Sadhana (practice experience) and this approach to Yoga (postural practice) is the cornerstone of much of the Yoga taught in the world today. He was a reformer in that he was constantly experimenting and investigating within his practice and he was also a traditionalist linking his practice to those outlined by Patanjali in the Yoga Sutras and other classical texts. Above all he was a practitioner.

Mr Iyengar wrote:

'I have no right to brand my method of practice and teaching as "Iyengar Yoga". It is my pupils that call it Iyengar Yoga to distinguish it from the teachings of others. Though I am rational, I am a man of sentiment and tradition bound. I trust the statements of others, follow their lines of explanation and experiment with them to gain experience. If my experience tallies with their expressions, I accept their statements. Otherwise I discard them, live by my own experiments and experiences, and make my pupils feel the same as I felt in my experiments. If many agree, then I take it as a proven fact and impart it to others ... The only thing I am doing is to bring out the in-depth, hidden qualities of yoga to the awareness of you all. This has made you call my way of practice and teaching "Iyengar Yoga". This label has caught on and become widely known, but what I do is nevertheless purely authentic traditional Yoga. It is wrong to differentiate traditional from Iyengar Yoga.'

Source:

Iyengar BKS (2001) *Astadala Yogamala* Volume 2, Allied Publishers Limited, Yoga Drsti page 25–26

Geeta S Iyengar

Geeta S Iyengar (1944–2018) is acknowledged as the second pillar of Iyengar Yoga and worked alongside her illustrious father throughout her life.



Geeta followed in her father's footsteps becoming a formidable teacher in her own right. She published *Yoga A Gem for Women* in 1983 in which she articulated a woman's perspective on Sadhana.

Three Milestones in a Woman's Life

Since this book is intended mainly for women, let us consider the three important stages in a woman's life beginning with youth, passing through middle age, and ending in old age:

1. *Menstruation*
2. *Pregnancy and delivery*
3. *Menopause*

These are the trying periods and milestones of her life. Let us examine how these functions in each stage affect her body and mind and whether the practice of asana and pranayama is useful to her.

Geeta's compassion was always on display as she taught to the level of the students in front of her showing how to adjust the practice during the menstrual cycle, through pregnancy and menopause. This work culminated in an International Intensive Course for women that was held in Pune in 1997.

Always methodical and disciplined Geeta produced *Basic Guidelines for teachers*, *Preliminary Course Booklet (Yoga in action for beginners)* and *Intermediate Course Booklet*. She was constantly guiding and correcting the publications of others.

She was a gifted teacher capable of articulating where students went wrong in the practice including sore backs, necks or knees. Through her Yoga in Action series she clarified how to guide Beginner students, the importance of sequencing and pranayama. She was tireless in her no-nonsense teaching.

Geeta began to travel internationally in 1996. Her first trip was to Australia where she taught in Perth and Sydney. This was followed by conventions in many countries as she carried the Iyengar method to the world. Geeta returned to Australia in 2003 and again in 2009 where she taught her first residential retreat in Twin Waters in Queensland.

To the very end Geeta gave all of herself throughout the difficulties presented by her failing health. Her very last wish was to honour her father, and all that he had brought to the world of yoga. She taught for 5 days at the Centenary celebrations for

Guruji, and then, despite her declared exhaustion, was there on December 14 to be present for the last day of the event.

Geetaji passed away peacefully and characteristically without fuss early in the morning of December 16, having completed her mission of service and dedication to Iyengar Yoga and the legacy of her father.

Introduction

'It is relatively easy to be a teacher of an academic subject, but to be a teacher in art is very difficult, and to be a yoga teacher is the hardest of all, because yoga teachers have to be their own critics and correct their own practice.'

The art of yoga is entirely subjective and practical. Yoga teachers have to know the entire functioning of the body; they have to know the behaviour of the people who come to them and how to react and be ready to help, protect and safeguard their pupils.'

Source: BKS Iyengar, *The Tree of Yoga* — Yoga Vrksa.

Since 1994 the BKS Iyengar Yoga Association of New Zealand (IYANZ), now known as Iyengar Yoga New Zealand (IYNZ), through its Assessment and Teacher Training Committee (A&TT) and Senior Teacher Advisory Group (STAG) has been overseeing the certification of Iyengar Yoga teachers in New Zealand. The certification of Iyengar Yoga teachers ensures that those teaching in Yogacharya BKS Iyengar's name are qualified to do so.

The A&TT together with STAG establishes procedures and policies to ensure consistent practices are followed for the assessment and certification of its teachers. It also oversees teacher training, certification and the upgrading of teaching certificates for the Association's teachers. Its responsibility is to maintain, promote and protect the excellence of Mr Iyengar's method for the practice and teaching of yoga.

To be a teacher of Iyengar yoga requires not only teacher training, an apprenticeship and being assessed, but also an ongoing commitment to continuing education and the practice of the art, science and philosophy of the subject. Iyengar Yoga certification is an international certification structure and teaching certificates issued by the Iyengar Yoga New Zealand on behalf of the Ramamani Iyengar Memorial Yoga Institute (RIMYI) in Pune are recognised throughout the world.

The interaction and exchange between individual assessors as they work together on Assessing Panels has been central to the development of an assessing culture in New Zealand. Committee members are rotated at all levels according to their experience, and each assessing committee includes a balance of experienced assessors and more junior assessors. Exposure to the views and experiences of colleagues has been a crucial part of the assessing framework within New Zealand. Within each committee assessors work together to form a common and consistent approach as to the readiness of an individual candidate to pass each level. The aim of this process is to secure consistent and coherent assessment outcomes in the understanding that coherence is crucial to the credibility and stature of Iyengar certification.

Candidates present at assessment supported by a referral from their training teacher. This referral indicates that, in the eyes of their training teacher, the candidate has developed the required skill and commitment to practice and teaching. It is the role of the assessing panels to independently verify this judgement. This system has helped to create a vibrant community of teachers whose knowledge is formed in their own Sadhana (practice experience).

Definition of an Iyengar Yoga teacher

Dedicated Iyengar Yoga students may become certified teachers by undertaking training and passing rigorous internationally standardised assessments. The process of assessment, which is described in other parts of this document, confirms that the teacher has attained a level of practice, skill in teaching, and an understanding of theory and philosophy that honours the name of Yogacharya BKS Iyengar.

Iyengar Yoga New Zealand defines an Iyengar Yoga teacher as someone who:

- teaches exclusively in the method set forth by Yogacharya BKS Iyengar without mixing in or teaching any other style of yoga.
- acknowledges the governing influence of Yogacharya BKS Iyengar in their practice and teaching.
- maintains a regular personal practice of asana and pranayama.
- complies with the Association's Teachers' Code of Practice and has read and is familiar with the Association's Ethical Guidelines.
- maintains their Association membership.
- is up to date in payment of their Certification Mark licence.
- has ongoing education through visits to Ramamani Iyengar Memorial Yoga Institute (RIMYI) Pune, by attending Iyengar Yoga conventions or by attending classes/workshops with a senior teacher.

Degrees and levels of certification

The certification process maintains the rigour, integrity and vitality of the Iyengar Yoga community and offers teachers a clearly identifiable professional pathway. This is a developmental process consisting of five levels of certification, which reflect the teacher's understanding, commitment and responsibilities.

The five levels are:

- Introductory Level
- Intermediate Junior (Levels I, II and III)
- Intermediate Senior (Levels I, II and III)
- Advanced Junior (Levels I, II and III)
- Advanced Senior (Levels I, II and III)

Each of these levels has a specific syllabus of asana and pranayama (see Appendix C – Syllabi). To be successful at assessment, the teacher must meet the standard of practice and teaching appropriate for the level, as well as completing a theory assignment prior to assessment. For levels above Intermediate Senior levels teachers must apply through the Assessment and Teacher Training committee to be assessed by the Iyengar family or a designate at RIMYI.

Certificates

Teaching certificates are issued to successful candidates by Iyengar Yoga New Zealand at Introductory Level to Intermediate Senior Level III and carry the seal of RIMYI.

Certificates above Senior Intermediate levels are currently awarded by RIMYI by application through the A&TT and STAG Committees. Teaching certificates are recognised by Iyengar Associations worldwide.

Section 1 – Teacher training

Teacher certification is necessary to maintain and promote the quality of instruction as taught at the Ramamani Iyengar Memorial Yoga Institute (RIMYI) in Pune, India. IYNZ commenced assessments in New Zealand in 1994 under the guidance of Yogacharya BKS Iyengar.

To become a certified Iyengar Yoga teacher a student must undergo teacher training and pass an assessment. For higher levels teachers can, usually with the assistance of a more senior teacher, apply to upgrade their certificate through assessment.

Geeta Iyengar says:

'Teachers should practice the asana until they are very clear and secure about their understanding and demonstration. This will allow the teacher to teach from confidence and to focus awareness on the students.'

The Association does not conduct teacher training courses. However, programs with individual teacher trainers are conducted under the Association's guidelines, either as an apprenticeship or in course format. Prospective teachers should negotiate directly with an accredited teacher trainer. A list of accredited training teachers can be obtained from the Association's website.

Teacher training prerequisites

A student wishing to train as a teacher must have been practicing Iyengar yoga regularly for a minimum of three years in classes with a certified Iyengar teacher accredited by the IYNZ.

Prospective trainees will have established a personal practice before commencing training (See Teacher trainer requirements below).

Introductory Level teacher training

Candidates for Introductory Level assessment are required to have completed a minimum of **250 hours of teacher training** conducted by an accredited training teacher. Training can be in the form of course work or within an apprenticeship structure recognised as part of a teacher training program. Additionally, training must include a further **50 hours of assisting** and practical training under the supervision of their training teacher/mentor.

A candidate for Introductory Level assessment must be endorsed by their training teacher/mentor via a letter of referral. This ensures that the candidate has completed their mentorship. The candidate must also have completed an anatomy and physiology course of 36 hrs or studied the same in house and have current cardiopulmonary resuscitation (CPR) certificate.

Registered teacher in training

Teacher Trainees must be enrolled under current NZ Guidelines. This ensures that the Teacher Trainer registers and renews only those trainees who remain within the training mentorship and remain under supervision.

Teacher Trainers must notify A&TT of their registered Teachers in Training by 1 April annually providing their names via email to the A&TT Chair.

Assisting Hours

As noted above training must include 50 hours of assisting and practical training under the supervision of their training teacher. Wherever possible assisting should be with the Teacher Trainer however:

The Teacher Trainer may make arrangements with an Intermediate Junior Level teacher so that a Teacher Trainee can assist in their classes in order to attain the 50 assisting hours required. The Teacher Trainer is responsible to oversee and ensure that the standard of skill in assisting is maintained.

In exceptional circumstances the Teacher Trainer may write to the A&TT Committee to seek an exemption to allow the assisting hours to be conducted by an Introductory Level teacher who has held the Certification for a minimum of 5 years. Details of the situation, the experience of the teacher, proposal for assisting should all be included. The A&TT may then issue an allocation to assisting along with the number of hours that may be accrued in this situation.

Training for the higher levels of certification

Iyengar Yoga teachers continue their education through their practice, the connection to their mentor and by attending classes at RIMYI, participating in workshops with senior teachers, or by attending Iyengar Yoga conventions. This ongoing learning is part of a teacher's commitment to the teaching of Iyengar Yoga and is required for renewal and upgrading of their certificate.

As teachers advance in their practice and understanding, they may upgrade to higher certificate levels (*See Upgrading of certificates in Section 2, below*). To attend assessment for Intermediate Junior Level I to Level III, teachers are advised to continue their training and education with a senior teacher (mentor) and obtain a referral or verification to that effect. As with previous levels, to present for assessment teachers must also have a current CPR certificate.

In exceptional circumstances the A&TT may exercise discretion to vary any of the requirements for assessment.

Requirements to train teachers

In the context of lineage, teacher training is a particularly important responsibility, especially as it is the means through which the legacy of Mr. Iyengar's teaching is transmitted and upheld from generation to generation.

To become accredited to train teachers a teacher must:

- be an Intermediate Junior Level III teacher.
- have attended classes at RIMYI on four occasions, one of which has been in the past three years.
- have completed a two-year teacher trainer mentorship under an experienced teacher trainer.
- apply to the A&TT Committee with a written recommendation from the teacher trainer mentor.

Upon acceptance as a Teacher Trainer the applicant will be invited to attend the annual All Assessors meetings. At these meetings Assessors from around New Zealand meet (usually held in March) for a weekend to review assessment and certification procedures, to discuss changes and to consider any relevant issues. Through attendance at these meetings incoming trainee Assessors are exposed to the culture and practice of assessing in New Zealand (see Section 4).

Individuals will need to complete **a minimum of 2, month long** (28-31 days) visits to RIMYI for general classes. (A continuous 2 month visit to RIMYI for general classes will constitute 2 visits).

Trips to RIMYI

The following can be considered as a trip to RIMYI and could form a maximum of two of the four required visits (see above):

- conventions with the Iyengars (or their designate) of 5 days minimum duration (25 hours session attendance)
- In exceptional circumstances the A&TT may accept ongoing mentorship with a senior teacher as qualifying as a convention as outlined above.

For mentorship of this nature, the teacher in consideration must outline to the A&TT Committee why they are unable to comply with the four trips to RIMYI requirement. The Senior teacher should in turn write to the A&TT Committee setting out the details of why the mentorship is necessary and how it would be conducted.

Section 2 – Certification structure

Requirements to be a certified teacher

Once a teacher has passed at Introductory Level assessment they are awarded a certificate by the Association on behalf of the RIMYI. This certificate carries the seal of RIMYI and acknowledges that the teacher is accredited by Iyengar Yoga New Zealand and RIMYI to teach asanas and pranayama from the syllabus for their level.

Iyengar Yoga New Zealand awards certificates to successful candidates from Introductory Level to Intermediate Senior Levels. Certificates for levels above are awarded by RIMYI on application to the A&TT.

To maintain a current teaching certificate and to use the Iyengar Certification Mark, a teacher must fulfill the criteria for the use of the Certification Mark licence.

A certified teacher of Iyengar Yoga New Zealand must:

- Teach exclusively in the method set forth by Yogacharya BKS Iyengar without mixing in or teaching any other style of yoga.
- Acknowledge the governing influence of Yogacharya BKS Iyengar in their practice and teaching.
- Maintain a regular practice of asana and pranayama.
- Comply with the Association's Teachers'* Code of Practice and read and be familiar with the Association's Ethical Guidelines.
- Maintain their Association membership.
- Keep up to date in the payment of their Certification Mark licence.
- Have ongoing education through visits to RIMYI, or by attending Iyengar Yoga Conventions, or by attending classes and/or workshops with a senior teacher.

Upgrading of certificates

Minimum time requirement

The minimum periods for upgrading are listed below. The Certification Committee recognises that candidates often need significantly longer periods at each level to gain the required skill and maturity.

Certificate Level	Minimum period before upgrading
Introductory Level	Eighteen months
Intermediate Junior Level I to III	Between levels – six months
Between Intermediate Junior Level III and Intermediate Senior Level I	Eighteen months
Intermediate Senior Level I to III	Between levels – six months
Advanced Junior and Senior Levels	Is awarded on the recommendation of RIMYI, Pune

Upgrading from Introductory to Intermediate Senior Levels

A teacher can apply to upgrade their certificate by sitting for assessment at the next level. The teacher must have a current Certification Mark licence, be up-to-date in their Association financial dues and a verification/referral from an accredited senior teacher.

Experienced teachers may apply to sit assessments without a verification/ referral provided they have continued ongoing teacher development or have been attending classes at RIMYI*, and at the discretion of the moderator. In such instances, the prospective applicant should write to the A&TT outlining their background and provide details of their ongoing study seeking leave for an independent application.

*Those teachers seeking to be assessed at Senior Intermediate levels must have been to Pune at least once in the last 2 years.

Info Packs for all assessments will be sent out by the co-ordinator.

Upgrading from Intermediate Senior to Advanced Levels

The minimum time required before applying to upgrade to Intermediate Senior and Advanced Levels is listed in the table above. The teacher will also need the following: a current Certification Mark licence and CPR certificate.

At present certificates for all levels above Intermediate Senior are issued by RIMYI.

To apply for assessment and certification by RIMYI, the candidate will forward to the A&TT their intention to apply to upgrade to the next level. Please see the Association website for the relevant Info Pack. Notification of the closing dates for applications is posted on the website.

The application for **above** Intermediate Senior Levels must contain the following:

1. A completed application form.
2. A covering letter to RIMYI, with information regarding personal practice, assessment history and teaching programme.
3. A photo portfolio containing photographs of the candidate:
 - a. practicing all asanas in the syllabus of the level for which they are applying.
 - b. adjusting students in all asanas of their current certificate syllabus.
 - c. conducting a class showing them teaching all the asanas from their current certificate syllabus.

Candidates must keep their own copy, as the original application may not be returned.

Application for these levels of certification is co-ordinated by the A&TT so that they can be forwarded to RIMYI in an orderly manner. **Direct approaches to RIMYI for certification should not be made.**

Responsibilities of certified teachers

An Iyengar Yoga teacher is responsible for the payment of their Association membership and the Certification Mark fee. They should understand the requirements for use of the Certification Mark and the name Iyengar, be familiar with the Ethical Guidelines (more below).

Membership of the Association

A teacher is required to maintain their Association membership in order to renew their Certification Mark licence and to upgrade their teaching certificate.

Ongoing teacher development

In order to maintain a teaching certificate current teachers are required to attend a minimum of 10 hours per year of ongoing teacher development conducted by a senior teacher.

Ongoing teacher development through RIMYI can include enrolment in general classes at RIMYI and/ or conventions conducted by a member of the Iyengar family.

Teachers Trainers and Assessors are required to have been to RIMYI four times, one of which has been in the last three years. This can include enrolment in general classes at RIMYI and/ or conventions conducted by a member of the Iyengar family.

Extended leave from teaching

If a teacher wishes to take leave from teaching for an extended period of time (more than 12 months) they should inform the A&TT in writing. During the period of 'leave from teaching' the teacher does not have to pay the Certification Mark licence fee but must maintain their IYNZ membership.

When a teacher is ready to resume teaching they will inform the A&TT Committee, pay their Certification Mark licence fee. Their name will then be reinstated on the IYNZ website.

Lapsed teaching memberships

If a teacher has ceased teaching and allowed their Certification Mark licence to lapse, they may reinstate their teaching membership under the following terms:

- a) **Lapsed membership up to 3 years.** If a certified teacher discontinues membership of IYNZ for a period of up to and including three years they may be reinstated as a teacher member so long as they pay 50% of the full membership for that lapsed period along with full membership and Certification Mark fee for the current year.

- b) **Lapsed membership beyond 3 years.** If a certified teacher discontinues membership for a period in excess of three years, they rejoin IYNZ as a general member for one year paying the full membership for the current year (no payment of past fees). They cannot use the 'Mark' and this fee is not included. During the period as a general member they must work under the guidance of a Senior Teacher for one year to ensure that they are stable and wholly within the method in their practice. The returning teacher should apply to the A&TT committee and include the relevant verification provided by the Senior Teacher in order to request a return to teaching. The returning teacher will then be able to hold and use the 'Mark', once their IYNZ fees are paid including the Certification Mark Licence fee for the current year.

In summary, a teaching certificate does not expire. However, a teacher will only be recognised as a practicing Iyengar Yoga teacher, be included in the teacher listing on the IYNZ website, be able to use the name Iyengar and the 'Mark', when their IYNZ membership and Certification Mark licence are current.

Overseas teachers

An Iyengar teaching certificate is recognised worldwide. If a teacher who has been certified by an overseas association or by Guruji or Geetaji, is residing in New Zealand and wishes to teach and be listed on the IYNZ website, they are required to join IYNZ. They must present their credentials, proof of their current teaching certificate and Certification Mark licence to the A&TT Committee.

Teachers' Code of Practice

See Appendix B page 37

The Certification Mark

The Certification Mark is the logo pictured that presents Yogacharya BKS Iyengar in Natarajasana over an outline of the Ramamani Iyengar Memorial Yoga Institute in Pune. The use of this mark by certified Iyengar Yoga teachers demonstrates the teacher's authenticity and commitment to the Iyengar system of yoga. All teachers are required to have a licence to use the mark whether they use it or not.

It was Mr Iyengar's wish that this Certification Mark be used by all certified teachers worldwide as an international symbol of the highest standards of excellence in training and continuing education in the Iyengar method of yoga. The Certification Mark has been registered as a trade mark in New Zealand by the Trade Marks Office and is granted to those teachers who have been trained, assessed and accredited by the Assessing Panel or Geeta S. Iyengar.



Certification Mark licence

In response to an email received from Guruji, BKS Iyengar, on 5 September 2006, the Association Board updated the procedure for renewal of a teacher's Certification Mark licence and teaching certificate. The new procedure was effective from 1 July 2007.

In his email, Guruji was responding to questions raised by the international Iyengar community regarding teaching certificates, Certification Mark licence, the use of the name of Iyengar, and reinstatement of teaching membership. In brief, Guruji stated:

- Once a person holds a certificate of any level from Introductory Level and above, that certificate can never be taken away or deemed as invalid.
- The old system of validation of certificates ceased to exist when the Certification Mark came into effect.
- To hold the 'Mark' and so use the name of Iyengar, the teacher must hold a teaching certificate, have done 10hrs of Professional Development with a senior teacher, or studied with the Iyengar family, AND be a fully paid up member of their association annually.
- If a certified teacher discontinues membership of their association for a period of up to three years, they may be reinstated as a teacher member so long as they pay all membership dues for that lapsed period. This does not affect their certificate.

Consequently, from 2007 a teacher no longer has to renew their teaching certificate. However, to comply with the requirements set out by Guruji, a teacher must renew their Certification Mark licence each year to be recognized as a practicing Iyengar Yoga teacher and to teach using the name Iyengar or Iyengar Yoga.

To use the Iyengar Certification Mark and therefore to state and advertise that a teacher can teach Iyengar Yoga, they must commit to the IYNZ's definition of a certified teacher as detailed in Section 2 - Requirements to be a certified teacher.

Iyengar Yoga teachers continue to develop their knowledge and skills through their practice and by studying with their mentor, attending classes at the RIMYI, participating in workshops with senior teachers or by attending Iyengar Yoga conventions. This ongoing learning is part of a teacher's commitment to the teaching of Iyengar Yoga and will ensure that their contribution to the community is of the highest standard.

Renewal procedure

Each year, together with the Association membership invoice, a teacher will receive the application for renewal of the Certification Mark licence together with the agreement that the applicant will comply with the rules of the use of the Certification Mark. The eligibility statement on the application completed and the signed form forwarded to the Membership Secretary with the appropriate membership and licence fee.

In the eligibility statement the teacher is asked to provide details of their 'ongoing education'. It is not required to send proof of 'ongoing education' but a teacher's records of on-going education should be kept for at least two years in the event verification is requested.

Use of the 'Iyengar' Name

1. BKS Iyengar has given permission to certified teachers to personally use the Iyengar name which has been registered as a trademark
2. The right to use the Iyengar name is personal to the teacher who will not sublicense the use of, or transfer any right in the use of the name to any third party
3. Certified teachers who wish to use the name Iyengar in their school name must request permission from the Executive Committees
4. If permission is granted, the teacher understand that the name is not transferred in the event the company is sold.

Registering the name 'Iyengar' in a business

A licence to use the Certification Mark is not a licence to use the name 'Iyengar' as part of a teacher's business name. IYNZ has developed the following guidelines for certified teachers to apply to register the Iyengar name in a school/ studio or institute.

Use of the name "Iyengar"

Advertising in all media and teaching in class

The current director, Prashant Iyengar, of Ramamani Iyengar Memorial Yoga Institute, has given permission to all Certified Teachers to use the name 'Iyengar', which has been registered as a trademark. Therefore, any person who is not a Certified Iyengar Yoga Teacher and uses the name 'Iyengar' in their advertising, including expressions such as 'Iyengar-style' yoga or 'in the Iyengar Yoga tradition', is infringing upon RIMYI's rights and is contravening the Trade Marks Act. In such cases the Association will write requesting that the person cease using the name. It is therefore the responsibility of Certified Teachers to notify the Association if they have any knowledge of teachers, other than those certified, who are using the name Iyengar in their advertising.

Use of the name "Iyengar" in the name of a school

A license to use the Certification Mark is not a license to use the name 'Iyengar' as part of a Teacher's business name, website and email address.

Certified teachers who wish to use the name 'Iyengar' in their business name are required to obtain permission by making an application to the Executive, STAG, and Assessment & Teacher Training committees.

In applying to the Association for the use of the 'Iyengar' name in the business name the following criteria need to be met:

- a) Only Iyengar Yoga can be taught in the place(s) of that business
- b) All teachers at this place(s) of business must be certified or in the process of becoming a certified teacher.

If these conditions change the name 'Iyengar' may no longer be used (for business name, email address and website).

*Note In using the 'Iyengar' name for a business name, web address, email address and other online addresses

*only one suburb name can be used. New applications (as of August 2014) for the use of the 'Iyengar' name in the business name can no longer be used.

*use the name of the city or region in which the business operates. In new applications distinctions need to be made with existing centre's/school names.

The same suburb name can't be used.

The terms centre, school, studio etc must also be different when there are businesses with the 'Iyengar' name in adjacent and nearby suburbs.

In very small centres, i.e. towns with no discernible suburbs, dispensation needs to be applied for from Executive, STAG, and Assessment & Teacher Training Committees to use the town name.

For reflection

To be a teacher of Iyengar yoga involves not only teacher training, an apprenticeship and being assessed, but an ongoing commitment to continuing education and the practice of the art, science and philosophy of the subject.

'Yoga is an art, a science and a philosophy. It touches the life of man at every level, physical, mental, and spiritual. It is a practical method for making one's life purposeful, useful and noble.'

BKS Iyengar

It is hoped that this manual has provided detailed information of procedures and requirements for assessment and certification which will prove helpful for teachers who are already certified as well as for students of Iyengar yoga who are interested in becoming Iyengar Yoga teachers.

'Teachers should roar like a lion outside. But be like a lamb inside. The grace of God has come to you if students come to you; Treat them as God, but outside be strong.'

BKS Iyengar

Teachers' financial commitments

Assessment, Certification and annual financial responsibilities

The following fees are correct at the time of publication. However, Iyengar Yoga New Zealand reserves the right to change fees at any time without notice. Please refer to the Association website for details of the most up-to-date fees. IYNZ is not GST registered.

Item	Cost	Explanatory notes
1 – Membership	\$40 per annum for certified teachers \$40 per annum for certified teachers on 'extended leave'	
2 – Certification Mark	\$50 per annum	
3 – Yoga Rahasya	\$40 per annum	
4 – Assessment	\$250 Introductory Level \$250 Intermediate Junior (all levels) \$300 Intermediate Senior levels	Refund Policy (see Withdrawal from assessment). A refund will not be issued once a candidate's place has been confirmed in that assessment.
5 – Certificate	\$100	A certified teacher can apply for a certificate after being successful at assessment.
6 – Teacher trainee enrolment fee	\$35	

Section 3 — Assessment

Scheduling

The A&TT schedules assessments mainly in Auckland. Please refer to the Association's website for the current assessment schedule at www.iyengar-yoga.org.nz (log-in required).

Usually the assessment is conducted over a weekend and participants are required to be available from Friday afternoon to Sunday evening. The schedule for the assessment — arrival time, time of asana practice, when the candidate will be teaching, time for feedback, etc — is sent to each candidate by the Assessment Co-ordinator approximately four weeks before the assessment.

The criteria to apply for Introductory Level assessment

A candidate must fulfill the following criteria to be eligible to apply for assessment at Introductory Level:

1. Have completed the required training with an accredited teacher trainer.
2. Has been a registered and financial trainee member of the Iyengar Yoga New Zealand for a minimum of 12 months.
3. Have trained in cardiopulmonary resuscitation (CPR). The application must include a copy of the current CPR Certificate.
4. Have a referral form from the Teacher Trainer/mentor. At Intermediate Junior levels a Teacher Trainer/mentor may either refer or verify a candidate. (*See Referrals, below*)
5. Have a sound personal practice. A description of personal practice is included as part of the application process.
6. Have completed an anatomy and physiology course for a minimum of 36 hours. This may be taught in house or can be a course acceptable to the Teacher Trainer. The Teacher Trainer/ mentor will verify this component on the Referral form.

The criteria to apply for higher levels

Teachers wishing to upgrade to higher levels should refer to Upgrading of Certificates.

The application

Application forms are obtained from the website iyengar-yoga.org.nz. Applications for all levels are submitted by email to the Assessment Co-ordinator for that particular Assessment. The completed Application form must include the following

1. a description of personal practice.
2. a copy of current CPR certificate.
3. the required application fee.
4. a signed referral form

The closing date for application for each assessment is on the Association website and has been standardised to take place at the same times each year to assist candidates and teacher trainers in their preparation for lodging an application.

Referrals

Referral for assessment is an expression of lineage and is provided by a Senior Teacher to indicate their confidence that the candidate has applied themselves consistently within the Iyengar method.

Introductory Level candidates must be referred by a training teacher. For all Intermediate Junior Levels of assessment candidates may be verified or referred.

1. **Verification** indicates that the applicant has completed the minimum required hours of teacher development (10 hours per year).
2. **A referral** indicates that the applicant has been verified and that the referring teacher has worked closely with the applicant in their practice and teaching.

Experienced teachers may apply to sit assessment without a verification/ referral provided they have completed 10 hours of ongoing teacher development yearly or have attended classes at RIMYI. In such instances, the prospective applicant writes to the A&TT Committee seeking leave for an independent application. Their application should detail their background and providing details of their teacher development.

Where is the application sent?

Applications for assessment are to be sent, by the required date, to the Assessment Co-ordinator. Refer IYNZ website for details: iyengar-yoga.org.nz

The Assessment Co-ordinator and assessment processes

The Assessment Co-ordinator organises the assessments on behalf of the A&TT, collating information regarding all areas of the assessment procedure. The co-ordinator in conjunction with the Moderator also processes the applications and co-ordinates the schedules and times for assessment and advises all participants accordingly.

Number of places available

There are limited places for each assessment. Confirmation of a place at assessment is sent to the applicant within two weeks of the closing date for applications. If the number of applications exceeds the available places, candidates who cannot be accepted will be given priority at the next assessment. Only candidates who have sent a complete application with all required documents and application fee (*see The Application, above*) will be considered.

Allocation of places at assessment

The following priority list is used for allocating places at assessment

- Past application accepted but no space available in that round.
- Past failure in assessment
- At Introductory Level, longest time a candidate has been in teacher training. At higher levels, Longest time holding the certificate Level. E.g. An Intermediate Junior candidate applying for an upgrade holding a certificate for 4 years would be given priority over another candidate holding the same certificate for 3 years.
- A consideration of access to remote and distance applicants.
- Remaining places allocated proportionately between the list of referring teachers.

Withdrawal from assessment

A refund of the application fee will not be issued if a candidate withdraws from an assessment once their place in the assessment is confirmed. The A&TT may exercise discretion in exceptional circumstances to waive the fee.

Who assesses?

Each Assessing Panel consists of a Moderator and up to three Assessors. Assessors-in-training may also be present.

What is assessed?

Yoga is a practice, an experiential art, a science and a philosophy. The assessment process evaluates, based on the experience and observations of senior teachers, whether or not candidates are ready to be awarded a certificate at the level for which they have applied. Candidates, at each level, are assessed on their personal practice, their teaching skills and knowledge of theory and philosophy of yoga. To be successful a candidate must attain a pass in each section of the assessment.

Personal practice of Yoga asanas

Candidates participate in a group practice, following a set sequence of asanas, while being observed by the assessors. The duration of the practice segment is approximately 2 hours 15 minutes (see Info Pack for full details). The asana practice sequence for each level is developed from its syllabus (see Appendix C — Syllabi for each level of certification). Each syllabus includes a short section of pranayama.

Teaching skills

Each candidate teaches a sequence of asanas to a group of students while being observed by the assessors. The teaching segment is 30 to 60 minutes in duration depending on the level being assessed.

Written assignment

Each candidate is required to submit a written assignment answering questions set specifically for their level. These questions are included in the Info Pack. The completed assignment is submitted to the assessment Co-Ordinator by the application closing date.

How are the components assessed?

The Assessing Committee at the assessment is entrusted to decide whether the candidate is sufficiently mature, effective and clear in their practice and teaching, and whether they can communicate their understanding to the students effectively and in a manner appropriate to the level at which they are being assessed.

The whole approach to assessment reflects the evaluation of a practice-based subject as opposed to an academic one. It is inherently practical and subjective. It is a comprehensive evaluation based on the collective expectations of the assessors for candidates at each level being assessed. All three aspects of the assessment (assignment, practice and teaching) are considered to evaluate the understanding and level of integration in each candidate. Candidates will not fail simply because they do not meet a particular criterion, nor will they fail for a single reason, such as the inappropriate use of a prop. The Assessing Committee comes to a collective judgement as to whether or not the candidate meets the standard of the level for which they have applied. This then is considered as an overall assessment of the candidate's understanding and capabilities.

In situations where there is not collective consensus between Assessors the Moderator will seek a result by majority view as to whether the candidate has passed or failed.

Practice at assessment

The Assessing Committee considers, inter alia, the following in evaluating the candidate's practice:

- Accuracy and knowledge of asana.
- Maturity of practice appropriate to the level — such as, presence, appropriate use of props, decisiveness.
- Clarity — such as, precision, alignment, balance, attainment of asana.
- Stability — for example, being dynamic, stillness, firmness and vibrancy.

Candidates should be familiar with all the asanas in their syllabus. At assessment, candidates should practice these asanas intelligently within their capacity and where necessary the asanas may be modified using props and supports to demonstrate a clear and intelligent understanding of the asana.

Candidates who are menstruating at Introductory Level assessment should follow the sequence given for menstruation, which is included in the Info Pack available on the association website. For higher levels, candidates should read the menstruation policy. (see Appendix E)

Candidates with special conditions or limitations will have provided relevant details in their application form. Candidates will have an opportunity before the demonstrated

practice to inform the committee of anything that has arisen since submitting their application.

The use of props and other modifications should enhance the fundamental essence of the asana. For example, if a candidate uses the wall in Salamba Sirsasana, the use of the wall should demonstrate intelligent practice.

Even though candidates are working in an assessment and in a group, which may bring anxiety, they should endeavour to concentrate on their inner experience of the asana so that steadiness of mind and body are supported. Composure and familiarity with practice and its meaning are important, along with an understanding of the techniques of the asanas.

An understanding of alignment, sequencing of actions and integration are generally more important than simply going to the full asana. Candidates should show an understanding of going into and coming out of asanas.

Timings for practice

Introductory Level to Senior Intermediate Levels: Timings are not called and the candidates are expected to pace the sequence, keep their own timings and complete the sequence within the time specified.

Teaching at assessment

Overall, assessment of teaching aims at an appraisal of each candidate's depth and maturity of understanding relative to the particular level being assessed.

The Assessing Panel considers amongst other things, the following when evaluating the candidate's effectiveness in teaching:

- Accuracy and knowledge of asana — for example, gives salient points, how to enter and exit the pose.
- Clarity of instruction — such as main points, links, systematic and methodical approach.
- Observation and correction of students — for example, response to group and individuals.
- Demonstration effectiveness — for instance is dynamic, visible.
- Teaching presence/class control — in for example, room set up, voice.
- Pacing — such as timing within each asana, timing of delivery.

Teaching segments

Each candidate will be asked to teach a short sequence of asanas to a group of volunteer students. The time allocated and the asanas taught vary according to the level of assessment. The students will be of a standard suitable to the level being assessed. Candidates are expected to be able to demonstrate the asanas they teach, to pronounce the Sanskrit name. Any demonstration should be relevant and effective.

Candidates should know and employ safe and effective teaching techniques according to the Iyengar method. They should know how to pace a class according to the students' capabilities, give precise and appropriate verbal instructions and show an

understanding of linking their instructions appropriate to the level. They should have a clear understanding of how to communicate in teaching, including an understanding of timing, sequencing and intonation as required for emphasis.

Candidates will be assessed on their ability to adjust their teaching to the requirements of the students and to show a clear and effective presence. They will also be assessed on their ability to deal responsibly with problems identified in students' practice.

Candidates will be expected to teach all the poses within the allotted time. It is up to the individual candidate to allocate their time appropriately and effectively and to ensure that sufficient time is allotted for the required inverted asanas. Accordingly, candidates are expected to keep their own timings. Final time will be called by the Moderator.

At all levels it can be expected that some students in the class may have minor difficulties. Teachers will be assessed on their ability to deal responsibly with problems identified in the students' practice, and on their capacity to adjust their teaching to the requirements and level of the students. Candidates are expected to adjust the sequence for a student who is menstruating.

Teaching segment — Introductory Level

In this segment the candidate will teach a sequence of five asanas within thirty minutes. The candidate will teach three asanas to the class followed by the teaching of inversions.

- The Assessing Panel will choose three asanas. The candidate will receive their asanas 30 minutes prior to teaching.

In addition to the three asanas taught, the candidate will be required to teach inversions. Salamba Sirsasana will be taught to one student and Salamba Sarvangasana and Halasana to the whole class as a group.

Teaching segment — Intermediate Junior Level I

In this segment the candidate will teach a sequence of seven asanas within thirty minutes. The Assessing Panel will give the sequence to the candidate at least thirty minutes before the candidate's teaching session.

The sequence will include:

- one asana from the Introductory Level syllabus
- two asanas from the Intermediate Junior Level I syllabus
- *plus* Salamba Sirsasana, Salamba Sarvangasana, Eka Pada Sarvangasana and Halasana.

Teaching Segment — Intermediate Junior Level II

In this segment the candidate will teach a sequence of eight asanas within thirty-five minutes. The Assessing Panel will provide the sequence to the candidate at least thirty-five minutes before the candidate's teaching session.

The sequence will include:

- one asana from the Introductory Level or Intermediate Junior Level I syllabus.
- two asanas from the Intermediate Junior Level II syllabus.
- *plus* Salamba Sirsasana, Parsva Sirsasana, Eka Pada Sirsasana, Salamba Sarvangasana and Halasana.

Teaching segment — Intermediate Junior Level III

In this segment the candidate will sequence and teach the given asanas within forty minutes. The Assessing Panel will provide the list of asanas to the candidate at least forty minutes before the candidate's teaching session.

The asanas to teach will include:

- one asana from the Introductory or Intermediate Junior I or II syllabus
- two asanas from the Intermediate Junior Level III syllabus
- *plus* Salamba Sirsasana, Parsva Sirsasana, Eka Pada Sirsasana, Salamba Sarvangasana I, Salamba Sarvangasana II, Halasana, Parsva Halasana, Parsvaikapada Sarvangasana, Karnapidasana and Supta Konasana.

Teaching segment — Intermediate Senior Levels

In this segment the candidate will use the sequence they have sent to the A&TT (Question 2 of their assignment). Candidates will teach a group of up to five students for a total of 50 minutes followed by the teaching of Savasana for a maximum of 10 minutes.

Results and feedback at Introductory-Intermediate Junior levels

At each level, from Introductory Level to Intermediate Junior Level III, typically, the teaching is grouped into two or three teaching segments for each group of volunteers. Another group of volunteer students is assembled for the next group of candidates.

After all candidates have completed their teaching segment, the group is then brought together and the Moderator gives group feedback. This general feedback aims to give the candidates a sense of the expectation of the level and relevant points common to the group. Following general feedback each candidate is brought back individually to receive their result, given by the Moderator, and individual feedback, usually given by two Assessors. Assessor feedback is not to be seen as an explanation of the result but aims to communicate significant points that assessors have noted or consider relevant to the outcome.

At Intermediate Junior Level sometimes more than one level is assessed. Depending on the number of candidates at each level, the assessment weekend may be conducted with a group practice on Friday, followed by one level being assessed on Saturday, and another level being assessed on Sunday.

Interview and results at Intermediate Senior Levels

After the teaching component has been completed, candidates will be called in for individual feedback and discussion with the Assessing Committee. This *interview* is part of the assessment process. Discussion will focus on any area of the assignment, practice or teaching that the committee would like the candidate to expand on or clarify further. All candidates will receive their results on the day (verbally) at the end of the assessment process.

If a candidate does not pass

If a candidate does not pass their assessment the following avenues are available.

Teacher trainees should speak initially with their training teacher/mentor to debrief and discuss their result and the feedback given by Assessors. For Candidates who did not pass, the Moderator will contact the Teacher Trainer and offer a conversation.

Individual Assessors will not speak or correspond directly with a candidate and the Moderator does not deal directly with the candidate at Introductory level. This reflects a respect for the special relationship that exists between a training teacher and their candidates.

In exceptional circumstances the A&TT may arrange for the Moderator of the assessment to speak directly to a candidate.

At higher levels of certification (Intermediate Junior levels and above) a candidate should speak initially with their referring teacher/mentor to debrief and discuss their result and the feedback given by Assessors. The Moderator of the assessment may contact the Teacher Trainer/mentor to discuss details of the assessment and feedback. Where verification (as opposed to a referral) has been submitted, a candidate may contact the Moderator directly.

As a reflection of the collegial exchange at Intermediate Senior Levels, candidates may contact and speak directly with individual Assessors post their assessment

If a candidate feels they have reason for the decision to be reviewed, they must contact the A&TT chairperson within twenty-one days after the assessment (*see* Appendix G — Appeals procedure).

Further important considerations for assessment

Pregnancy and menstruation

An application from a candidate who is pregnant will not be accepted. If a candidate becomes pregnant after her acceptance for assessment she must notify the Certification Committee, withdraw and defer her assessment.

There are specific assessment procedures for women who are menstruating (*see* Appendix E).

- Introductory Level assessment — follow the alternative sequence provided in the info pack.

- Intermediate Junior to Intermediate Senior Levels assessment — follow the instructions in Appendix E.

Anatomy and physiology study

To apply for Introductory Level assessment trainees are required to complete a course of anatomy and physiology (as covered in Basic Guidelines for Teachers of Yoga) of at least thirty-six hours duration. This may be taught in-house or be a course acceptable to and verified by the teacher trainer. (See Appendix F)

Cardio pulmonary resuscitation (CPR)

A current CPR certificate is a pre-requisite for candidates to apply for assessment at all levels. Certificates can be obtained from various agencies, such as St Johns Ambulance, Red Cross or independent agencies.

Texts and reading

Basic Guidelines for Teachers of Yoga is based on the Preliminary Course taught at RIMYI and outlines the knowledge to be an Iyengar Yoga teacher. This should assist individuals in their study.

Throughout training to become a candidate for assessment, Teacher Trainers will familiarise their trainees with the principles that underpin the art, science and philosophy and practice of Iyengar Yoga. It is recommended that certified teachers continue to explore the range of published books and articles.

Travel and accommodation

Candidates should arrange their own travel and accommodation for the assessment.

Learning from assessment

Candidates for assessment — be they new or experienced teachers — should consult and be guided by their senior teachers and teacher trainers/mentors. The assessment process is not merely about setting a minimum standard. Assessors have a responsibility towards the development of the teaching faculty, and aim to assist candidates and help them to understand and benefit from the experience.

The assessment process and the deliberations of assessors help in the development of a collective understanding and a common standard amongst the teaching fraternity. Importantly, this supports a more unified, cohesive and consistent interpretation of Guruji's teaching, to the benefit of the whole Iyengar yoga community.

'Treat casual pupils casually, and dedicated pupils with dedication.'

BKS Iyengar

Section 4 — Responsibilities and entitlements of certified teachers

The Iyengar teaching certificate gives the teacher permission to teach the syllabus for which they are certified in the method of Yogacharya BKS Iyengar. Certified teachers may apply to the Association for permission to use the name Iyengar. There are conditions which apply specifically to some levels.

Use of the Certification Mark and the name of Iyengar

Certified teachers of all levels on payment of their teacher membership, which includes the licence to teach Iyengar Yoga, will be eligible to use the Certification Mark. A licence to use the Certification Mark is not a licence to use the name 'Iyengar' as part of a teacher's business name. Iyengar Yoga New Zealand has developed guidelines for registering the Iyengar name in a School/ Studio or Institute (see Registering a School/Studio- see page 19)

Yoga, pregnancy and remedial/therapeutic classes

All teachers including Introductory Level, having completed appropriate professional development (this component may be included in teacher training), may teach their own students who become pregnant and have normal pregnancies. Pregnant women who wish to begin yoga (meaning, they are new to yoga) must be directed to attend classes with a suitably experienced senior teacher.

Intermediate Junior Level II and above teachers can conduct prenatal classes for women with healthy pregnancies. When there are abnormalities in the pregnancy, teachers must refer the student to an Intermediate Senior Level I or above teacher. If there is no Intermediate Senior Level I 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.

Note: The A&TT may exercise discretion in exceptional circumstances and consider an application by a teacher for exemption from any of the requirements above.

Introductory Level teachers can address common ailments in their students (such as sore back, neck, shoulder or knee pain). Remedial or therapeutic classes can only be taught by a teacher of Intermediate Senior Level I and above.

Teacher training

An accredited Teacher Trainer may conduct teacher training. See www.iyengar-yoga.org.nz for names. To become accredited to train teachers a teacher must:

- be certified at Intermediate Junior Level III.
- have been to RIMYI on four occasions, one of which has been in the past three years. Details of what constitutes a Trip to RIMYI is included on page 14.
- have completed a two-year Teacher Trainer mentorship under an experienced teacher trainer in a format agreed between the parties.
- apply to the A&TT with a recommendation from the teacher trainer mentor.

Upon acceptance as a Teacher Trainer the applicant is invited to attend the annual All Assessors meetings. At these meetings Assessors from around New Zealand meet (usually in March) for a weekend to review assessment and certification procedures, to discuss changes and to consider any relevant issues. Through attendance at these meetings incoming trainee Assessors are exposed to the culture and practice of assessing in New Zealand.

Note: The A&TT may exercise discretion in exceptional circumstances and consider an application by a teacher for an exemption from any of the requirements above.

Assessors

To be eligible to be an Assessor, a teacher must:

- have been an Intermediate Junior Level III teacher for at least two years and currently be teaching.
- Be undergoing or have completed a two-year Teacher Trainer mentorship and provide written confirmation from their mentor to the Certification Committee.
- be actively involved in teacher training.
- have been to RIMYI on at least four occasions, one of which has been in the past three years. Details of what constitutes a Trip to RIMYI is included on page 14.
- have undergone assessor training at Introductory Level for two assessments.
- have received the endorsement of two Moderators.

After assessing at Introductory Level for several assessments at the discretion of the Moderator, if eligible, they may move on to train and assess at the next and progressive levels.

Attendance at annual All Assessor meetings

To be eligible to attend annual All Assessor meetings an Intermediate Junior Level 3 teacher must undergo a teacher training mentorship and have been to RIMYI, Pune on at least four occasions (see detail above).

Moderators

To be a Moderator an Assessor must

- be an experienced Assessor — having completed several assessments.
- hold an Intermediate Senior Level 1 or higher certificate.
- have been endorsed by 2 Moderators.
- have agreed to rotation on the A&TT

Moderators are initially appointed to oversee Introductory Level assessments. At assessment, the Moderator oversees the assessment and ensures that the Assessors follow the guidelines noted in the *Certification Procedures Manual*. The Moderator leads the group briefing and gives general feedback and the result to individual candidates. The Moderator liaises with referring teacher trainers post assessment as required.

Moderators participate in the Senior Teachers Advisory Group (SAG). A Moderator who has moderated up to Intermediate Junior Level 3 Assessment becomes a Senior Moderator.

Senior Teacher Advisory Group, STAG

All qualified Moderators are part of the Senior Advisory Group (STAG). The group have regular meetings and are consulted by the A&TT when significant community issues arise or guidance is needed.

Appendix A — Essential qualities of a yoga teacher

BKS Iyengar

1. Teaching is a difficult art but it is the best service you can do to humanity.
2. Be strong and positive in your approach. The moment you show doubt in your teaching, you plant the seeds of doubt in your pupil.
3. Be affirmative when teaching, so as to create confidence in the pupil. Be negative within yourself so that you can reflect upon your work. Work on your own self, quietly at home, to find where you yourself have committed mistakes either in your explanations, or in the method of correcting your pupil.
4. In the art of teaching you have always to work as a learner. Teachers learn from their pupils, as every pupil is different in body and mind. It is the duty of the teacher to bring about unity in the body and mind of each individual pupil with varying traits.
5. You should have humility to say you are still learning the art. Never say, 'I am a teacher so I can teach'. That is pride.
6. It is the nature of us all to protect our own bodies. When taking care of the bodies of your pupils, you have to be much more vigilant than with your own body.
7. Outwardly, the teacher should be tremendously strong but deeply receptive to the needs of the pupil. Serve the pupil who has come to you, as if serving Divinity.
8. Whilst teaching show the differentiation that your pupil is a pupil and you are his teacher.
9. Do not expect too much from your pupils, still generate the interest of the pupil so that you can extract more effort from him.
10. Never fail to admonish your pupil for mistakes or for not putting forward his best effort. Never praise a pupil, telling him he is very good. The moment you lavish praise, you are praising your own self. The self-laudatory praise leads to the downfall of both teacher and pupil as it creates an attitude in the mind of the pupil that he is a very superior person.
11. Strive to forge ahead with your pupil. Build him up physically, mentally and spiritually by your own actions and example, and not mere words.
12. In the beginning, children are dependent upon their parents. When the children mature, wise parents treat them as equals. Your approach towards your pupils should be similar, for you are the parent and your pupils are your children. When your pupils mature, tread the path of learning together with them, for further refinement.
13. When you notice a pupil using the energy created by your yoga teaching only for gratification of the senses, never tell him he is indulging in sensual pleasures. Attempt to turn his mind toward the spiritual aspect of life. This is a challenge to you as a teacher.
14. Do not judge a pupil by your own standards. The way your pupil talks and behaves will tell you his state of development. Descend to the level of your pupil and guide him onwards slowly, with love and affection, till he reaches your standard.
15. Try to have a fresh approach for every lesson. Though you may be greatly advanced in your studies, you have always room for improvement. The deeper you probe more fresh points will come to light. Then you will become a humble, respected and lovable teacher.

Appendix B — Teachers' Code of Practice

The Board of Directors of the BKS Iyengar Yoga Association of New Zealand (IYANZ), now simply known as Iyengar Yoga New Zealand (IYNZ), has endorsed the following Teachers' Code of Practice, which is applicable to all certified Iyengar Yoga teachers in New Zealand. All Iyengar Yoga teachers who are members of the Iyengar Yoga New Zealand are responsible for reading and being familiar with these guidelines. They correspond to the yamas and niyamas of the Yoga Sutras of Patanjali and are included at Guruji's request. The yamas and niyamas and their English translation are shown in parentheses where appropriate.

1. Professional Ethics of an Iyengar Yoga Teacher

Iyengar Yoga teachers are required to:

- 1.1 dedicate themselves to studying, teaching, disseminating, and promoting the art, science and philosophy of yoga according to the teachings and philosophy of BKS Iyengar, and to maintaining high standards of professional competence and integrity (Tapas, ardor)
- 1.2 study and stay current with the teaching and practice of yoga as taught by BKS Iyengar and the Iyengar family. This can be done directly by study with the Iyengar family or indirectly by participation in Iyengar Yoga New Zealand activities and study with certified Iyengar Yoga teachers of at least one higher level of certification (Svadyaya, study of the self)
- 1.3 accurately represent their education, training, and experience (Satya, truthfulness)
- 1.4 while teaching, not to mix the techniques of Iyengar Yoga with any other systems of yoga, or with any other discipline (Aparigraha, non-coveting)
- 1.5 refrain from being publicly critical of other Iyengar Yoga teachers' character or of other systems of yoga (Ahimsa, non-violence).

2. Responsibility to Students and Community

Iyengar Yoga teachers are required to:

- 2.1 be truthful (Satya, truthfulness)
- 2.2 welcome students regardless of race, gender, religion, national origin, sexual preference, or physical disability (skill level of teacher permitting) (Ahimsa, non-violence)
- 2.3 teach responsibly and with compassion having regard to their own limitations and those of their students.
- 2.4 treat students with respect and honour the trust placed in them as a teacher.
- 2.5 refrain from having ambiguous relationships with students and from behaving toward a student in a manner that could be interpreted as harassment, including sexual (Ahimsa, non-violence, Bramacharya, continence, Aparigraha, non-coveting).

3. Personal Responsibility

Iyengar Yoga teachers are required to:

- 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 refrain from the misuse of drugs and alcohol (Sauca, purity).

4. Applicability of Iyengar Yoga New Zealand Teachers' Code of Practice

- 4.1 This Teachers' Code of Practice is not exhaustive. Its failure to address any particular conduct does not mean that the conduct is necessarily ethical or unethical. Teachers should adhere to and honour classical and legal codes of conduct.
- 4.2 Lack of familiarity with, or misinterpretation of, this Teachers' Code of Practice does not justify unethical conduct.
- 4.3 Failure to cooperate in an ethics investigation or proceeding by the Iyengar Yoga New Zealand Ethics Committee is a violation of these guidelines.
- 4.4 An Iyengar Yoga teacher who is uncertain of how the Teachers' Code of Practice should be applied in a particular situation should contact the Iyengar Yoga New Zealand Ethics Committee for guidance before acting.

Appendix C — Syllabi for each level of certification

The syllabi for each level have been given by Guruji, Yogacharya BKS Iyengar and should not be confused with the practice sequence for each level. Teachers may teach the asanas in the syllabus for which they are certified and any levels below.

The practice sequence to be used (for the relevant assessment) can be accessed on the Association website and will also be sent to the candidate on application for the assessment. The practice sequence for each level of assessment can from time to time be changed at the discretion of the Certification Committee.

Candidates are expected to practice and be able to teach the asanas and pranayamas on their own syllabus and the syllabi of previous levels within the parameters of the syllabi.

Pranayama is included in each level of the practice sequence and is observed by the Assessors.

Key to reference texts

- *Light on Yoga* (LOY) by BKS Iyengar
- *Light on Pranayama* (LOP) by BKS Iyengar
- *Yoga: A Gem for Women* (GFW) by Geeta S Iyengar
- *Yoga in Action — Preliminary course* (YiA-Pre) by Geeta S Iyengar
- *Yoga in Action — Intermediate course* (YiA-Int) by Geeta S Iyengar
- Reference Plates: *Light on Yoga* – unless otherwise noted.

Note on the Introductory Level Syllabus: The Introductory Level syllabus is made up of two syllabi, Introductory Level I and Introductory Level II, which have been merged to form one syllabus.

Introductory Level I Syllabus

(No longer assessed individually. This level has been discontinued and consolidated along with the Introductory Level II Syllabus)

As given by Guruji, Yogacharya BKS Iyengar

Plate	Asana
1	Tadasana
2	Vrksasana
4, 5	Utthita Trikonasana
15	Virabhadrasana II
8.9	Utthita Parsvakonasana
14	Virabhadrasana I
19	Ardha Chandrasana
26	Parsvottanasana — <i>arms down</i>
31	Prasarita Padottanasana — <i>concave back</i>
38, 39	Parighasana
43, 44	Padangusthasana
45, 46	Padahasthasana
GFW 21A	Uttanasana — <i>concave back</i>
75, 76	Adho Mukha Svanasana — <i>with support</i>
42	Utkatasana
77	Dandasana
80,81	Gomukhasana — <i>arms only</i>
84	Siddhasana
88,89	Virasana
YiA-prel page60	Parvatasana in Svastikasana
139	Triang Mukhaikapada Paschimottanasana
143	Marichyasana I — <i>twist only</i>
317	Malasana — (a) <i>Just squatting, with or without wall support for back</i> (b) <i>with heels on a rolled blanket</i>
234	Salamba Sarvangasana I
GFW 90	Halasana — <i>legs on stool</i>
245	Karnapidasana
247, 248	Supta Konasana
GFW 258 or 102	Chatushpadasana — <i>This asana is similar in form to Setubandha Sarvangasana with the hands holding the ankles.</i>
99	Setu Bandha Sarvangasana — <i>on a brick</i>
279	Urdhva Prasarita Padasana — <i>90°</i>
297, 300	Bharadvajasana I — <i>turning, without holding the upper arm</i>
GFW 200	Savasana — <i>on bolster with eye band observing the normal in breath and out breath</i>

Pranayama

Ujjayi — *Stage I and II*
Viloma — *Stage I and II*

Introductory Level II Syllabus

As given by Guruji, Yogacharya BKS Iyengar

Plate	Asana
56	Garudasana
6, 7	Parivrtta Trikonasana
10,11	Parivrtta Parsvakonasana
YiA-Int pl.13	Parivrtta Ardha Chandrasana
17	Virabhadrasana III
GFW 120	Utthita Hasta Padangusthasana I — <i>front leg</i>
75, 76	Adho Mukha Svanasana — <i>support</i>
26	Parsvottanasana I — <i>final</i>
34	Prasarita Padottanasana I — <i>final</i>
48	Uttanasana — <i>final</i>
74	Urdhva Mukha Svanasana
66	Chaturanga Dandasana
73	Bhujangasana I
63	Dhanurasana
60, 62	Salabhasana and Makarasana
41	Ustrasana
78	Paripurna Navasana
79	Ardha Navasana
93, 96	Supta Virasana — <i>with and without support</i>
101	Baddha Konasana — <i>give margin if difficult</i>
GFW 38	Supta Baddha Konasana
148	Upavistha Konasana — <i>sitting straight</i>
127	Janu Sirsasana
144	Marichyasana I — <i>Bend forward with hands entwined</i>
160	Paschimottanasana — <i>Ugrasana/Brahmacharyasana</i>
184,185,190	Salamba Sirsasana — <i>against a wall and rope</i>
234	Salamba Sarvangasana I
240	Halasana — <i>toes on floor</i>
250	Eka Pada Sarvangasana
251	Parsvaika Pada Sarvangasana — <i>as far as possible</i>
249	Parsva Halasana
GFW 98	Setu Bandha Sarvangasana — <i>Uttana Mayurasana with support, such as, feet on wall, brick or stool</i>
284-285 and 287	Supta Padangusthasana I and II
297 and 300	Bharadvajasana I — <i>final</i>
298 and 299	Bharadvajasana II
317	Malasana — <i>heels down, facing the wall/column to hold</i>
301	Marichyasana III — <i>twist, opposite bent-elbow over the bent knee</i>
307-308	Ardha Matsyendrasana I — <i>preparatory learning to sit on the foot, wall/foot support</i> Urdhva Dhanurasana I — <i>from chair or stool</i>
GFW 148-149	Dwi Pada Viparita Dandasana — <i>on a chair, legs parallel to the floor</i>
592	Savasana — <i>eye band; normal in breath and deep out breath</i>
Pranayama	Bhramari — <i>Stages IA and IB, IIA and IIB</i> Ujjayi — <i>Stages III to IV</i> Viloma — <i>Stage III</i>

Intermediate Junior Level I Syllabus

As given by Guruji, Yogacharya BKS Iyengar

Plate	Asana
GFW 123	Utthita Parsva Hasta Padangusthasana — <i>with and without support</i>
YiA-Int pg19	Urdhva Prasarita Ekapadasana
35 and 36	Prasarita Padottanasana II
80 and 81	Gomukasana — <i>final</i>
64	Parsva Dhanurasana
83	Lolasana
97	Paryankasana
100	Bhekasana
LOP 5	Svastikasana and Supta Svastikasana
125	Maha Mudra
136,137, GFW 27	Ardha Baddha Padma Paschimottanasana — <i>both hands holding foot in front</i>
167	Ubhaya Padangusthasana
171	Purvottanasana
184, 185 and 190	Sirsasana I — <i>independent</i>
223, 224 and 234	Salamba Sarvangasana I
235	Salamba Sarvangasana II
250	Eka Pada Sarvangasana — <i>top leg perpendicular to the floor and Halasana leg straight and left and right sides of the spine parallel</i>
241	Halasana — <i>legs on floor</i>
249	Parsva Halasana — <i>legs on floor</i>
256-259	Setu Bandha Sarvangasana — <i>final, dropping from Sarvangasana</i>
276-279	Urdhva Prasarita Padasana
313, 314	Ardha Matsyendrasana — <i>arms straight, hold foot in Matsyendra shape, the other arm on the back</i>
273	Jathara Parivartasana — <i>with legs bent</i>
344	Eka Hasta Bhujasana
357	Pincha Mayurasana — <i>against wall</i>
359	Adho Mukha Vrksasana — <i>side palms, against wall</i>
482	Urdhva Dhanurasana — <i>from a chair</i>
516	Dwi Pada Viparita Dandasana — <i>supported, with interlock of fingers behind the head</i>
592	Savasana
Pranayama	Kapalabhati — <i>Stage I</i> Ujjayi — <i>Stages V to VIII</i> Viloma — <i>Stages IV and V</i>

Intermediate Junior Level II Syllabus

As given by Guruji, Yogacharya BKS Iyengar

Plate	Asana
55	Ardha Baddha Padmottanasana — <i>both hands on floor</i>
133–135	Ardha Baddha Padma Paschimottanasana — <i>holding from behind with help of belt</i>
104	Padmasana
107	Parvatasana in Padmasana
108	Tolasana
113 and 114	Matsyasana
173	Akarna Dhanurasana I
GFW 71	Parsva Sirsasana
208, 209	Eka Pada Sirsasana
250	Eka Pada Sarvangasana — <i>toe touching the floor</i>
284, 285, 287, 286	Supta Padangustasana I, II, and III
21, 22, 23	Utthita Hasta Padangustasana — <i>independent — front, hand holding the feet, and final head to knee</i>
345	Dwi Hasta Bhujasana
75	Adho Mukha Svanasana — <i>no support</i>
359	Adho Mukha Vrksasana — <i>palms front</i>
151	Upavistha Konasana — <i>final</i>
322	Malasana II — <i>head down between the two legs</i>
363 and 364	Kurmasana — <i>Stage I, see LOY pl. 361 to 364, arms extended sideways</i>
303 and 304	Marichyasana III — <i>final</i>
482	Urdhva Dhanurasana — <i>from 2 x bolsters</i>
516	Dwi Pada Viparita Dandasana — <i>legs on the floor, with bent elbows hold the front legs of the chair</i>
592	Savasana

Pranayama

Bhastrika — *Stage I and II, three or four cycles, five to six stokes at a time*
 Kapalabhati — *Stage II*
 Bhramari — *Stages III(a) and III(b)*
 Ujjayi — *Stage IX and X*
 Viloma — *Stage VI*

Intermediate Junior Level III Syllabus

As given by Guruji, Yogacharya BKS Iyengar

Plate	Asana
50–53	Ardha Baddha Padmottanasana — <i>classical asana</i>
133 and 134, 135	Ardha Baddha Padma Paschimottanasana — <i>classical asana</i>
152	Parsva Upavistha Konasana
	Parivrtta Upavistha Konasana — <i>is similar to Parivrtta Janu Sirsasana, but the legs are in Upavistha Konasana position</i>
130–132	Parivrtta Janu Sirsasana
163–165 and 166	Parivrtta Paschimottanasana
175	Akarna Dhanurasana II
145–146 and 147	Marichyasana II
192	Salamba Sirsasana II
204–205 and 206	Parivrttaikapada Sirsasana
210	Parsvaika Pada Sirsasana — <i>final</i>
261	Urdhva Padmasana in Sarvangasana — <i>if possible. If Padmasana in Sarvangasana does not come in Intermediate Junior Level III, then at Intermediate Senior Level I it should be learnt for assessment, but in case it is still not possible, then for Intermediate Senior Level II, it is a must.</i>
268	Pindasana in Sarvangasana
256–259	Setu Bandha Sarvangasana — <i>coming up to Sarvangasana</i>
273–275	Jathara Parivartasana — <i>with legs straight, as far down as possible</i>
313 and 314	Ardha Matsyendrasana I — <i>arm straight and gripping the foot</i>
GFW 124	Parivrtta Utthita Hasta Padangusthasana
346–350	Bhujapidasana
359 (hands 351)	Adho Mukha Vrksasana — <i>palms back (like Mayurasana) with hands apart and in distance of one and a half feet from the wall</i>
357	Pincha Mayurasana — <i>palms downwards and then learn with palms upwards</i>
319 and 320	Malasana I — <i>arms around legs and back</i>
365	Kurmasana II — <i>arms extended backwards</i>
208 and 209	Eka Pada Sirsasana
479–482	Urdhva Dhanurasana I — <i>straight from ground</i>
515–519	Dwi Pada Viparita Dandasana — <i>elbows supported, feet on 30cm high support (such as, viparita karani box, setubandha bench that does not shake) then independently, bent knees, feet on the floor.</i>
Pranayama	<p>Bhastrika — <i>Stage III, four to five cycles</i></p> <p>Kapalabhati — <i>Stage III</i></p> <p>Bhramari — <i>Stages IV(a) and IV(b)</i></p> <p>Ujjayi — <i>Stage XI and Stage XII, to capacity without strain</i></p> <p>Viloma — <i>Stages VII and VIII</i></p>

Intermediate Senior Level I Syllabus

As given by Guruji, Yogacharya BKS Iyengar

Plate	Asana
68-71	Nakrasana
140-142	Krounchasana
168	Urdhva Mukha Paschimottanasana I
210	Parsvaika Pada Sirsasana — <i>leg touching the floor</i>
236	Niralamba Sarvangasana I
292	Uttana Padasana
274-275	Jathara Parivartasana — <i>final, both legs straight</i>
290	Anantasana
321	Malasana I — <i>grip as if you are garlanding your body</i>
311-312	Ardha Matseyndrasana I — <i>final</i>
198	Baddha Hasta Sirsasana
371	Eka Pada Sirsasana
368	Supta Kurmasana
348	Bhujapidasana
406 and 410	Bakasana — <i>from the floor</i>
412	Parsva Bakasana — <i>from the floor</i>
482	Urdhva Dhanurasana I — <i>from the floor and with heels on floor</i>
516	Dwi Pada Viparita Dandasana — <i>final</i>

Note: If Padmasana does not come in Intermediate Junior Level III then at the Intermediate Senior Level I it should be and performed for assessment, but in case it is not possible then for Intermediate Senior Level II it is a must.

Pranayama

Bhastrika — Stage IV
 Kabalabhati — Stage IV
 Bhramari — consolidate
 Ujjayi VIII and IX — mastered
 Viloma VII and VIII

Intermediate Senior Level II Syllabus

As given by Guruji, Yogacharya BKS Iyengar

Plate	Asana
110 and 111	Simhasana I and II
118 and 119	Baddha Padmasana — <i>if Padmasana has been achieved</i>
169–170	Urdhva Mukha Paschimottanasana II
188	Urdhva Dandasana
211	Urdhva Padmasana in Sirsasana
217–218	Pindasana in Sirsasana
237	Niralamba Sarvangasana II
260	Eka Pada Setu Bandha Sarvangasana
280–283	Chakrasana
323–329	Pasasana
372	Skandasana
412	Parsva Bakasana — <i>from the floor</i>
451	Eka Pada Bakasana II
486 and 487	Urdhva Dhanurasana II — <i>coming up from the floor, legs straight</i>
517–520	Dwi Pada Viparita Dandasana from Sirsasana
521	Eka Pada Viparita Dandasana I

Pranayama

Sitali — *Stage I*

Sitakari — *Guruji'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, nodigital exhalation. Sitakari – should be known but Sitali is effective.*

Anuloma Pranayama — I(a) and I(b)

Sanmukhi Mudra

Ujjayi VIII — controlled practice

Viloma IX

Intermediate Senior Level III Syllabus

As given by Guruji, Yogacharya BKS Iyengar

Plate	Asana
57–59	Vatayanasana
118 and 119	Baddha Padmasana — <i>must be achieved</i>
120–122	Yoga Mudrasana
115 and 116	Kukkutasana and Garbha Pindasana
372	Skandasana
110 and 111	Simhasana II
413–419	Urdhva Kukkutasana — <i>attempt from Sirsasana, learn to place the arms and legs</i>
194 and 195	Salamba Sirsasana III
204–205	Parivrttaikapada in Sirsasana
213–216	Parsva Urdhva Padmasana in Sirsasana
237	Niralamba Sarvangasana II
270–271	Parsva Pindasana in Sarvangasana
351–354	Mayurasana
340–343	Astavakrasana
395	Tittibhasana
483–486	Urdhva Dhanurasana II — <i>from Tadasana, see LOY pl. 483 to 486</i>
513	Laghuvajrasana
508–512	Kapotasana
330, 331	Ardha Matsyendrasana II
305 and 306	Marichyasana IV
375	Bhairavasana
389–391	Yoganidrasana
542	Eka Pada Raja Kapotasana
Pranayama	Anuloma Pranayama II(a) and II(b), III(a) and III(b) Pratiloma Pranayama I(a) and I(b) Ujjayi VIII — <i>controlled practice</i> Viloma VII Viloma II in Savasana

Advanced Junior Level I Syllabus

As given by Guruji, Yogacharya BKS Iyengar

Plate	Asana
192 and 194,195	Sirsasana II and III
200 and 201	Mukta Hasta Sirsasana
252–255	Parsva Sarvangasana
259	Setu Bandhasana
388	Viranchyasana II
407–412	Bakasana and Parsva Bakasana from Sirsasana
396–398	Vasistasana
403	Visvamisrasana
451 and 452	Eka Pada Bakasana II — <i>from the floor</i>
429–431 and 433	Eka Pada Galavasana — <i>from Sirsasana</i>
426–428	Galavasana — <i>from Sirsasana</i>
439–441	Eka Pada Koundinyasana I — <i>from Sirsasana</i>
483–487	Urdhva Dhanurasana II — <i>from Tadasana coming up with no jerks but with rhythm</i>
517–520	Dwi Pada Viparita Dandasana — <i>from Sirsasana and back to Sirsasana</i>
523	Eka Pada Viparita Dandasana II — <i>with bent leg. Use a belt to grip the foot and lift the other leg</i>
512	Kapotasana
545	Eka Pada Rajakapotasana II

Pranayama

Anuloma IV(a) and IV(b) — *Guruji's note: stages Va to VIIIb, like Sitali, may be occasionally practised, say once a week or once a fortnight.*
Pratiloma II(a) and II(b)

Advanced Junior Level II Syllabus

As given by Guruji, Yogacharya BKS Iyengar

Plate	Asana
117	Goraksasana
386 and 387	Viranchyasana I
123 and 124	Supta Vajrasana
213–216	Parsva Urdhva Padmasana in Sarvangasana
332, 333	Ardha Matsyendrasana III
355	Padma Mayurasana
356	Hamsasana
442 and 443	Eka Pada Koundinyasana II — <i>from Visvamitrasana</i>
448–451 and 452	Eka Pada Bakasana II — <i>from Sirsasana</i>
417, 418 and 419	Urdhva Kukkutasana — <i>from Sirsasana</i>
501 and 502	Eka Pada Urdhva Dhanurasana
429–431 and 433	Eka Pada Galavasana — <i>from Sirsasana</i>
525–535	Mandalasana
466	Vamadevasana II
379–380	Chakorasana
384 and 385	Richikasana
475 and 476a	Hanumanasana
Pranayama	Pratiloma III(a) and III(b) Surya Bhedana I and II Chandra Bhedana I and II Nadi Sodhana I(a) and I(b)

Advanced Junior Level III Syllabus

As given by Guruji, Yogacharya BKS Iyengar

Plate	Asana
434, 439–444	Eka Pada Koundinyasana I and II — <i>from Sirsasana (192)</i>
434–438	Dwi Pada Koundinyasana — <i>from Sirsasana</i>
445–446 and 447	Eka Pada Bakasana I — <i>from Sirsasana</i>
459–463	Mulabandhasana
457, 458	Supta Bhekasana — <i>Uttana</i>
456	Yogadandasana — <i>learn to fix the arms only</i>
487	Urdhva Dhanurasana II — <i>drop from Tadasana, and straight legs</i>
523	Eka Pada Viparita Dandasana II
524	Chakra Bandhasana
536 and 537	Vrschikasana I — <i>feet resting on a low stool</i>
545 and 546	Eka Pada Rajakapotasana II and III
399 and 400	Kasyapasana
383	Durvasasana

Pranayama

Pratiloma III(a) and III(b)

Surya Bhedana II and III — *stage IV is occasionally touched, for instance, once per day in a week*

Chandra Bhedana — *same as for Surya Bhedana*

Nadi Sodhana — *II(a) one day II(b) the other day.*

Guruji's note: As Mula bandha and UddIYNZna bandha together are strenuous, do one day Mula bandha and the other day UddIYNZna bandha.

General note: Pranayama practice is an individual approach and depth is hard to measure. Touch and a right methodology has to be observed by the assessors

Advanced Senior Level I Syllabus

As given by Guruji, Yogacharya BKS Iyengar

Plate	Asana
267	Uttana Padma Mayurasana
358	Sayanasana
388	Viranchyasana II
371	Eka Pada Sirsasana and possible cycles with
384 and 385	Richikasana
567	Kapinjalasana
424 and 425	Parsva Kukkutasana
456	Yogadandasana — <i>entwine arms</i>
466	Vamadevasana II
477	Samakonasana Viparita Chakrasana in Urdhva Dhanurasana
536 and 537	Vrschikasana I
547	Eka Pada Rajakapotasana IV
550	Bhujangasana II
589	Natarajasana
Pranayama	Nadi Sodhana Pranayama III(a) and (b)

Advanced Senior Level II Syllabus

As given by Guruji, Yogacharya BKS Iyengar

Plate	Asana
373	Buddhasana
374	Kapilasana
378	Kala Bhairavasana
393	Dwi Pada Sirsasana
456	Yogandasana — <i>final</i>
336 and 339	Paripurna Matsyendrasana
467–471b	Kandasana
478	Supta Trivikramasana
544	Valakhilyasana
551	Rajakapotasana
555	Padangustha Dhanurasana
570	Sirsa Padasana
561 and 562, 564 and 565	Gherandasana I and II
580 and 581	Ganda Bherundasana
584	Viparita Salabhasana
586	Triang Mukhottanasana

Pranayama

Nadi Sodhana IV(a) and IV(b)

As these are variations of pranayama, a teacher should keep in touch with all the stages as students may need certain guidance to react to their problems.

But for regular practise, one can keep up Ujjayi, Anuloma, Pratiloma and Nadi Shodhana. Sometimes even in a regular practitioner the nostrils, or the lungs or the spine may give way accordingly one has to adjust what pranayama fits that day. Similarly, sometimes sitting for pranayama may not be congenial. Instead of sitting one can do Ujjayi or Viloma in a lying position.

Appendix D — Bibliography

The following bibliography although not exhaustive, is provided to inform students of the publications and relevant works of the Iyengar family.

Essential reading

- *Light on Yoga* by BKS Iyengar
- *Light on Pranayama* by BKS Iyengar
- *Light on Yoga Sutras of Patanjali* by BKS Iyengar
- *Light on Life* by BKS Iyengar
- *The Tree of Yoga – Yoga Vrksa* by BKS Iyengar
- *Iyengar: His Life and Work* (articles, interviews, essays)
- *70 Glorious Years of Yogacharya BKS Iyengar* (symposium proceedings 70th Birthday celebrations, 1988)
- *Yoga: A Gem for Women* by Geeta S. Iyengar
- *Basic Guidelines for Teachers of Yoga* by BKS Iyengar and Geeta S. Iyengar
- *Yoga in Action: Preliminary Course* by Geeta S. Iyengar
- *Yoga in Action: Intermediate Course – I* by Geeta S. Iyengar
- *Astadala Yogamala*, Volumes 1–8. Collected works

Publications by the Iyengar Family

- *The Art of Yoga* by BKS Iyengar
- *Light on Ashtanga Yoga* by BKS Iyengar
- *Yoga: The Path of Holistic Health* by BKS Iyengar
- *Core of the Yoga Sutras* by BKS Iyengar
- *Yoga for Sports, A Journey Towards Health and Healing*, New Delhi: Westland
- *Yoga Rahasya*, Volumes 1–4. Collected works
- *Yogadhara* — a commemorative volume of the 80th Birthday of Guruji
- *Yogapushpanjali*. Light on Yoga Research Trust
- *Iyengar Yoga for Beginners*, D. K. Publishing
- *Yoga Wisdom and Practice*, D. K. Publishing
- *Mobility and Stability* by Geeta Iyengar. YOG Publishing
- *Iyengar Yoga for Motherhood* by Geeta Iyengar, R Keller, K Kattab. Sterling Publishing
- *Class after a Class* by Prashant Iyengar. YOG Publishing
- *Alpha and Omega of Trikonasana* by Prashant Iyengar. YOG Publishing
- *A Manual on Humanics* by Prashant Iyengar. YOG Publishing
- *Discourses on YOG* by Prashant Iyengar. YOG Publishing
- *Chittavijnana of Yogasanas* by Prashant Iyengar. YOG Publishing
- *Fundamentals of Patanjali's Philosophy* by Prashant Iyengar. YOG Publishing
- *Pranayama* by Prashant Iyengar. YOG Publishing
- *Yogasana: an Adhyatmik Academy* by Prashant Iyengar. YOG Publishing
- *Astanga Yoga* by Prashant Iyengar. YOG Publishing
- *Yaugika Manas* by BKS Iyengar. YOG Publishing

Newsletters

Iyengar Yoga New Zealand's newsletter *Yoga Link* is available on the IYNZ website www.iyengar-yoga.org.nz

Yoga Rahasya is produced quarterly by RIMYI. The Rahasya can be purchased from the Iyengar Yoga New Zealand at a cost when renewing the annual teachers membership.

Further reading

The following texts provide a broader reading in the yoga literature.

- *Hatha Yoga Pradipika* by Yoga Swami Svatmarama. Commentary by Hans-Ulrich Rieker. Introduction by BKS Iyengar
- *Bhagavad Gita*, Penguin classic edition
- *Bhagavad Gita*, Eknath Easwaran
- *Bhagavad Gita*, Barbara Stoller Miller
- *Gheranda Samhita*
- *Siva Samhita*
- *The Upanishads*. Penguin classics edition
- *The Vedas*.

Appendix E — Menstruation at assessment

In 2003, Smt. Geeta S. Iyengar sent guidelines regarding the practice and teaching for women during menstruation. For assessment there are specific procedures for those who are menstruating. The Introductory Level practice sequence has been modified to reflect this information while candidates of higher levels — Intermediate Junior I to III, when menstruating, will have options when deciding if to sit for assessment.

Introductory Level

The Info Pack for Introductory Assessment includes an appropriate practice sequence for menstruation.

Candidates who are menstruating at the time of assessment must

- advise the Moderator.
- follow the appropriate assessment practice sequence.
- teach inversions in the teaching sequence by showing the prime/basic salient points herself, but will not go up into the asana.

Intermediate Junior Level I to Intermediate Senior Level 3

The Info Pack for assessment contains information for candidates who are menstruating at the time of assessment.

If a candidate anticipates that she will be menstruating at assessment she has the following options:

Option 1: Delay participation until next assessment by advising the Assessment Coordinator

Option 2: Attend the assessment and

- at Intermediate Junior levels candidates present a video of selected poses (see below).
- at Intermediate Senior Levels present a video of ALL Intermediate Senior Levels' syllabus Asana of the level being assessed.
- do a suitable sequence for menstruation following the assessment practice sequence as much as possible.

The candidate will be assessed on the sequence and video. She will teach the required poses but not demonstrate any poses contraindicated at menstruation.

Option 3: If the teacher begins menstruating in the days immediately prior to assessment the options are as per 1 and 2 above, except she will:

- to forward the video to 2 senior assessors within agreed time after the assessment as in Option 2.
- be given feedback at assessment but not given final results until after the video has been assessed by 2 senior Assessors.

Video for Intermediate Junior Assessment

The following are the required asanas for the video for Options 2 and 3.

Intermediate Junior Level I

Salamba Sirsasana
 Salamba Sarvangasana
 Eka Pada Sarvangasana
 Halasana
 Two Twists — one standing and one other
 Pincha Mayurasana
 One balance
 Urdhva Dhanurasana — chair support
 Adho Mukha Vrksasana — palms out

Intermediate Junior Level II

Salamba Sirsasana
 Parsva Sirsasana
 Eka Pada Sirsasana
 Salamba Sarvangasana
 Halasana
 Parivrtta Ardha Chandrasana
 Adho Mukha Vrksasana — palms forward
 Bekasana or Lolasana
 Dwi Hasta Bhujasana
 Ubhaya Padangusthasana
 Urdhva Dhanurasana — unsupported

Intermediate Junior Level III

Salamba Sirsasana
 Parsva Sirsasana
 Parivrttaikapada Sirsasana
 Eka Pada Sirsasana
 Salamba Sarvangasana I
 Halasana
 Parsva Halasana
 Urdhva Padmasana in Sarvangasana — if possible
 Pindasana in Sarvangasana — if possible
 Setu Bandha Sarvangasana
 Utthita Hasta Padangusthasana III
 Parivrtta Janu Sirsasana
 Bhujapidasana
 Kurmasana I or II
 Urdhva Dhanurasana, OR Dwi Pada Viparita Dandasana — unsupported
 Jathara Parivartanasana — straight leg

Appendix F — Anatomy and physiology

One of the requirements to pass the Introductory Level assessment is the completion of a 36 hour course of study in anatomy and physiology. This may be taught in-house or be a course acceptable to the Teacher Trainer (the Teacher Trainer to verify this on the referral form).

The following is an overview of basic requirements of knowledge for an anatomy and physiology course.

1 Have basic knowledge and understanding of:

- (a) Main organs: Placement and short description of function — liver, kidneys and adrenals, lungs, stomach, heart, thyroid gland, pituitary gland, testes, ovaries and uterus.
- (b) Tissue: Epithelial, connective, muscular, nerve, spinal, bone
- (c) Bones or skeletal system: Head and neck, thorax, connection of cervical vertebrae to spinal nerves, pelvis, upper limb, elbow, forearm, wrist and hand, pubis, hip and femur, knee, ankle and foot.
- (d) Muscular System: Major muscle groups related to the spine, neck, shoulder girdle, arm, hand, pelvis, leg and foot.
- (e) Circulatory System: Basic function of heart and aorta.
- (f) Respiratory System: Nose, bronchial, diaphragm, system of pleura and lungs and intercostals.
- (g) Nervous System and nerves: Spinal cord, brain, sciatic nerve, femoral nerve, brachial plexus and dermatomes.
- (h) Digestive System: Basic information on how the system functions.
- (i) Reproductive System: Basic information on how the system function.

2. Be able to see and identify:

- (a) The vertical and horizontal body alignment from the front and sides.
- (b) The anterior/superior iliac crests of the pelvis.
- (c) The sternocleidomastoid of the neck.
- (d) The shoulder girdle and the level of balance of the shoulders.

3. Extra-curricular knowledge

Know the Iyengar term for various parts of the body — for example, 'head of the calf', 'neck of the shin', and where they are located on the body.

Suggested references

- *Yogabody* by Judith Lasater
- *The Anatomy Colouring Book* by Kapit/ Elson ISBN 0-06-453914-8
- *A physiological handbook for Teachers of Yogasana* by Mel Robin

Appendix G — Appeals procedure

The Iyengar Certification process understands yoga to be a subjective and practical discipline and in a lineage held collectively by all teachers and training teachers within the Iyengar tradition. As such, it is particularly concerned with values of fairness and inclusiveness in the way assessments are conducted.

To this aim, assessors chosen to conduct assessments are required to be highly experienced teachers and training teachers in their own right and are subject to a stringent and prolonged training process. In addition, they are drawn broadly and without prejudice from the ranks of qualified assessors having regard also to experiential, gender and geographical balance on each Assessing Panel.

Given the inherent subjectivity of the process, candidates are assessed by an Assessing Panel of up to three Assessors, and the pass or not pass of a candidate depends on a majority of assessors agreeing to that decision.

Additionally, the Assessing Panel is overseen by a 'Moderator'. The Moderator is a very experienced Assessor and their selection is subject to highly stringent requirements (See Section 4 — Responsibilities and entitlements of certified teachers). It is the Moderator's role to ensure that Assessors conduct their assessments in a valid non-prejudiced way, and to ensure that the assessment itself follows the procedures to which it has committed. In this sense, the Moderator represents all parties involved in the assessment including the Association, the Assessing Panel and importantly, also the candidate, to ensure they receive a fair and impartial assessment.

Post assessment

Following the assessment weekend, it is recommended that all candidates consult with their referring teacher as soon as possible after the weekend. If the candidate has not passed, the Moderator will contact the referring teacher/mentor, who in turn will set up a meeting with the candidate within seven days post assessment to discuss the feedback and result (*see* 'Failure to pass at assessment' in Section 3). At Intermediate Junior Levels and above, candidates who have received a **verification** for assessment (*see* 'Referrals' in Section 3) may contact the Moderator directly to consult.

Appeals process

If a candidate feels that procedures in their assessment were not duly followed, or that there was bias, or a lack of fairness in the assessment, the following appeals process is available.

The candidate may, within twenty-one days of their assessment contact by emailing the Assessment and Teacher Training Committee (A&TT) Chair Person and request the opportunity to further discuss any concerns they may have about their assessment.

On receipt of this written request, the A&T will ask the Moderator who was present at the candidate's assessment to meet with the candidate. This meeting may be by Skype or phone. The meeting will take place within fourteen days of the request and aims to allow the candidate to discuss their concerns and to have the processes that took place at the assessment explained.

If the candidate is still not satisfied, he/she will write to the A&T chair within fourteen days of meeting with the Moderator. The Moderator will then notify the Chairperson of the Association that the candidate is lodging a formal appeal.

Upon receipt of a Letter of Appeal, the Chairperson of IYNZ will appoint a Certification Appeals Committee (CAC) consisting of the A&T chair, the Moderator of the Assessment under consideration, a Senior Moderator not present at the candidate's assessment, and the Chairperson of IYNZ. A minimum of three members must participate in the CAC.

If, after consideration of all available information and after giving the candidate an opportunity to be heard, the CAC decides that the assessment process was flawed in its procedure, or was not carried out fairly, or that undue bias was apparent, these defects being considered to be of such a nature that the outcome may have been significantly different had the assessment been conducted appropriately, the candidate may be given the opportunity to re-sit the practice and teaching component of the assessment.

The re-sit will take place within 14 days of this decision, or as close to that time as is practicable.

The Moderator, a Senior Moderator not present at the initial assessment, will make up the Assessing Panel for the subsequent re-sit. There is no requirement for the candidate to re-submit an assignment.

If the candidate is deemed successful at the re-sit, they will be awarded a certificate.

If the candidate is unsuccessful at the re-sit they will be informed at the time and subsequently in writing that they have not passed the assessment. There will be no appeal of the decision of the A&T.

Any candidate who does not pass is entitled to reapply for assessment. If complying with the application requirements at that time and achieving the standard for the level for which he/she has applied, the candidate will then receive a certificate for that level.