

Iyengar Yoga leraren opleiding

Met respect en dankbetuiging naar de bron van inspiratie, en met liefdevolle toewijding
buigen ik mijn hoofd nederig voor,
(www.bksiyengar.com)

B.K.S. Iyengar, Guruji

De mentoren zijn:

Pascal Poell, gecertificeerd Level 3 Iyengar Yoga leraar,

Irma Menssink, gecertificeerd Level 3 Iyengar Yoga Leraar.

Inhoud;

Algemene informatie

Literatuur

Financiën

Inhoud van de lessen

Bijlage:

1. Geeta's richtlijnen over menstruatie (in het engels)
2. Ethische richtlijnen voor een Iyengar Yoga Leraar (IYNAUS) (engels)
3. De grondbeginselen van het voordoen, de aanwijzingen,
het waarnemen en het verbeteren van de houdingen (engels)

Algemene Informatie; Er zal een intake gesprek plaatsvinden voor degene die aan geeft te willen beginnen les te volgen onder mentorschap.

Toelatingsvoorwaarden;- Les te (gaan) volgen bij een gecertificeerd Iyengar Yoga leraar die lid is van de IYVN (Iyengar Yoga Vereniging Nederland).
- Zelf ook lid worden, als je nog geen lid bent van de IYVN.
- Je bent niet zwanger.
- Je beoefent regelmatig kop- en schouderstand.

Duur van de gehele opleiding; Minimaal drie jaar, en mogelijk meer in overleg als het niet mogelijk is in het algemene les ritme mee te doen.
Er wordt in mondeling overleg afgesproken voor welk tarief, zie bij kosten.

Start; Het gehele jaar door.

Locatie; Hildebrandlaan 49, 4904 HA Oosterhout
Oosterstraat 106, 4812 VD Breda
Admiraal de Ruyterweg 46a, 3031 AD Rotterdam (ingang: Jonker Franshof 14)

Kontakt uren;- Les volgen 40 weken per jaar, 2,5 uur per week in asana en pranayama klassen. Dit zijn doordeweekse lessen. Dat zijn 100 uren elk jaar. Je mag als leerling van de opleiding voor dezelfde prijs ook meer lessen per week volgen.

- Assisteren 40 weken per jaar 1,5 uur per week in doordeweekse asana klassen, dat zijn 60 uren elk jaar. Je mag als leerling van de opleiding voor dezelfde prijs ook meer lessen per week volgen.
- Dan zijn er 5 dagen van 5 uur (3 uur workshop en 2 uur mentorschap) in het weekend en dat zijn 25 uren elk jaar.

Dat zijn in totaal dus 185 contact uren per jaar.

Wil je tussendoor een mentorschap gesprek aanvragen voor uitleg, verdieping etc., dan kan dat, tegen extra kosten.

Dan zijn er de workshops van gastdocenten uit de hogere Levels, die op uitnodiging in het IYCOB lesgeven (onder voorbehoud). Deze worden apart betaald.

Daarnaast bevelen we zeer dringend de workshops van IYVN aan, deze moeten dan wel apart aan deze landelijke vereniging betaald worden.

De theoretische vakken (anatomie, filosofie en lesgeven) doe je thuis en je krijgt schriftelijke opdrachten.

Er zullen met regelmaat evaluatie gesprekken plaats vinden, zonder verdere kosten.

Lesrooster; In overleg komen we tot een persoonlijk lesrooster. Uitgangspunt hierbij zal dan het lesrooster van Pascal Poell en Irma Mensink zijn (zie <https://iyengar-yoga-breda.nl/lesrooster/lesroosters/>), en er kan dan gekozen worden uit de diverse gevorderde en algemene lessen voor de asana's en pranayama.

Minimaal verplicht aan te schaffen literatuur:

- zie blz. 34 Theory Syllabus, Level 1, Certification and Assessment Guidelines, July 2020, RIMYI, <https://iyengar-yoga-breda.nl/leraren-opleiding/>
- Let op! De volgende titels zijn in het Nederlands vertaald;
 - Yoga in Action: Preliminary Course --- Introductie cursus
 - Yoga in Action: Intermediate Course --- Cursus I voor gevorderden
 - Light on Yoga --- Yoga Dipika
- en een anatomie en fysiologie (coloring) boek

Aangeraden literatuur;

- zie blz. 34 Theory Syllabus, Level 1, Certification and Assessment Guidelines, July 2020, RIMYI, <https://iyengar-yoga-breda.nl/leraren-opleiding/>
- Let op! De volgende titels zijn in het Nederlands vertaald;
Light on Life --- Yoga als Levenskunst
- Yoga: A Gem for Women, Geeta S. Iyengar
- Bhagavad Gita
- alle boeken van B.K.S. Iyengar, Geeta S. Iyengar en Prashant S. Iyengar

Kosten; Als je alle lessen volgt, dus 185 uren in een jaar, zijn de kosten € 1.265,- per jaargang (2021).

- assisteren	(1,5 uur les per week)	€ 6,75 per keer
- mentorschap	(per uur)	€ 13,00
- workshop	(3 uur /4 uur)	€ 37,50 / € 50,-
- 10 mnd 2½ uur les	elke week (asana / pranayama)	€ 670,-

(zie: <https://iyengar-yoga-breda.nl/lesrooster/tarieven/>)

Inschrijving; Kan het hele jaar door.

Betaling; Op bankrekening nummer NL24INGB0001673808 t.n.v. P.P.J.M. Poell

Examen; Het examen wordt afgenomen door de landelijke vereniging, Iyengar Yoga Vereniging Nederland. Er zijn een aantal voorwaarden voor deelname aan deze examens, en voor meer informatie kun je de examengids op de website van deze vereniging bezoeken. www.iyengaryoga.nl
Het leraar certificaat Iyengar Yoga krijg je na het behalen van het Level 1 examen in juni.

Inhoud van praktijk lessen;

Asana; houding. Er zijn ongeveer 200 houdingen in het systeem van B.K.S.Iyengar. In de opleiding zal ongeveer de helft hiervan aandacht krijgen. Voor het examen worden ongeveer 70 houdingen getoetst, zie blz. 35-37 Asana and Pranayama Syllabus, Level 1, Certification and Assessment Guidelines, July 2020, RIMYI, <https://iyengar-yoga-breda.nl/leraren-opleiding/>

Pranayama; ademhaling. Er wordt een introductie gegeven tot deze subtiele en hogere beoefening van Yoga. Het is dusdanig belangrijk dat er integraal in de lessen wordt gelet op rustige vloeiende ademhaling, maar deze speciale technieken zijn serieus en diepgaand in hun werking en worden met grote voorzichtigheid aangeleerd. Ook zijn er veel voorbereidende oefeningen.

Inhoud van theorie lessen;

Anatomie/fysiologie; De anatomie geeft een uitgebreide kennis van de opbouw en structuur van het menselijk lichaam. Ook wordt in de fysiologie het functioneren van het lichaam uitgelegd, op cel niveau en op de werking van weefsel en organen en hun samenwerking. Daarnaast moet er ook aandacht zijn voor wat pathologie en natuurlijk ook voor de Indiase visie op het lichaam met energetische benadering en de ayurvedische geneeswijze.

Filosofie Shankya filosofie, Ashtanga Yoga, Yoga Sutra's van Patanjali, Bhagavat Gita, Hatha Yoga Pradipika, Mahabharata en Ramayana.

Theorie Iyengar Yoga Alignment, precisie, langer in de houding met verdiepende waarneming. De invloed van de vijf Prana's, en de vijf Kosha's, en de filosofie van B.K.S.Iyengar zoals hij de yoga uitlegt, onder andere in zijn boeken, bv. "The Tree of Yoga" en "Light on Life".

Zie verderop in dit document verschillende bijlagen

website van Iyengar Yoga Vereniging Nederland (IYVN): www.iyengaryoga.nl
website van Mr. B.K.S. Iyengar in India: www.bksiyengar.com

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Geeta Iyengar: guidelines about yoga during menstruation on assessments

At assessment when people have to show their work, can they go up, to show the posture, and then down if it is at the beginning?

Whether it is the beginning or end of menses, one should not do inversions is the fact. Some women do not get discharge from the very beginning. They get spotting for a couple of days, then the real flow begins. Here it will be wrong to do inversions since this scanty flow will be further prolonged before beginning with the main flow days. If the flow has already begun it will be arrested because of the attempted inversion.

If it is towards the end it may not be very harmful if one has to just go up to the final posture and to come back down, for the sake of the assessment, as I said here earlier. But if it is done regularly during every menses it will prove harmful as I said earlier.

After the third day, at assessments, can they stay longer for variations?

This is a very subjective question. The problem is not of the third day or the fourth day. Do not count the days! If the flow is continuing it is harmful to attempt and therefore to stay as well. But if the flow has stopped, it's a blessing since one has to practise the same after the menstruation.

If they have problems they should never go up through the duration of their periods and should be seen at another time?

This provision needs to be made by the examiners' board.

When the days of assessment are declared the candidates know their menstrual dates.

- a. They should inform the head of the examiners' board regarding their problem.
- b. Such candidates have to be examined, before or after the declared dates of the assessment.
- c. The teachers who have trained them should give a letter informing the board whether the person is able to do or not, and how long, just for the assessors to know their standard. If they are incapable of performing the asana, the assessors need to know in advance.
- d. The group of women whose menstrual dates coincide with the assessment can be assessed separately by a single assessor, if there is a problem to get other assessors.
- e. If the candidate thinks that she is coming towards the end of the menstruation and therefore can just exhibit going up and coming down in the asana, then she will be doing so at her own risk. Yet, it depends upon the level being assessed. In case the assessed need to stay and perform variations then the above method certainly does not prove the efficiency and proficiency in the performance by the candidate
- f. However, on yoga days, in classes and at conventions, no matter what the situation is they should not do inversions.
- g. As the candidates appear for the higher levels the assessors may need to assess the performance of those asanas which are avoided during menstruation. In that case they again, need such groups to be assessed separately as mentioned in b) & d) above.

The solution for the examining board in such situations is to know before hand the number of candidates who have such problems so that they can assess only those asanas which should not be done during the menstruation and declare their suitable date within a month earlier or later.

If, due to distance, it is impossible then the local teacher, along with witnesses (1 to 3 min) have to assess separately and send the report along with required photographs for the assessors to judge.

ETHICAL GUIDELINES FOR IYENGAR YOGA TEACHERS (1)

The Directors of the B.K.S. Iyengar Yoga Vereniging Nederland hereby announce, pursuant to Associations Bylaws, the Ethical GUIDELINES for Iyengar Yoga Teachers. The formulation of these guidelines took into consideration the unique position of Iyengar Yoga Teachers. A position unique in that it was at the request of our teacher B.K.S. IYENGAR that the Yamas and Niyamas (in particular Ahimsa, Satya, Asteya, Bramacharya, Aparigraha and Sauca), along with current Nederland Law and social climate, be blended into a set of ethical GUIDELINES that are reasonable and yet set high standards for individual, social and professional conduct binding on all member teachers of the B.K.S. Iyengar Yoga Vereniging Nederland.

I PROFESSIONAL ETHIC OF IYENGAR YOGA TEACHERS

Iyengar Yoga Teachers are dedicated to maintaining impeccable standards of professional competence and integrity.

- a) Iyengar Yoga Teachers dedicate themselves to studying, teaching, disseminating and promoting the art, science and philosophy of Yoga according to the teachings and philosophy of B.K.S.IYENGAR (*Tapas*)
- b) Iyengar Yoga Teachers seek to remain abreast of and continue their studies of the methods put forth by B.K.S.IYENGAR and family or indirectly by participation in B.K.S. Iyengar Yoga Vereniging Nederland activities and study with Iyengar Yoga Teachers certified at a higher level, i.e. the teacher in training should be at least one level below the teacher (*Svadhyaya*).
- c) Iyengar Yoga Teachers endeavor to accurately represent their education, training and experience relevant to their teaching of Iyengar Yoga (*Satya*).
- d) When in an Iyengar classroom situation, Iyengar Yoga Teachers aspire not to mix the teachings of Iyengar Yoga with any other disciplines, e.g. medicine or psychotherapy, unless the teacher is separately qualified and legally licensed so to do (*Aparigraha*).

¹ **Published With Thanks To The B.K.S.Iyengar National Association Of The United States**

- e) Iyengar Yoga Teachers strive not to be publicly critical of other Iyengar Yoga Teachers character in their absence or of other systems of Yoga (*Ahimsa*).
- f) Iyengar Yoga Teachers refrain from using the figure and temple trademark design registered with the United States Patent and Trade Mark Department in Mr. Iyengars name. The use of this service mark is reserved for use by non-profit Organizations composed of students and friends of B.K.S.IYENGAR who meet the criteria of 1(a) and are approved for such usage by the Service Mark Committee (*Asteya*).²

II RESPONSIBILITY TO STUDENTS AND COMMUNITY- SOCIAL ETHICS

Iyengar Yoga Teachers are committed to enhancing the general health and welfare of their students and the community in which they live. This includes respecting the rights and opinions of their students and obeying local laws.

- a) Iyengar Yoga Teachers embrace truthfulness in all dealings with their students and the community (*Satya*).
- b) Iyengar Yoga Teachers welcome all students regardless of race, gender, sexual orientation, financial status, national origin, or physical disability (skill level of teacher permitting) (*Asteya*).
- c) Iyengar Yoga Teachers avoid all forms of sexual harassment of students and are honest in their intimate relationships (*Ahimsa* and *Bramacharya*).
- d) Iyengar Yoga Teachers recognize the power differential between student and teacher and avoid exploiting the trust and potential dependency of such students (*Ahimsa* and *Aparigraha*). In the light of this power differential, Iyengar Yoga Teachers recognize the potential for dual relationships complicating/ comprising the basic student teacher relationship. A dual relationship exists when a student and teacher interact outside context of the student-teacher relationship. Iyengar yoga Teachers are especially vigilant and sensitive to potential complications when the dual relationship is intimate in nature.
- e) When possible, Iyengar yoga Teachers generously assist students in finding another Iyengar teacher when the basic student-teacher relationship is compromised (*Aparigraha*).

² The Service Mark is owned by and licensed from BKS Iyengar, Pune, and administered by Ms. G. Goldberg in the USA.

- f) Iyengar Yoga Teachers espouse the importance of being earnest and sincere in their efforts to avoid casual teaching (*Tapas*).

III PERSONAL RESPONSIBILITY OF IYENGAR YOGA TEACHERS- INDIVIDUAL ETHICS

Iyengar Yoga Teachers earnestly cultivate a level of purity in matters of personal habits and lifestyle (*Sauca*).

- a) Iyengar Yoga Teachers maintain a clean and well-groomed appearance (*Sauca*).
- b) Iyengar Yoga Teachers dress in a modest manner in an Iyengar classroom situation (*Sauca* and *Bramacharya*).
- c) Iyengar Yoga Teachers avoid abuse of substance such as drugs and alcohol (*Sauca*).

IV RESPONSIBILITY TO THE B.K.S. Iyengar Yoga Vereniging

Nederland

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V ETHICAL GUIDELINES

Iyengar Yoga Teachers find these B.K.S. Iyengar Yoga Vereniging Nederland Ethical guidelines binding by virtue of their membership in the B.K.S. Iyengar Yoga Vereniging Nederland.

- a) The B.K.S. Iyengar Yoga Vereniging Nederland Ethical guidelines are not exhaustive. The fact that a given conduct is not specifically addressed by the B.K.S. Iyengar Yoga Vereniging Nederland Ethical Guidelines does not mean that the conduct is necessarily ethical or unethical. Classical codes of conduct should be honoured and adhered to as well as US Law.
- b) Lack of familiarity with or misinterpretation of the B.K.S. Iyengar Yoga Vereniging Nederland Ethical GUIDELINES is not justification for unethical conduct.
- c) Failure to cooperate in an ethics investigation or proceedings is a violation of the B.K.S. Iyengar Yoga Vereniging Nederland Ethical Guidelines.
- d) Iyengar Yoga Teachers who are uncertain as to the meaning or content of the B.K.S. Iyengar Yoga Vereniging Nederland Ethical Guidelines as it relates to a particular situation shall contact the B.K.S. Iyengar Yoga Vereniging Nederland Ethics Committee for clarification before acting.

Dit zijn de richtlijnen zoals toegepast door de IYVN tot 2019 voor opleiden en examineren.
Enige wijziging voorbehouden.

Principles of Demonstration

1. Name the pose.
2. If you are having the students use props, have the students get the props and set them up before you do your demonstration.
3. Stand so you are clearly visible. Reposition yourself so that the students are able to observe you in each different asana. For example, you might place yourself differently for a demonstration of Virabhadrasana I than for a demonstration of Utthita Trikonasana.
4. Make certain every student comes to watch.
5. Select correct viewing angles.
6. Insist on attention and make eye contact. *Then* ensure that students look at what you demonstrate rather than at your face.
7. Demonstrate the pose as you are going to teach it. If you will ask students to use a prop, demonstrate with a prop.
8. Demonstrate the pose two or three times in the beginning so that the students get a clear image of the pose. Demonstration and perception are better than words.
9. Give two or three points per demonstration. Do not rush. At the same time, keep demonstrations short and to the point.
10. Present the pose with dynamic, observable actions.
11. There should be uniformity between the teacher's words and the teacher's body. Use the same phrases in demonstration as you intend to use in instruction.
12. Let the students try the points to your satisfaction.
13. Re-demonstrate as necessary.
14. Do not demonstrate mistakes until after you have observed them in the students.

Principles of Instruction

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

8. When instructing, observe that the majority of students have assimilated your instruction before you move on to give the next instruction. Ask your students if they understand the instruction or demonstration.
9. Learn to increase your students concentration. Learn to keep the students attention.
10. Know the difference between instructions and corrections. This will eliminate confusion.

Principles of Observation

1. Set up the class in a manner that allows you to see as many students as possible.
2. Reposition yourself to begin teaching each pose from the most advantageous position.
3. Observe the class as a whole to assess the harmony and balance (Is everyone going in the same direction?) or lack thereof.
4. Look quickly to see if your instruction was carried out.
5. Base your instruction on what you observe, not on memorized words.
6. Observe eyes, facial expression, skin color and breath.
7. Observe the students state of being (as revealed in their eyes, skin color, breathing, etc.) as well as the structure of their pose. Relate your teaching to both.
8. Look at midline (vertical) points of the body and limbs to see where the distortions are. Look also at horizontal points (shoulders, hips) for distortions.
9. Don't walk aimlessly around, but do view students from angles other than the initial position.

Principles of Correction

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