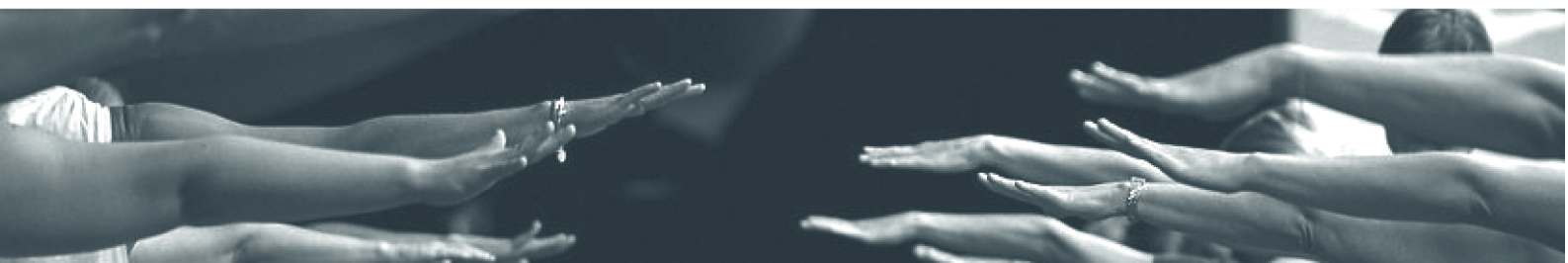


IYENGAR  
YOGA  
AUSTRALIA



# Teacher Certification Handbook

Requirements & Procedures for Certification & Assessment



## Amendment Schedule

The following amendments have been made to this handbook and the amendments apply from the date noted for each item — an inclusion is noted on the relevant page citing ‘this rule amended — see inside front cover for amendment details’. This is done to ensure all members are aware of which passages are amended.

The handbook will be reviewed and updated by 31 January each year, with inclusions being written into the text of the document.

Date	Page	Regarding	Amendment
January 2017			Version 2017-1
April 2017		Removal of new branding, small edits	Version 2017-4
January 2018		Updates/ edits/ corrections	Version 2018-2.0
January 2019		Registered Teacher in Training, Trips to RIMYI, extended leave, return to teaching, WWVTR	Version 2019-1.2
December 2019		Updates/ edits/ corrections	Version 2019-12.0
April 2021		Updates/ edits/ corrections	Version 2021-4
January 2022		Updates/ edits for New Australian Assessment Guidelines	Version 2022-1
January 2023		Updates/ edits/ corrections	Version 2023-1
January 2024		Updates/ edits/ corrections	Version 2024-1
January 2025		Updates/ edits/ corrections	Version 2025-1
January 2026		Updates/ edits/ corrections	Version 2026-1

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## Iyengar Yoga Australia

The BKS Iyengar Yoga Association of Australia (BKSIYAA), known more simply as Iyengar Yoga Australia, 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.

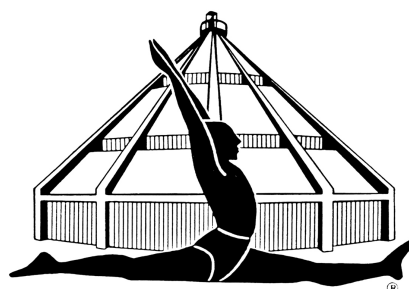
The Association is the governing body for Iyengar Yoga in Australia. Established in 1985 the group of 19 founding members defined their purpose in their first meeting.

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 Australia.
4. To foster good communication.
5. To spread knowledge.
6. To communicate with other associations.

The Association has grown into an organisation of over 700 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 limited by guarantee and complies with Australian Corporations Law.

The Association's Certification Committee administers and regulates the requirements and standards for the training and assessment of Iyengar Yoga teachers. The assessment and certification procedures are guided and coordinated by RIMYI. 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 Australia, like Iyengar teachers worldwide, are recognised by the BKS Iyengar Yoga Certification Mark.

All enquires to:  
Iyengar Yoga Australia  
PO Box 193,  
Hawthorn VIC 3122  
[www.iyengaryoga.asn.au](http://www.iyengaryoga.asn.au)



## 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 at Twin Waters in Queensland.

To the very end Geeta gave of herself through 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 1987 the BKS Iyengar Yoga Association of Australia (BKSIYAA), now known as Iyengar Yoga Australia, through its Certification Committee has been overseeing the certification of Iyengar Yoga teachers in Australia. The certification of Iyengar Yoga teachers ensures that those teaching in Yogacharya BKS Iyengar's name are qualified to do so.

The Certification Committee 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 Australia 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 Committees has been central to the development of an assessing culture in Australia. 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 Australia. 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.

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 committee 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 Australia 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 Conduct 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:

- Level 1
- Level 2
- Level 3
- Level 4
- Level 5

Each of these levels has a specific syllabus of asanas and pranayamas (see Appendix B – 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 4 & 5, teachers must apply directly to RIMYI and will be assessed by RIMYI.

## Certificates

Teaching certificates are issued to successful candidates by Iyengar Yoga Australia at Level 1 to Level 3 and carry the seal of RIMYI.

After successfully passing an assessment at level 1, 2 and 3, teachers may request a Teaching Certificate. Cost of Teaching Certificates are \$175 and these are requested by the Certification Committee bi-annually from RIMYI, following the end of year assessments.

The certificates are prepared and despatched from India. An artist is engaged to write the names and the certificates are signed by Prashant Iyengar. The certificates are posted to the Assessment Coordinator for processing and despatch. The certificates carry two dates; date of signing at RIMYI and also the date of your assessment, as well as carrying the seals of both RIMYI and Iyengar Yoga Australia.

Certificates for Level 4 & 5 above are currently awarded by RIMYI by application through the Certification Committee. Teaching certificates are recognised by Iyengar Associations worldwide.

## 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.

*'A teacher should be clear, clever, confident, challenging, caring, cautious, constructive, courageous, comprehending, creative, completely devoted and critical, committed, cheerful, chaste and calm.'*

Source: BKS Iyengar, *Yoga Vrksa, Tree of Yoga*

## Section 1 — Teacher training & mentoring

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. IYA commenced assessments in Australia in 1987 under the guidance of Yogacharya BKS Iyengar.

To become a certified Iyengar Yoga teacher a student must undergo teacher training or teacher mentoring 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 said:

*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 and teacher mentors 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 teacher trainers can be obtained from the Association's website.

### Teacher training prerequisites

A student wishing to train as a teacher is strongly advised to have established a personal practice over a minimum of 3 years prior to commencing teacher training and have regularly attended classes with a certified Iyengar teacher accredited by the IYA. (See Teacher trainer requirements below).

An incoming Trainee Teacher must register for membership as a Trainee via IYA website.

### Level 1 teacher training

Candidates for Level 1 assessment are required to have completed a minimum of 300 hours of teacher training conducted with an accredited Teacher Trainer or a mentorship program conducted with a Level 2 Teacher (Teacher Mentor) under the supervision of an accredited Teacher Trainer. The Teacher Trainer and Teacher Mentor are referred here as Training Teacher.

Training can be in the form of course work or within an apprenticeship structure recognised as part of a teacher training/mentoring program. Additionally, training must include a further 80 hours of assisting and practical training under the supervision of their training teacher; and has a minimum of 25 hours or six months teaching experience.

A candidate for Level 1 assessment must be endorsed by their training teacher via a letter of referral. This ensures that the candidate has completed their training or mentorship. The candidate must also have completed an anatomy and physiology course and have current First Aid and cardiopulmonary resuscitation (CPR) and professional liability insurance certificates.

## Registered teacher in training

Teacher Trainees who have completed 200 hours of teacher training under an Iyengar Yoga Association (IYA) approved Training Teacher can be issued with a *'statement of compliance'* by their Training Teacher. The *'statement of compliance'* is presented when applying and subsequently renewing Professional Indemnity Insurance with AJ Gallagher and when teaching in venues that require a level of training equivalent to the registrations awarded by Yoga Australia and Yoga Alliance.

The *'statement of compliance'* is available to Training Teachers on the Association website and is to be signed and dated by the Training Teacher. The statement is renewed by July 31 each year. This ensures that the Training Teacher registers and renews only those trainees who remain within the training mentorship and remain under supervision.

Trainee teachers can receive the *'statement of compliance'* having completed 200 hours of training, comprised of

- 150 hours of training over a minimum of 12 months
- 50 hours of assisting in classes
- Have demonstrated a regular and ongoing practice of asana and pranayama

The *'statement of compliance'* formally recognises that the Teacher Trainee has satisfied the Training Teacher of their relative competence in practice and teaching and is now eligible to teach in the community whilst further developing the skills and experience necessary to sit Level 1 assessment.

Training Teacher must notify IYA of their registered Teachers in Training by 30 June annually providing the names of their renewals via email to: [secretary@iyengaryoga.asn.au](mailto:secretary@iyengaryoga.asn.au)

## Level 2 teacher training

For a Teacher Trainer to be eligible to train a Level 1 teacher for level 2 assessment they need to be a Level 3 teacher who has successfully passed a candidate to Level 1, be a trainee assessor and have completed one trainee assessment.

## Transferring between Training Teachers

Teacher Trainers & Teacher Mentors are entrusted by IYA to ensure that Teacher Trainees are sufficiently mature, effective and clear in their practice-based understanding of the Iyengar method and meet the minimum standards of training outlined in this handbook. A referral for assessment carries with it the endorsement of the individual Teacher Trainer or Teacher Mentor.

Trainee Teachers are encouraged to continue with one Teacher Trainer or Teacher Mentor throughout their mentorship but if for reasons of moving to another region or state, or a breakdown in the relationship between the training teacher and the Trainee the following should be considered.

- A Trainee Teacher transferring to another training teacher should make them aware of the previous training relationship. Details of their experience and history should be outlined in writing. Where possible a supporting letter from the previous training teacher

acknowledging this history should be provided, along with any relevant background information to ensure consistency and collegial respect.

- It remains the discretion of each Teacher Trainer or Teacher Mentor whether any recognition of previous training (prior learning) will be recognised as the training teacher must ultimately endorse the candidate for assessment through the referral process.

## Assisting Hours

As noted above training must include 80 hours of assisting and practical training under the supervision of their Teacher Trainer or Teacher Mentor.

In exceptional circumstances the Teacher Trainer may write to the Certification Committee (CC) to seek an exemption to allow the assisting hours to be conducted by a Level 1 teacher with a minimum of 5 years experience. Details of the situation, the experience of the teacher, proposal for assisting should all be included.

## Training for the higher levels of certification

Iyengar Yoga teachers continue their education through their practice and by studying with senior teachers, 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 Levels 2 & 3, teachers are advised to continue their training and education with a senior teacher and obtain a referral or verification to that effect. As with previous levels, to present for assessment teachers must also have current First Aid and CPR and insurance certificates.

In exceptional circumstances the Certification Committee 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 a Level 3 teacher or above.
- apply in writing to the Certification Committee for confirmation of your Teacher Trainer status.

Upon acceptance as a Teacher Trainer and having commenced their own Teacher Training program, the applicant will be invited to attend the annual All Assessors meetings. At these meetings Assessors from around Australia meet (in February or 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 Australia (see Section 4).

## Assessment responsibilities of Teacher Trainers

A teacher trainer:

- who is actively training teachers with a view to referring candidates for assessment is required to participate in the assessment process as an assessor/moderator.
- should 'opt in' to make themselves available for the scheduled assessment weekend dates even though they are not initially allocated to sit on an assessment committee. This will help ensure that replacement assessor/moderators are available when cancellations to sit on an assessment committee occur.
- is required to make their school space available to host assessments every year upon request.
- without a school is required to assist another host school in their city/state upon request.

## Teacher Mentor

A Level 2 teacher is eligible to mentor up to 2 trainees under the supervision of a Level 3 or above registered Teacher Trainer who has successfully brought a candidate through to Level 1 certification. A Level 2 teacher applies in writing to the CC via the Assessment Coordinator on [assessment@iyengaryoga.asn.au](mailto:assessment@iyengaryoga.asn.au) together with a recommendation from their Supervising Trainer. The supervision is in a format agreed to between the two parties.

The Teacher Mentor registers the names of their trainees with the Certification Committee via an email to the Assessment Coordinator. (For registering a trainee refer to Teacher training prerequisites above).

Teacher Mentors follow the same Teacher Training guidelines as Teacher Trainers. A Level 2 Teacher Mentor refers their own candidate for assessment and submits a referral as Teacher Mentor for their Level 1 candidate; along with a second and separate referral from the supervising Teacher Trainer confirming the mentorship. Therefore the Level 1 candidate will receive 2 referrals.

Upon acceptance, a Teacher Mentor will be provided with online website access to the Teacher Trainer's Area. Their trainees (once registered) will have access to the 'Registered Trainees' section of the IYA website.

*Please note:* The Level 2 teacher mentors are *not* teacher trainers. They can mentor 1 or 2 of their students only. It was never intended that they advertise their Level 1 mentoring outside of their teaching community. Teacher Mentors have access to the same documents as teacher trainers to assist with their mentoring. Their names are not listed on the IYA website as Teacher Trainers. Once they become level 3 teachers they can be added as teacher trainers on the website if they start teacher training.

*Guide to writing your Application Request:*

1. When applying to the Certification Committee via the Assessment Coordinator

Please include name, certification level and request for permission from the Certification Committee to commence teacher mentoring. In addition, include endorsement from the Supervising Trainer.

2. Supervising Trainer Recommendation

Please specify the name of the Level 2 teacher that you will be supervising as Teacher Mentor together with the start date of your supervision. (See Section 4 Responsibilities and entitlements of certified teachers).

## Number of Mentees

Once a Level 2 Teacher has successfully mentored and passed a candidate to Level 1 certificate, they can then train up to 3 mentees with a continuing relationship with their Supervising Teacher Trainer (see above). Please note that a mentee is still an official mentee with the teacher mentor even after they have completed their mentoring hours until they apply and/or intend to attend a Level 1 assessment.

## Mentoring Higher Levels

Teachers certified at Level 4 or above who wish to mentor Level 3 teachers, should have visited RIMYI at least 3 times.

## Terminology used in this handbook

The following terminology is used in this handbook:

<b>Teacher training</b>	To become a Certified Iyengar Yoga Teacher (Level 1) trainees undergo <i>teacher training</i> with an accredited Teacher Trainer. This requires an ongoing and close relationship and is consistent with the <b>referral</b> given for a candidate to apply for assessment.
<b>Teacher Mentor</b>	A Level 2 Certified Iyengar Yoga Teacher may conduct a mentorship program under the <i>supervision</i> of an accredited Teacher Trainer and will submit a <b>referral</b> for their candidate to apply for assessment.
<b>Supervision</b>	A Level 2 Certified Iyengar Yoga Teacher may conduct Teacher Mentorship of trainee teachers under the <i>supervision</i> of an accredited Teacher Trainer. This requires an ongoing and close relationship with the Teacher Mentor and the Teacher Trainer will sign the <b>referral</b> for assessment to confirm their supervision.
<b>Supervising Teacher</b>	Is a Level 3 Teacher Trainer who is currently running teacher training and has successfully trained and passed a candidate to level 1 certificate, and is a Trainee Assessor or Assessor.
<b>Mentorship</b>	A Certified Iyengar Yoga Teacher is <i>mentored</i> by a Senior Australian Teacher by undertaking ongoing mentoring. A <b>referral</b> is given when applying for upgrading to higher levels.
<b>Teacher development</b>	A Certified Iyengar Yoga Teacher may attend workshops and classes to fulfil 20 hours of <i>Teacher Development</i> per year. Where there is no close and ongoing mentorship with a Senior Teacher a <b>verification</b> is given when applying for assessment.

## Section 2 — Certification structure

### Requirements to be a certified teacher

Once a teacher has been successful at at Level 1 assessment they are awarded a certificate by the Association on behalf of RIMYI. This certificate carries the seal of RIMYI and acknowledges that the teacher is accredited by Iyengar Yoga Australia and RIMYI to teach asanas and pranayama from the syllabus for their level.

Iyengar Yoga Australia awards certificates to successful candidates from Level 1 to Level 3. Certificates for Level 4 and 5 are awarded by RIMYI through application to the Certification Committee.

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

A certified teacher of Iyengar Yoga Australia 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 (minimum 20 hours per year) through visits to RIMYI, or by attending Iyengar Yoga Conventions, or by attending classes and/or workshops with an Australian 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
Level 1	2 years
Level 2	2 years
Level 3	2 years
Level 4	Awarded on the recommendation of RIMYI

Level 5	Awarded on the recommendation of RIMYI
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## Upgrading from Level 1 through to Level 3

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, have current professional indemnity insurance, a current first aid certificate\* and a current CPR certificate\* and a verification/ referral from an accredited senior teacher.

\* First Aid is undertaken 3 yearly & CPR annually.

Experienced teachers may apply to sit assessment without a verification/ referral provided they have completed ongoing teacher development, or have been attending classes at RIMYI. In such instances, the prospective applicant should write to the Certification Committee outlining their background and provide details of their ongoing study seeking leave for an independent application.

Info Packs for all assessments are on the website: [www.iyengaryoga.asn.au](http://www.iyengaryoga.asn.au)

## Upgrading from Level 4 and Level 5

Upgrading to level 4 and 5 is at the discretion of RIMYI. The teacher will also need the following: a current Certification Mark licence, current professional liability insurance and current first aid certificate\* and a current CPR certificate.

\* First Aid is undertaken 3 yearly & CPR annually.

At present certificates for Level 4 and Level 5 are issued by RIMYI.

To apply for assessment and certification by RIMYI, teachers must apply directly to RIMYI and will be assessed by RIMYI.

## 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) and have current Professional Indemnity Liability Insurance.

## 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. To maintain Association membership a teacher is required to provide proof of current Professional Indemnity Liability Insurance.

## Ongoing teacher development

In order to maintain a teaching certificate current teachers are required to attend a minimum of 20 hours per year of ongoing teacher development conducted by an Australian senior teacher.

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

Teacher Trainers for Level 3 are required to have been to RIMYI three times. This can include enrolment in general classes at RIMYI and/ or conventions conducted by a member of the Iyengar family.

## Working with vulnerable people (WWVP) registration

Certified Iyengar Yoga teachers should be aware that they may need to register for working with vulnerable people.

The WWVP Act requires those who work or volunteer with vulnerable people to have a background check and be registered. WWVP includes children but is broadly defined as

1. a Child or Children; or
2. an individual aged 18 years and above who is or may be unable to take care of themselves, or is unable to protect themselves against harm or exploitation by reason of age, illness, trauma or disability, or any other reason.

The premise of background checking is that the past behaviour of an individual can provide an indication of the possible future behaviour of that individual. Examples or patterns of abusive or inappropriate behaviour can sometimes be evident in information available for assessment, which includes an individual's criminal record.

Teachers are advised to check with the authorities in their state as to the current requirements.

## 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 Certification Committee in writing. During the period of 'leave from teaching' the teacher does not have to pay the Certification Mark licence fee or have current insurance, but must maintain their IYA Teacher membership.

When a teacher is ready to resume teaching they will inform the Certification Committee, pay their Certification Mark licence fee and provide proof that they have renewed their professional indemnity liability insurance.

Once all re-instatement criteria have been met, if the teacher wishes to appear on the IYA and RIMYI teacher registers, please email [membership@iyengaryoga.asn.au](mailto:membership@iyengaryoga.asn.au) with contact details including teaching phone number, school name, street address and 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 IYA 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 re-join IYA 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 Certification Committee and include the relevant verification provided by the Senior Teacher in order to request a return to teaching. The returning teacher must provide proof of their renewed professional indemnity liability insurance. The returning teacher will then be able to hold and use the 'Mark', once their IYA 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 IYA website, be able to use the name Iyengar and the 'Mark', when their IYA 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 is residing in Australia and wishes to teach and be listed on the IYA website they are required to join IYA. They must present their credentials, proof of their current teaching certificate and Certification Mark licence to the Certification Committee and present a certificate of currency for Professional Indemnity Liability Insurance.

## Scientific and Clinical Research involving Iyengar Yoga

Certified Iyengar Yoga Teachers who are involved in the conduct and/or publication of scientific or clinical research studies, which directly or indirectly involve Iyengar Yoga such that the word Iyengar will be included within the publication of results, are requested to register the research project with IYA, by contacting the chair of the Ethics and Trademarks Committee (ETC) by email: [ethics\\_chair@iyengaryoga.asn.au](mailto:ethics_chair@iyengaryoga.asn.au). It is the role of the ETC to ensure that the use of the Trademarked name Iyengar Yoga and Iyengar be used appropriately, including within any specific research methodologies. Such projects will be treated with strict confidentiality.

## Teachers' Code of Conduct

The Teachers' Code of Conduct has been endorsed by the Board of Directors of Iyengar Yoga Association of Australia (IYA). It is applicable to certified Iyengar Yoga teachers and trainee Iyengar Yoga teachers in Australia.

All Iyengar Yoga teachers have an obligation to be familiar with:

- (a) The Teachers' Code of Conduct;
- (b) The IYA Complaints Handling Procedure;
- (c) The IYA Statement of ideals; and
- (d) The IYA policy on Harassment, Bullying and Discrimination.

The Teachers' Code of Conduct is based on the yamas and niyamas of the Yoga Sutras of Patanjali at the request of BKS Iyengar. The yamas and niyamas and their English translations are shown in parentheses where appropriate.

## Professional Ethics of an Iyengar Yoga Teacher

Iyengar yoga teachers and trainees are required to:

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*, ardour)

study and stay current with the teaching and practice of yoga as taught by BKS Iyengar and the Iyengar family. This can be done by studying directly with the Iyengar family. This can also be done by participation in Association activities and studying with certified Iyengar Yoga teachers of at least one higher level of certification. (*Svadyaya*, study of the self)

accurately represent their education, training, and experience. (*Satya*, truthfulness)

while teaching, not to mix the techniques of Iyengar Yoga with any other systems of yoga, or with any other discipline. (*Aparigraha*, non-coveting)

refrain from being publicly critical of other Iyengar yoga teachers' character or of other systems of yoga. (*Ahimsa*, non-violence)

## Responsibility to Students and Community

Iyengar Yoga teachers are required to:

Be truthful. (*Satya*, truthfulness)

Welcome and treat equally and to the best of one's ability any student regardless of race, gender, religion, national origin, sexual preference, or physical disability. (*Ahimsa*, non-violence). It is nevertheless the right of a teacher to decline to teach a student if the reasons are appropriate and just.

Teach responsibly and with compassion having regard to their own limitations and those of their students. It is a breach of the Teachers' Code of Conduct to teach in a poor or dangerous manner. (*Ahimsa*, non-violence)

Treat students with respect, and honour the trust placed in them as a teacher. This is especially important when providing physical adjustments to students. Teachers need to consider the necessity and intention of performing any adjustment, as articulated in "Basic Guidelines for Teachers of Yoga". (*Svadyaya*, study of the self, *Ahimsa* non-violence)

Abide by the IYA policy on harassment, bullying and discrimination. (*Ahimsa*, non-violence, *Bramacharya*, continence, *Aparigraha*, non-coveting)

Abstain from a relationship with a student which the teacher is aware would not accord with the yamas and niyamas of the Yoga Sutras of Patanjali.

## Personal Responsibilities of an Iyengar Yoga Teacher

Iyengar yoga teachers are required to:

Maintain a clean and well-groomed appearance. (*Sauca*, purity)

Dress in a modest manner whilst teaching yoga. (*Sauca*, purity, *Bramacharya*, continence).

Refrain from the misuse of drugs and alcohol. (*Sauca*, purity).

Abide by classical and legal codes of conduct, particularly (but not limited to) Australian laws concerning crimes of violence, crimes of dishonesty, and laws concerning the respectful behaviour towards others. (*Ahimsa*, non-violence, *Satya* truthfulness,)

Abide by any current guideline issued by the Association or the RIMYI in Pune.

Abstain from any act or omission which might bring discredit on the teaching method of BKS Iyengar, the IYA, or its members.

## Teachers Code of Conduct and The IYA's Complaint Handling Procedure

Iyengar yoga teachers who are members of the IYA are required by the IYA to adhere to the Teachers' Code of Conduct. This Teachers' Code of Conduct 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 particularly (but not limited to) Australian laws concerning crimes of violence, crimes of dishonesty, and laws concerning the respectful behaviour towards others. (*Ahimsa*, non-violence, *Satya* truthfulness)

In order to be registered as a trainee teacher and certified as a teacher a member is required to disclose to Ethics and Trademark Committee (ETC) the following:

- a. A copy of any criminal history;
- b. A copy of any Family Violence order, Restraint order or like order; and
- c. Information about the existence and outcome of any complaint against the member if it relates to any allegation detailed in 10.2 of the Complaints Handling Procedure. Failure of a teacher to notify the ETC about matters mentioned in paragraph 10.2 of the Complaints Handling Procedure is a breach by the teacher of the Teachers' Code of Conduct.

In this regard teachers should refer to their obligations under the IYA ethical guidelines, and in particular the Teachers' Code of Conduct, the Complaints Handling Procedure and the Harassment, Bullying and Discrimination Policy.

A teacher who fails to abide by the Teachers' Code of Conduct may be investigated, and, if necessary, sanctioned by the ETC in accordance with the Complaints Handling Procedure.

An Iyengar Yoga teacher who is uncertain of how the Teachers' Code of Conduct should be applied in a particular situation should seek the advice of the ETC before acting. Lack of familiarity with, or misinterpretation of, this Teachers' Code of Conduct does not justify unethical conduct.

Failure by a teacher to co-operate with the ETC in the investigation of a complaint is a breach of this Code of Conduct.

Acts of bullying, harassment, intimidation, retribution or other improper behaviour of any sort towards a complainant by a teacher (or done at the request or approval of a teacher) during or after the Complaints Handling Process, is a breach by the teacher of the Teachers' Code of Conduct.

Where the ETC is satisfied a complaint discloses evidence that a criminal offence has been committed by a teacher that complaint will, unless exceptional circumstances exist, be referred to police for investigation.

The Teachers' Code of Conduct, Complaints Handling Procedure, and Harassment, Bullying and Discrimination Policy are available on the Association website [www.iyengaryoga.asn.au](http://www.iyengaryoga.asn.au) or on application from the Chairperson of the Ethics and Trademark Committee. Email: [ethics\\_chair@iyengaryoga.asn.au](mailto:ethics_chair@iyengaryoga.asn.au)

## 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.

Teachers must renew this licence each year by signing an agreement reiterating the teacher's adherence to the requirement to teach exclusively the Iyengar method without mixing in or teaching other styles of yoga. 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 was registered in Australia by the BKS Iyengar Association of Australia (trading as Iyengar Yoga Australia) as a trademark with IP Australia in 2004, and it is granted to those teachers who have been trained, assessed and accredited by the Certification Committee, the late BKS Iyengar, the late Geeta Iyengar or who have been issued with a Recognised Teaching Certificate. The words "Iyengar" and 'BKS Iyengar' have also been registered as Trademarks in Australia by the Association.



## 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 (currently Level 1) 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 BKS Iyengar or Iyengar, the teacher must hold a teaching certificate AND be a fully paid, current member of their association.
- 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 IYA's definition of a certified teacher as detailed in Section 2 - Requirements to be a certified teacher.

## 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 on-going education. It is not required to send proof of on-going education but a teacher's records of on-going education should be kept for at least two years in the event verification is requested.

Whenever the Certification Mark is used, the Teacher's own name, Trademarks, and any other identification shall also be represented. This is to indicate unambiguously that the Licensed Services are provided by the teacher (Licensee) and not by the Association or the trademark Owner. Unless otherwise agreed, the teacher will, whenever the Certification Mark is used, accompany it with the Certification Phrase, Certified Iyengar Teacher. At all times, the name and Trademarks (if any) of the teacher shall be prominent over those of the Association, the Owner and the Certification Mark. The Licensee shall not use the whole or any part of the Certification Mark, or any design or words similar thereto, as part of their own other trademark, design or identification in relation to the services.

Under no circumstances will the words 'Iyengar', 'BKS Iyengar' or other name or identifier of the Owner or the Association be used in any business name or trademark of the Licensee.

For further information please refer to "*Rules Governing the Use of the Certification Mark and other Association Trademarks*" (updated 2021), on the IYA website.

## Use of the 'Iyengar' Name

1. The late BKS Iyengar extended his permission to all certified teachers to personally use the Iyengar name. 'Iyengar' is a registered trademark with IP Australia.
2. The right to use the Iyengar name is personal to the teacher who will not sub-licence the use 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 Ethics and Trademark Committee (ETC).
4. If permission is granted, the teacher understands 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. IYA has developed the following guidelines for certified teachers to apply to register the Iyengar name in a school/ studio or institute.

### Registering a 'School/ Studio'

IYA registers schools and studios wishing to use the name 'Iyengar' by awarding a sub-header attached to the name of the school containing the phrase, 'Iyengar Yoga School'.

The accepted use allows the name of the school (registered business name) and immediately below this 'Iyengar Yoga School'.

A certified teacher can apply to the ETC to register a school/studio. If successful, they are entitled to use the sub-header below their registered business name. Eligible teachers renew this registration yearly at the time of renewing their teaching registration.

The sub-header is phrased to indicate a place that focuses exclusively on Iyengar Yoga.

Those wishing to use the name are clearly seeking the credibility and standing afforded by the lineage. Annual renewal must be completed by confirming compliance with the requirements below and to provide IYA with a way of ensuring there is no misuse should the ownership of a school change.

## Requirements

Requirements for school/studio registration must fulfil the following:

- The owner of the business must be a certified Iyengar teacher.
- All teachers must be certified at Level 1 or above, or be teachers in training under a registered Iyengar Teacher Trainer.
- Must conduct a minimum of six classes per week. This affords a higher level of development for students as well as greater differentiation through levels; and
- Must not teach other styles of yoga at the school.

Refer to the '*Rules Governing the use of the Certification Mark & other Association Trademarks*' (updated 2021), to understand the specific rulings how a certified teacher can use the Certification Mark and other trademarks.

Those wishing to apply should fill out the application form on the Association website and submit it to the ETC, [ethics\\_chair@iyengaryoga.asn.au](mailto:ethics_chair@iyengaryoga.asn.au). Please direct any questions to this email address.

## Registering an 'Institute'

An Institute affords a school of significant standing within the community and should be held by schools committed to the propagation of Iyengar Yoga.

A certified teacher can apply to the Ethics and Certification Mark Committee to register an Institute using the form on the association website. If successful they are entitled to use the sub-header below their registered business name. Eligible teachers renew this registration yearly at the time of renewing their teaching registration.

The accepted use would allow the name of the Institute (the registered business name) and immediately below this 'Iyengar Yoga Institute'.

Those wishing to use the Iyengar name are clearly seeking the credibility and standing afforded by the lineage. Annual renewal must be completed by confirming compliance with the requirements below and to provide IYA with a way of ensuring there is no misuse should the ownership change.

## Requirements

Registration of an Institute must fulfil the following requirements:

- All teachers must be certified at Level 1 or above or be teachers in training under a registered Iyengar teacher trainer.
- Must conduct a minimum of six classes per week. This affords a higher level of development for students as well as greater differentiation through levels.
- Must not teach other styles of yoga at the Institute.
- Must have a minimum of one training teacher
- A minimum of two certified teachers teaching at the Institute.
- Must have an Assessor recognised by Iyengar Yoga Australia; and
- Conduct teacher training.

Full details are available on the IYA website.

Refer to the *'Rules Governing the use of the Certification Mark & other Association Trademarks'* (updated 2021), to understand the specific rulings how a certified teacher can use the Certification Mark and other trademarks.

Those wishing to apply should fill out the application form on the Association website and submit it to the Ethics and Certification Mark Committee, [ethics\\_chair@iyengaryoga.asn.au](mailto:ethics_chair@iyengaryoga.asn.au). Please direct any questions to this email address.

## Use of the name “Iyengar” in a domain name

There is no as of right ability to use the name ‘Iyengar’ in a domain name. Application in writing may be made to the ETC to determine if approval can be given. Those wishing to apply should email the ETC, [ethics\\_chair@iyengaryoga.asn.au](mailto:ethics_chair@iyengaryoga.asn.au) .

## Teachers' financial commitments

### Assessment, Certification and annual financial responsibilities

The following fees are correct at the time of publication. However, Iyengar Yoga Australia 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. All fees are inclusive of GST.

Item	Cost	Explanatory notes
1 — Membership	\$223 per annum for certified teachers \$223 per annum for certified teachers on 'extended leave' \$130 per annum for registered teacher trainees Membership fees for teachers can also be paid on a quarterly basis.	
2 — Certification Mark	\$77 per annum	
3 — Yoga Rahasya	\$75 per annum	
4 — Assessment	\$350 Level 1 \$400 Level 2 \$500 Level 3	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	\$175	A certified teacher can apply for a certificate after being successful at assessment.
6 — Insurance*	Professional Indemnity Liability Insurance is a mandatory requirement for teacher membership of the Association. Details of current insurance need to be provided on the Application for Renewal of Certification Mark License. Copies of insurance certificates do not need to be sent to IYA.	

\* Cost of insurance may vary depending on the insurance company, coverage and level of teaching. Teachers may obtain insurance through any broker or insurance agent. However, the Association has negotiated with insurance broker Arthur J Gallagher for coverage for teachers and trainees. Information can be found on the Members Area of the association website [www.iyengaryoga.asn.au](http://www.iyengaryoga.asn.au).

Please note: IYA does *not* issue certificates of insurance.

## Section 3 — Assessment

### Scheduling

The Certification Committee schedules assessments in capital cities throughout Australia. Assessments are conducted in Sydney and Melbourne twice yearly and may be scheduled in other cities, depending on applicant numbers. Please refer to the Association's website for the current assessment schedule at (log-in required) [www.iyengaryoga.asn.au](http://www.iyengaryoga.asn.au)

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 Level 1 assessment

A candidate must fulfil the following criteria to be eligible to apply for assessment at Level 1:

1. Have completed the required training with an accredited teacher trainer or teacher mentor.
2. Has been a financial registered trainee member of the Iyengar Yoga Australia for a minimum of 12 months.
3. Have trained in first aid and cardiopulmonary resuscitation (CPR). The application must include a copy of the current first aid certificate and a current CPR Certificate. (First Aid is undertaken 3 yearly & CPR annually).
4. Have professional liability insurance. The insurance must cover the candidate personally when teaching yoga and the application for assessment must include a certificate of currency issued by the insurer. For more information, see 'Insurance' on the website.
5. Have a Referral form from the Training Teacher who will submit this form electronically via the Association website. At Levels 2 and 3 a Teacher Trainer may either refer or verify a candidate. (See Referrals, below).
6. Have a sound personal practice. A description of personal practice is included as part of the application process.
7. 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 Training Teacher 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 info packs are obtained from the website. Applications for all levels are submitted online using the assessment application form for Levels 1-3, which is available on the Trainee & Teachers area of the website.

The application must include the following:

1. a completed application form with photo inserted/uploaded.
2. a description of personal practice.
3. the completed assignment questions and your responses (you will upload this as a separate attachment when prompted),.
4. a copy of certificate of currency for professional indemnity insurance.
5. copies of a current first aid certificate and a current CPR certificate.
6. the required application fee.

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 an Australian Senior Teacher to indicate their confidence that the candidate has applied themselves consistently within the Iyengar method.

Level 1 candidates must be referred by a Training teacher. This may be via a Teacher Trainer referral or two referrals forms submitted by Teacher Trainer and Teacher Mentor.

For Levels 2 and 3 candidates may be verified or referred.

1. Verification indicates that the candidate has attended classes or workshops with you and has fulfilled the minimum 20 hours of teacher development per year.
2. A referral indicates mentoring where you have closely observed the candidate's practice and teaching.

*Note: Training Teachers are asked to elaborate on the referral as to what mentorship has been undertaken: describing how you engage together: format ie: in person/ online, content ie: develop practice/teaching skills and frequency) no of hours of support, whether you see the Teacher Mentor & L1 trainee together and your observations)*

Experienced teachers applying for Level 3 certification, may apply to sit assessment without a verification/ referral provided they have completed 20 hours of ongoing teacher development yearly or have attended classes at RIMYI. In such instances, the prospective applicant writes to the Certification 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?

Once completed and submitted the online assessment application is automatically sent to the Assessment Co-ordinator and candidates will receive an automatic receipt and a copy of their submission.

## Long Distance Travel Grant

A *Long Distance Travel Grant* is available to teacher trainees and teachers:

- who present for the Level 1 certificate, OR
- who upgrade to a Level 2 or 3 certificate.

And

- who live in an area where there is no assessment scheduled for at least two years.

Applications received will be considered by the Certification Committee. For more information please refer to the 'Long Distance Travel Grant – Information' on the Association website: Registered Trainees and Teachers Areas. Completed application forms are to be sent to the Assessment Coordinator: [assessment@iyengaryoga.asn.au](mailto:assessment@iyengaryoga.asn.au). Please direct any questions to this email address.

## The Assessment Co-ordinator and assessment processes

The Assessment Co-ordinator organises the assessments on behalf of the Certification Committee, collating information regarding all areas of the assessment procedure. The co-ordinator 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 Level 1, longest time a candidate has been in teacher training. At higher levels, longest time holding the certificate Level.
- 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 Certification Committee may exercise discretion in exceptional circumstances to waive the fee.

## Who assesses?

Each Assessing Committee 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 B — Syllabi for each level of certification).

## 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, understanding 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 Level 1 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 D)

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 and level of integration of the asana.

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

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 Committee considers inter alia, 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.

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 — Level 1

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 Committee will choose two asanas. The candidate will receive their asanas thirty minutes prior to teaching.
- The teaching segment will include a minor condition (menstruation).
- One asana of the candidate's own choice from the syllabus.
- One of the asanas will need to be a standing pose, chosen from the syllabus list by the candidate if the Assessing Committee has not given one.

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 — Level 2

In this segment the candidate will teach a sequence of eight asanas within thirty five minutes.

- The Assessing Committee will give the sequence to the candidate at least forty minutes prior to teaching together with a minor condition.
- Minor conditions may include headache, neck pain, knee issue or backache.
- An additional 5 minutes is allocated for the Moderator should they wish to clarify anything about the candidate's handling of the minor condition.

The sequence will include:

- One asana from the Level 1 syllabus
- Two asanas from the Level 2 syllabus
- *plus* Salamba Sirsasana, Parsva Sirsasana, Eka Pada Sirsasana, Salamba Sarvangasana and Eka Pada Sarvangasana.

*Note:* Candidates have the option to either teach the asana sequence in the order given to them by the Assessing Committee or they can re-order the sequence of asanas for the teaching segment.

## Teaching segment — Level 3

In this segment the candidate will use the sequence they have sent to the Certification Committee (Question 1 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 Levels 1 and 2

At each level, from Level 1 to Level 2, 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.

## Interview and results at Level 3

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.

### Failure to pass assessment

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

Teacher trainees should speak initially with their training teacher to debrief and discuss their result and the feedback given by Assessors. The training teacher may contact the Moderator of the assessment to discuss details of the assessment and feedback.

Individual Assessors will not speak or correspond directly with a candidate and the Moderator does not deal directly with the candidate at Level 1. This reflects a respect for the special relationship that exists between a training teacher and their candidates.

In exceptional circumstances the Certification Committee may arrange for the Moderator of the assessment to speak directly to a candidate.

At higher levels of certification (Level 2 and above) a candidate should speak initially with their referring teacher to debrief and discuss their result and the feedback given by Assessors. The training teacher may contact the Moderator of the assessment 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 Level 3, 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 Certification Committee chairperson within twenty-one days after the assessment (see Appendix F — 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 D).

- Level 1 assessment — follow the alternative sequence provided in the info pack.
- Levels 2 and 3 assessment — follow the instructions in Appendix D.

## **Anatomy and physiology study**

To apply for Level 1 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 E)

## **First Aid and Cardio pulmonary resuscitation (CPR)**

A current first aid certificate and a current CPR certificate are pre-requisites for candidates to apply for assessment at all levels. Certificates can be obtained from various agencies, such as St Johns Ambulance or the Royal Surf Life Saving Society.

## **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.

An archive of the Yoga Vaani newsletter is available on the Association website and a Theory Syllabus is provided in this handbook (see Appendix C).

## **Travel and accommodation**

Candidates should arrange their own travel and accommodation for the assessment. Candidates travelling from a great distance can apply for the Association Travel Grant. Details can be found on the Association webpage: Assessment Information and Updates

## **Learning from assessment**

Candidates for assessment — be they new or experienced teachers — should consult and be guided by their senior teachers and teacher trainers. 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 Gurujī's teaching, to the benefit of the whole Iyengar yoga community.

## 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, and one level above, 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 who hold a teacher membership and the licence to teach Iyengar Yoga, are eligible to use the Certification Mark. Iyengar Yoga Australia has developed guidelines for using the Iyengar name in a School/ Studio or Institute (see Registering a School/Studio, in Section 2 above).

### Yoga, pregnancy and remedial/therapeutic classes

All certified teachers may teach their own students who become pregnant and have normal pregnancies. Level 2 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 a Level 3 or above teacher. If there is no Level 3 or above teacher in the region, they can continue to teach the pregnant student with supervision of a more senior teacher.

**Note:** The Certification Committee may exercise discretion in exceptional circumstances and consider an application for exemption from any of the requirements above.

Level 1 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 Level 3 and above teacher.

### Teacher Mentoring

To become accredited as a Teacher Mentor a teacher must:

- be a certified Level 2 teacher.
- be supervised by a Level 3 or above Teacher Trainer in a format agreed to between the two parties.
- agree to mentor no more than 2 Trainee Teachers at any time.
- apply in writing to the Certification Committee via the Assessment Coordinator [assessment@iyengaryoga.asn.au](mailto:assessment@iyengaryoga.asn.au) together with a recommendation from their Supervising Trainer.

Once accredited the Teacher Mentor registers the names of their trainees with the Certification Committee via an email to the Assessment Coordinator. Trainee teachers must register for membership as a Trainee via IYA website (as noted in Teacher training prerequisites Section 1).

## Teacher training

To become accredited to train teachers a teacher must:

- be certified at Level 3 or above.
- apply to the Certification Committee.

Upon acceptance as a Teacher Trainer the applicant is invited to attend the annual All Assessors meetings. At these meetings Assessors from around Australia meet (usually in February) 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 Australia.

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

## Mentoring higher levels

Teachers certified at level 4 or above who wish to mentor Level 3 teachers should have visited RIMYI 3 times.

## Assessors

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

- be an accredited Teacher Trainer (Level 3) and be actively involved in teacher training.
- have successfully trained a candidate to Level 1 certification.
- have undergone assessor training at Level 1 for three assessments.
- have received the endorsement of two Moderators.

After assessing at Level 1 for 10 assessments, if eligible they may move on to train and assess at the next and progressive levels.

## Moderators

To be a Moderator an Assessor must:

- be an experienced Assessor — having completed a minimum of seven assessments.
- hold a Level 3 or higher certificate.
- have been endorsed by 2 Moderators.
- have agreed to attend Moderators meetings and agreed to rotation on the Certification Committee.

Moderators are initially appointed to oversee Level 1 assessments. 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.

A Moderator who has moderated twice at Level 2 Assessment becomes a Senior Moderator.

### **Certification Committee membership**

Qualified Moderators agree to appointment and rotation as members on the Certification Committee.

### **Moderators Group**

Moderators meet regularly as a group and are consulted by the Certification Committee 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 — Syllabi for each level of certification

The syllabi for each level should not be confused with the practice sequence for each level. The practice sequence used for the relevant assessment can be accessed on the Association website.

Practice sequence for each level of assessment may be changed at the discretion of the Certification Committee so candidates are advised to check that they have the current version of their syllabus.

Candidates are expected to practice and be able to teach the asanas and pranayamas on their own syllabus and the syllabi of previous levels. 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 is the main reference unless otherwise noted
- *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
- *Art of Yoga* - (AoY) by BKS Iyengar
- Reference Plates: *Light on Yoga* - unless otherwise noted.

## Level I Syllabus

Reference Plates: *Light on Yoga* – unless otherwise noted

Plate	Asana
1	Tadasana
2	Vrksasana
4, 5	Utthita Trikonasana
6, 7	Parivrtta Trikonasana
8, 9	Utthita Parsvakonasana
10, 11	Parivrtta Parsvakonasana
14	Virabhadrasana I
15	Virabhadrasana II
17	Virabhadrasana III
19	Ardha Chandrasana
GfW 120, 121	Utthita Hasta Padangusthasana I with support
GfW 122, 123	Utthita Hasta Padangusthasana II with support
26	Parsvottanasana
33, 34	Prasarita Padottanasana I
42	Utkatasana
44	Padangusthasana
46	Padahasthasana
48	Uttanasana
56	Garudasana
77	Dandasana
LoP 5	Swastikasana
YiA-Pre page 60	Parvatasana in Swastikasana
80	Gomukhasana
84	Siddhasana
89	Virasana
91	Parvatasana in Virasana
102	Baddha Konasana
151	Upavistha Konasana
92	Adho Mukha Virasana
127	Janu Sirsasana
139	Triang Mukhaikapada Paschimottanasana
144	Marichyasana I
152	Parsva Upavistha Konasana
161	Paschimottanasana -Ugrasana/Brahmacharyasana
322	Malasana II
39	Parighasana
297, 298	Bharadvajasana I
299, 300	Bharadvajasana II
303, 304	Marichyasana III
311, 312	Ardha Matsyendrasana I
184, 185, 190	Salamba Sirsasana I – using the wall; know how to teach with ropes

223, 224	Salamba Sarvangasana I
244	Halasana
249	Parsva Halasana
246	Karnapidasana
	Parsva Karnapidasana – similar to Parsva Halasana but legs are in Karnapidasana
247	Supta Konasana
250	Eka Pada Sarvangasana
251	Parsvaika Pada Sarvangasana
GfW 102	Chatushpadasana
GfW 98,99	Setubandha Sarvangasana - with support
	Setubandha Sarvangasana (from Sarvangasana, with bent knees, feet dropping to wall or chair)
78	Paripurna Navasana
79	Ardha Navasana
279	Urdhva Prasarita Padasana — 90°
284	Supta Padangusthasana I
287	Supta Padangusthasana II
60	Salabhasana
62	Makarasana
63	Dhanurasana
73	Bhujangasana I
74	Urdhva Mukha Svanasana
41	Ustrasana
482	Urdhva Dhanurasana I
GfW 148-149 or YiA-Int page 79	Dwi Pada Viparita Dandasana - chair
YiA-Int page 93 or LoP 5	Supta Swastikasana
96	Supta Virasana (supported and not supported)
GfW 38, 39	Supta Baddha Konasana
GfW 200 or 592	Savasana - (on the bolster with eyes covered, observing the normal in breath and out breath)
	Savasana - (with eye band, normal in breath and deep out breath)
67	Chaturanga Dandasana
75	Adho Mukha Svanasana
357	Pincha Mayurasana *
359	Adho Mukha Vrksasana *
395	Tittibhasana (from Uttanasana) *

## Pranayama

Ujjayi — *Stages I to IV*

Viloma — *Stages I to III*

\*Arm balancing asanas – are not mandatory, included here as considered helpful when teaching younger students

## Level 2 Syllabus

Reference Plates: *Light on Yoga* – unless otherwise noted

Plate	Asana
YiA-Int page 30 or AoY pl 13 page 37	Parivrtta Ardha Chandrasana
21-23 or GfW 121	Utthita Hasta Padangusthasana I without support
GfW 123	Utthita Hasta Padangusthasana II without support
GfW 124	Utthita Hasta Padangusthasana III
35 and 36	Prasarita Padottanasana II
49	Urdhva Prasarita Ekapadasana
52	Ardha Baddha Padmottanasana
64, 65	Parsva Dhanurasana
83	Lolasana
97	Paryankasana
100	Bhekasana
104	Padmasana
107	Parvatasana
108	Tolasana
113	Matsyasana
125	Maha Mudra
132	Parivrtta Janu Sirsasana
	Parivrtta Upavista Konasana — similar to Parivrtta Janu Sirsasana, but the legs in Upavista Konasana position
135	Ardha Baddha Padma Paschimottanasana
165	Parivrtta Paschimottanasana
167	Ubhaya Padangusthasana
171	Purvottanasana
173, 175	Akarna Dhanurasana
184, 185, 190	Sirsasana I (in the middle of the room or according to the students' needs)
202, 203	Parsva Sirsasana
206, 207	Parivrttaikapada Sirsasana
208, 209	Eka Pada Sirsasana
210	Parsvaika Pada Sirsasana
211	Urdhva Padmasana in Sirsasana
218	Pindasana in Sirsasana
235	Salamba Sarvangasana II
259	Setu Bandha Sarvangasana
261	Urdhva Padmasana in Sarvangasana
269	Pindasana in Sarvangasana
274, 275	Jathara Parivartasana
276-279	Urdhva Prasarita Padasana (all plates)
280-283	Chakrasana
285, 286	Supta Padangusthasana I

	Supta Padangusthasana III - legs similar to Utthita Hasta Padangusthasana III but body is in a supine position
344	Eka Hasta Bhujasana
345	Dwi Hasta Bhujasana
348	Bhujapidasana
357	Pincha Mayurasana (against the wall, with palms facing downward, palms facing each other and palms facing upward)
359	Adho Mukha Vrksasana (against the wall, fingers pointing towards the wall and also palms turned outward)
363, 364	Kurmasana
371	Eka Pada Sirsasana
395	Tittibhasana (from Uttanasana)
479-482	Urdhva Dhanurasana
516	Dwi Pada Viparita Dandasana

## Pranayama

Note: The use of a wall for support is acceptable

Ujjayi — *Stages V to VIII*

Viloma — *Stages IV to VI*

Ujjayi with a short spell of Kumbhaka – *Stage IX*

Anuloma pranayama without retention of breath — *I(a) and I(b)*

Pratiloma pranayama without retention of breath — *I(a) and I(b)*

Bhramari — *Stages I(a) and I(b), II(a) and II(b)*

Sitali — *Stages I to III*

Sitakari — *Stages I to III*

*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.*

## Level 3 Syllabus

Reference Plates: *Light on Yoga* – unless otherwise noted

Plate	Asana
58	Vatayanasana
68-71	Nakrasana
LoP 105, 106	Sanmukhi Mudra
109	Simhasana I
110	Simhasana II
115	Kukkutasana
116	Garbha Pindasana
118	Baddha Padmasana
120	Yoga Mudrasana
141, 142	Krounchasana
146	Marichyasana II
168	Urdhva Mukha Paschimottanasana I
170	Urdhva Mukha Paschimottanasana II
188	Urdhva Dandasana
192	Salamba Sirsasana II
194, 195	Salamba Sirsasana III
213-216	Parshva Urdhva Padmasana in Sirsasana
236	Niralamba Sarvangasana I
237	Niralamba Sarvangasana II
260	Eka Pada Setu Bandha Sarvangasana
270, 271	Parshva Pindasana in Sarvangasana
290	Anantasana
292	Uttana Padasana
305	Marichyasana IV
321	Malasana I
328, 329	Pasasana
330, 331	Ardha Matsyendrasana II
332, 333	Ardha Matsyendrasana III
342, 343	Astavakrasana
354	Mayurasana
359	Adho Mukha Vrksasana (with palms back, as in Mayurasana, but apart and at a distance of one and a half feet from the wall)
368	Supta Kurmasana
375	Bhairavasana
391	Yoganidrasana
398	Vasistasana
410	Bakasana
412	Parsva Bakasana
438	Dwi Pada Koundinyasana
441	Eka Pada Koundinyasana I
446, 447	Eka Pada Bakasana I

451, 452	Eka Pada Bakasana II
456	Yogadandasana
462, 463	Mulabandhasana
466	Vamadevasana II
483-486	Urdhva Dhanurasana I (from Tadasana)
483-487	Urdhva Dhanurasana II
501-502	Eka Pada Urdhva Dhanurasana
507, 512	Kapotasana
513	Laghu Vajrasana
516, 517-520	Dwi Pada Viparita Dandasana (from Sirsasana)
521	Eka Pada Viparita Dandasana I
542	Eka Pada Rajakapotasana I

## Pranayama

Ujjayi with Antara Kumbhaka — *Stages IX to XIII (according to each one's individual capacity)*

Bhastrika — *Stages I to IV*

Kapalabhati — *Stages I to IV*

Anuloma pranayama with retention of breath *Stages II(a) & II(b) to IV(a) & IV(b)*

*Guruji's note: stages V(a) to VIII(b), like Sitali, may be occasionally practised, say once a week or once a fortnight*

Pratiloma pranayama with retention of breath *Stages II(a) and II(b) to IV(a) and IV(b)*

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*Note: Classically, as shown in LOY, some arm balancing asanas have to be attempted from Sirsasana. However, they can also be attempted from Tadasana/Uttanasana*

## Level 4 Syllabus

Reference Plates: *Light on Yoga* – unless otherwise noted

Plate	Asana
117	Goraksasana
124	Supta Vajrasana
198	Baddha Hasta Sirsana
200, 201	Mukta Hasta Sirsasana
254, 255	Parsva Sarvangasana
262-265	Parsva Urdhva Padmasana in Sarvangasana
267	Uttana Padma Mayurasana
296	Setu Bandhasana
336, 339	Paripurna Matsyendrasana
355	Padma Mayurasana
356	Hamsasana
358	Sayanasana
372	Skandasana
373	Buddhasana
374	Kapilasana
378	Kala Bhairavasana
379, 380	Chakorasana
383	Durvasasana
384, 385	Ruchikasana
386, 387	Viranchyasana I
388	Viranchyasana II
393, 394	Dwi Pada Sirsasana
395	Tittibhasana (From Dwi Pada Sirsasana)
399, 400	Kasyapasana
403	Visvamitrasana
417-419	Urdhva Kukkutasana
424, 425	Parsva Kukkutasana
427, 428	Galavasana
431, 433	Eka Pada Galavasana
442, 443	Eka Pada Koundinyasana II
458	Supta Bhekasana
465	Vamadevasana I
470, 471	Kandasana
475, 476	Hanumanasana
477	Samakonasana
478	Supta Trivikramasana
488-499	Viparita Chakrasana in Urdhva Dhanurasana
523	Eka Pada Viparita Dandasana II
524	Chakra Bandhasana
525-535	Mandalasana
536, 537	Vrschikasana I

538	Vrschikasana II
544	Valakhilyasana
545, 546, 547	Eka Pada Rajapkapotasana II, III, IV
550	Bhujangasana II
551	Rajakapotasana
555	Padangustha Dhanurasana
561-563	Gherandasana I
564-566	Gherandasana II
567	Kapinjalasana
570	Sirsa Padasana
580, 581	Ganda Bherundasana
584	Viparita Salabhasana
586	Tiriang Mukhottanasana
590, 591	Natarajasana

## Pranayama

Surya Bhedana Stages I to III— *Guruji's note: stage IV is occasionally touched, for instance, once per week*

Chandra Bhedana Stages I to III— *Guruji's note: same as for Surya Bhedana*

Nadi Sodhana Stages I(a) and I(b) to IV(a) and IV(b)

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

## Appendix C — Theory Syllabus

### Level 1

#### Essential reading

- *The Tree of Yoga – Yoga Vrksa* by BKS Iyengar
- *The Art of Yoga* by BKS Iyengar
- *Yoga in Action: Preliminary Course* by Geeta S. Iyengar
- *Yoga in Action: Intermediate Course — I* by Geeta S. Iyengar
- *Light on Yoga* by BKS Iyengar Part 1 (Introduction), Part 2 (relevant Asanas) and Part 3 (relevant Pranayamas)
- *Light on Pranayama* by BKS Iyengar Section 1 and Section 2: Chapter 10 (relevant Pranayamas)
- *Basic Guidelines for Teachers of Yoga* by BKS Iyengar and Geeta S. Iyengar

#### Highly Recommended

- *Light on Life* by BKS Iyengar
- *Yogahastra* Level 1,2,3

### Level 2

#### Essential reading

- *Aarogya yoga*
- *Yogic Manas*
- *Yoga Sutra Parichaya*
- *Yoga: A Gem for Women* by Geeta S. Iyengar
- *Tuesdays with Prashant* by Prashant Iyengar
- *Light on Yoga* by BKS Iyengar Part 1: Introduction, Part 2: Yogasanas (Relevant Asanas), Part 3: Pranayama (Relevant Pranayamas)
- *Light on Pranayama: Section 1, Section 2 Chapter 10 (Relevant Pranayamas)*
- *Basic Guidelines for Teachers of Yoga*

#### Highly Recommended

- *Light on Yoga* by BKS Iyengar
- *Light on Pranayama* by BKS Iyengar
- *Yogahastra* Level 4, 5

### Level 3

#### Essential reading

- *Light on Yoga* by BKS Iyengar

- *Light on Pranayama by BKS Iyengar Section 1, Section 2: Chapter 10 (Relevant Pranayamas)*
- *Light on Yoga Sutras of Patanjali by BKS Iyengar, chapter 1,2*
- *Light on Life by BKS Iyengar*
- *Alpha and Omega of Trikonasana by Prashant Iyengar, YOG Publishing*
- *Mobility and Stability by Geeta Iyengar, YOG Publishing*
- *Basic Guidelines for Teachers of Yoga*

### Highly Recommended

- *Astadala Yogamala series vol 1-8*
- *Hatha Yoga Pradipika*
- *Bhagavad Gita chapter I, VI*

### Level 4

#### Essential reading

- *Light on Yoga Sutras of Patanjali*
- *Basic Guidelines for Teachers of Yoga*

### Highly Recommended

- *Astadala Yogamala series*
- *Bhagavad Gita chapter I to VI*

### Level 5

#### Essential reading

- *Core of Yoga sutras of Patanjali*

### Highly Recommended

- *Various texts on yoga*

### Publications by the Iyengar Family

- *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*
- *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

It is recommended that any student reads any or all books of the 3 Iyengars at any stage of learning or any level of certification

## Newsletters

An extensive archive of Iyengar Yoga Australia newsletters Yoga Vaani is available on the IYA website [www.iyengaryoga.asn.au](http://www.iyengaryoga.asn.au)

Yoga Rahasya is produced quarterly by RIMYI

## Further reading

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

- *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 D — 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 Level 1 practice sequence has been modified to reflect this information while candidates of higher levels (Levels 2 and 3) when menstruating, will have options when deciding if to sit for assessment or what practice they should follow on the day of assessment itself.

### Level 1

The Info Pack for level 1 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.

### Level 2 and 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 Level 2 candidates present a photo portfolio of selected poses (see below).
- at Level 3 candidates present a photo portfolio of selected poses (see below).
- do a suitable sequence for menstruation following the assessment practice sequence as much as possible. Your sequence can include standing asanas.

The candidate will be assessed on the sequence and photo portfolio. 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:

- forward to the Assessing Committee the photo portfolio within two weeks after the assessment as in Option 2.
- be given feedback at assessment but not given final results until after the photo portfolio has been assessed by the Assessing Committee.

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

### Photo portfolio for Level 2 Assessment

#### Level 2

Salamba Sirsasana

Parsva Sirsasana

Eka Pada Sirsasana

Salamba Sarvangasana

Halasana

Parivrtta Ardha Chandrasana

Adho Mukha Vrksasana — palms forward

Pincha Mayurasana

Bhekasana or Lolasana

Dwi Hasta Bhujasana

Ubhaya Padangusthasana

Urdhva Dhanurasana — unsupported

### Photo portfolio for Level 3 Assessment

#### Level 3

Vatayanasana

Simhasana 1 and 2

Urdhva Mukha Paschimottanasana 1 and 2

Krounchasana

Adho Mukha Vrksasana hands forward and hands back

Pincha Mayurasana palms down and palms up

Sirsasana 2 and 3

Urdhva Dandasana

Parsva Urdhva Padmasana in Sirsasana

Nirlamba Sarvangasana 1 and 2

Eka Pada Setu Bandha Sarvangasana

Parsva Pindasana in Sarvangasana

Anantasana

Vasistasana 1 and 2

Asta Vakrasana

Bakasana

Parsva Bakasana

Eka Pada Bakasana 1 or 2

Mulabandhasana

Urdhva Dhanurasana 1 from Tadasana

Urdhva Dhanurasana 2

Eka Pada Urdhva Dhanurasana

Kapotasana

Eka Pada Rajakapotasana 1

Uttana Padasana

Ardha Matsyendrasana 2 and 3

## Appendix E — Anatomy and physiology

One of the requirements to pass the Level 1 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
- An extensive archive of BKS IYAA/ Iyengar Yoga Australia newsletters *Yoga Vaani* is available on the IYA website [www.iyengaryoga.asn.au](http://www.iyengaryoga.asn.au)

## Appendix F — 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 Committee.

Given the inherent subjectivity of the process, candidates are assessed by an Assessing Committee of up to three Assessors, and the passing or failing of a candidate depends on a majority of assessors agreeing to that decision.

Additionally, the Assessing Committee 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 Iyengar Yoga Australia, the Assessing Committee 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 been successful, the Moderator will contact the referring teacher, 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 Level 2 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 email the Certification Committee Chairperson [cc-chair@iyengaryoga.asn.au](mailto:cc-chair@iyengaryoga.asn.au) and request the opportunity to further discuss any concerns they may have about their assessment.

On receipt of this written request, the Certification Committee will ask the Moderator who was present at the candidate's assessment to meet with the candidate. This meeting may be by Skype/Zoom 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 CC chair within fourteen days of meeting with the Moderator. The Moderator will then notify the President of the IYA that the candidate is lodging a formal appeal.

Upon receipt of a Letter of Appeal, the President of IYA will appoint a Certification Appeals Committee (CAC) consisting of the Certification chair, the Moderator of the Assessment under consideration, a Senior Moderator not present at the candidate's assessment, and the President of IYA. 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, and the chair of the CC will make up the Assessing Committee 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 CAC.

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.

## Background to this handbook

Since its inception in 1985 the BKS Iyengar Yoga Association of Australia (BKSIIYAA) known as Iyengar Yoga Australia, has brought together students committed to the propagation of Iyengar Yoga, as defined by BKS Iyengar and taught by Geeta and Prashant Iyengar at the Ramamani Iyengar Memorial Yoga Institute (RIMYI) in Pune, India.

A primary responsibility of the Association was the establishment of a structure for the certification of teachers trained in Australia. This responsibility was entrusted by Mr Iyengar to a group of teachers known to Mr Iyengar at that time and already actively involved in teaching and the training of teachers.

The inaugural teacher assessments were held in Sydney in September 1987 at which 21 candidates sat assessment and 19 passed. This first Assessing Committee was made up of Pixie Lillas, Kay Parry, Martin Jackson and Sandy Mulcahy. Assessment has been conducted continuously since that time. Introductory Level certification was conducted annually with more experienced teachers awarded higher levels of certification directly by Mr Iyengar himself. As the ranks of teachers increased the Australian community introduced Intermediate Junior Level assessments in Australia from the early 1990s onwards.

Over time, assessments were scheduled twice yearly and conducted at more than one level. Assessing committees were formed for the different levels, and Assessors were rotated to support an even development of experience and skill as more Assessors became involved. The Assessment Advisory Committee (AAC) was formed to oversee and co-ordinate the assessment and certification of teachers, the aim being to ensure coherence, consistency and fairness in the assessment practice and continue to maintain a consistent and clear liaison with RIMYI. Peter Thomson was instrumental in developing the role of the AAC through this period.

In 2002 the Constitution of the BKSIIYAA established the Assessment Committee, now known as the Certification Committee, to oversee assessments in Australia. In 2014, the Certification Committee formed a working group of senior teachers (Kay Parry, John Leebold, Pixie Lillas, Peter Scott and Alan Goode) to review worldwide practice of assessing Senior Intermediate Levels and develop a framework for assessing candidates. The first assessment of Intermediate Senior Level I was scheduled for 2016.

The initial draft of the Teacher Training and Assessment Handbook (currently known as the Certification Procedures Manual, CPM) was written by Alan Goode and Peter Thomson in 2000. The CPM provides a detailed guide to the conduct of assessments in Australia and is essentially a practical document. It is more particularly a manual for the use of the Certification Committee and for all the Moderators and Assessors. As a practical manual, the CPM is subject to ongoing review and was significantly updated by in 2006 at the request of the Board, by a working group headed by Mark Gibson, following the circulation of the Pune (RIMYI) Constitution in 2004. Further to this, in 2006, the Teachers Certification Handbook (TCH) was developed from its initial concept and draft of 2000, by a working group of teachers headed by Carole Hart, the then President of the Association. The TCH contained information more specific to assessment, training teachers, teachers and teachers-in-training and provides more contextual information on the Australian certification operating structure. The current version of the TCH builds upon this earlier work and has undergone an extensive review process to ensure it is up to date and relevant. Thanks to Bertha Shakinovsky, Pixie Lillas, Peter Thomson and Alan Goode for this work.

Certification is made possible by 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 Australia. 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 Australia is consistent with certification practice world-wide so that 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. After Gururji's death in August 2014, Geetaji continued to oversee assessment structures worldwide. In December 2015, a meeting of representatives from each country was conducted to discuss assessment practices in each association or region. After Geetaji's death in December 2018 a meeting was convened by Prashant and Abhijata. At this meeting in December 2019 a draft of the New RIMYI Guidelines for Assessment was presented. Following this the 'Certification and Assessment Guidelines' was released in July 2020 by RIMYI. In 2021, this handbook was updated to reflect the procedures outlined in the RIMYI Certification and Assessment Guidelines.