

B.K.S. Iyengar Yoga Leraren Opleiding Brabant

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 B.K.S. Iyengar Yoga Leraren Opleiding Brabant wordt geleid door Pascal Poell, gecertificeerd Intermediate Senior II Iyengar Yoga leraar, samen met Irma Menssink, gecertificeerd Intermediate Junior II Iyengar Yoga Leraar.

Inhoud;

Algemene informatie
Inhoud van de lessen

Bijlage:

1. Literatuurlijst van de IYVN
2. Syllabus Introductory I (lijst met houdingen)
3. Syllabus Introductory II (lijst met houdingen)
4. Geeta's richtlijnen over menstruatie (in het engels)
5. Ethische richtlijnen voor een Iyengar Yoga Leraar (IYNAUS) (engels)
6. De grondbeginselen van het voordoen, de aanwijzingen, het waarnemen en het verbeteren van de houdingen (engels)

Algemene Informatie;

Toelatingseis; Minimaal 3 jaar les ervaring hebben in Iyengar Yoga.

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.

Start; In september.

Locatie; Hildebrandlaan 49, 4904 HA Oosterhout
Dr. Struyckenstraat 163, 4812 BC Breda

Kontakt uren; 40 weken per jaar, 2,5 uur per week voor asana en pranayama klassen. Dit zijn doordeweekse lessen. Dat zijn 100 uren elk jaar.
Dan zijn er 28 dagen van 5 uur in het weekend en dat zijn 140 uren elk jaar.
Dat zijn in totaal dus 240 contact uren per jaar.

In die 28 weekend dagen zit 2 uur theorie, anatomie / fysiologie en filosofie worden afgewisseld, samen ongeveer 28 uur anatomie en 28 uur filosofie per jaar.

Verder zijn de workshops van Pascal Poell in het IYCBO ook bij de leergangen inbegrepen.

Dan zijn er de workshops van Senior gastdocenten die in het IYCBO lesgeven (onder voorbehoud). Deze worden apart betaald, los van de kosten voor de opleiding.

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

Lesrooster; Omdat er waarschijnlijk een beperkt aantal deelnemers zal zijn per leergang is het mogelijk om in overleg te komen tot een lesrooster. Uitgangspunt hierbij zal dan het lesrooster van Pascal Poell zijn (zie www.iyengar-yoga-breda.nl), en er kan dan gekozen worden uit de diverse *gevorderde en algemene lessen* voor de asana's en pranayama. Er zal ook één speciale verdiepingsles van 1,5 uur per week zijn en ook die wordt in overleg ingeroosterd. Hier krijgen alléén de leerlingen van de opleiding les en ze krijgen dan persoonlijke begeleiding. De theorie lessen zullen hoogst waarschijnlijk op woensdag middag vallen, en de tijden worden in overleg ingevuld. Eventueel kan er wel eens worden geruild met een andere werkweek dag.

Minimaal verplicht aan te schaffen literatuur:

- Yoga Dipika van B.K.S. Iyengar
- Yoga in Actie: introductie cursus van B.K.S. Iyengar en Geeta S. Iyengar
- Yoga Sutra's van B.K.S. Iyengar
- Basic Guidelines for Teachers of Yoga van B.K.S. Iyengar en Geeta S. Iyengar
- Anatomie, fysiologie en enige pathologie van L.L. Kirchmann
- The Anatomy Coloring Book van Wynn Kapit/Lawrence M. Elson, third edition, copyright 2002. ISBN 0-8053-5086-1 4th edition is van maart 2013. Deze is ook goed.

Aangeraden literatuur;

- Light on Pranayama, B.K.S. Iyengar
- Yoga a Gem for Women, Geeta S. Iyengar
- The Tree of Yoga, B.K.S. Iyengar
- Yoga als levenskunst (Light on Life), B.K.S. Iyengar

Kosten; € 1.865,25 per jaargang, bij betaling van het gehele bedrag ineens vóór augustus voor de aanvang van het schooljaar. Er kan ook in twee perioden worden betaald; € 950,00 vóór augustus en € 950,00 vóór februari van dat zelfde schooljaar, (september / juni).

Inschrijving; Dient schriftelijk te gebeuren vóór 1 juni, van het jaar waarin men wil beginnen (in september). En de betaling dient ook voldaan te zijn vóór augustus, of augustus en februari. Men schrijft zich in voor een vol jaar en heeft ook een betaalplicht voor dat gehele jaar. Voor deze inschrijving bestaat een speciaal inschrijfformulier.

Betaling; Op bankrekening nummer NL24INGB0001673808 vóór 1 augustus bij betaling ineens, en idem bij betaling in twee termijnen met de tweede betaling vóór 1 februari.

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 kunt U de website van deze vereniging bezoeken. www.iyengaryoga.nl
Het leraar certificaat Iyengar Yoga krijg je na het behalen van het Introductory 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.

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 zal ook nog 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. "Light on Life" vertaald in het Nederlands onder de titel, "Yoga als Levenskunst".

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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Bijlage 1

Literatuurlijst

Vereiste kennis en literatuur voor alle Iyengar Yoga leraren;

- Basic guidelines for Teachers of Yoga
- Yoga in Action: A Preliminary Course

Vereist voor elk level;

Voor elk level moet je de asanas en pranayamas van de syllabus en de syllabi van de voorgaande levels kennen.

Je moet weten wat er wordt gezegd over de asanas en pranayamas in de;

- Wenken en waarschuwingen, techniek en effecten secties van Yoga Dipika
- techniek en effecten sectie van Yoga, a Gem for Women
- wenken en waarschuwingen en technieken van de pranayama secties van Light on Pranayama
- Yoga in Action: a preliminary course.

Je moet ook de theoretische anatomie en filosofie kennis van vorige levels weten.

Introductory I

- Introductie van Yoga Dipika
- Deel een, sectie I van Light on Pranayama
- Yoga in Action: a preliminary course
- Het hoofdstuk over Pranayama in the Tree of Yoga
- Het gedeelte over zwangerschap in Yoga, a Gem for Women
- Sutras: II.26 – II.48, Light on the Yoga Sutras of Patanjali

Anatomie: De naam, vorm, en locatie van alle belangrijke botten van het lichaam. De naam, locatie en functie van de volgende spieren; trapezium, biceps, triceps, psoas, quadriceps, hamstrings en gluteus.

Het verschil tussen ligamenten, pezen en spieren.

Introductory II

- Introductie van Light on the Yoga Sutras
- Sutras II.49 – III.13, Light on the Yoga Sutras of Patanjali
- Light on Pranayama, B.K.S. Iyengar. Hoofdstuk 6; punt 12 en 14/hoofdstuk 4/hoofdstuk 3; punten 1-7

Anatomie: Het verschil tussen dwars gestreepte spierweefsel, glad spierweefsel en hart spieren. De locatie van de hoofd organen van het lichaam. De structuur en soort beweging van de enkel, knie, heup, sacroiliac, tussen wervels, schouder, elleboog en pols gewrichten. De anatomische termen van de bewegingen van de gewrichten en hoe ze toegepast worden

Tips;

Hathayoga Pradipika (hoofdstuk 1)

Yogadhara blz. 270: artikel over “restorative asanas for men”

Astadala Yogamala (Vol. 1, 2, 3, 4 en 5)

Basic guidelines for teachers of yoga; questions and answers on theory of yoga blz.74-82

Basic guidelines for teachers of yoga; questions and answers on sadhana pada blz.82-93

Bijlage 2

Introductory I

zoals afgenomen op het examen in 2006

Lijst van asana's

- 1 Tadasana (30 sec)
- 2 Vrksasana (30 sec)
- 3 Utthita Trikonasana (30 sec)
- 4 Virabhadrasana II (30 sec)
- 5 **Utthita Parsvakonasana** (30 sec)
- 6 **Virabhadrasana I** (30 sec)
- 7 Ardha Chandrasana (30 sec)
- 8 Parsvottanasana (30 sec) (hands on floor, head down)
- 9 Prasarita Padottanasana (60 sec) (concave back)
- 10 **Parighasana** (40 sec) (foot up, ball of big toe on a brick)
- 11 Padangusthasana (30 sec)
- 12 Padahastanasana I (30 sec)
- 13 Uttanasana (60 sec) (from urdhva hastanasana, concave back, feet apart)
- 14 Adho Mukha Svanasana (60 sec) (with bolster under the head, hands against the wall)
- 15 Utkatasana (30 sec) (feet and hands together)
- 16 Dandasana (2 min)
- 17 Gomukhasana (30 sec) (arms only, buttocks on heels)
- 18 Siddhasana (45 sec)
- 19 Virasana (60 sec)
- 20 Parvatasana in Virasana (30 sec)
- 21 Triang Mukhaikapada Paschimottanasana (30 sec)
- 22 Marichyasana I (30 sec) (twist only, not bending forward)
- 23 Malasana (30 sec) (with wall support for back or with heels on rolled blanket, only if needed. Knees together, arms around them)
- 24 **Salamba Sarvangasana I (5 min)** (coming into the pose like beginners, with the Knees towards the face. Hands in the back)
- 25 **Halasana (5 min)** (legs on stool only if needed, feet on toes, arms extended)

- 26 Karnapidasana (45 sec)
- 27 Supta Konasana (60 sec) (hands on feet)
- 28 Chatushpadasana (30 sec) (legs bent, holding the ankles with the hands)
- 29 Setu Bandha Sarvangasana (3 min) (with 2 blocks, one under the tailbone and one against the wall under the heelbones)
- 30 Urdhva Prasarita Padasana, 90 degree (60 sec)
- 31 Bharadvajasana I (30 sec) (without catching the arm)
- 32 Savasana (on bolster with eye band, observing the in breath and out breath)

Pranayama:

- 33 Ujjayi (stage I, II)
- 34 Viloma (stage I, II)

Vetgedrukte houdingen zijn belangrijk en komen terug bij het volgende level.

Bijlage 3

Syllabus van asana's zoals afgenomen in 2007

Introductory II

Lijst van asana's

- A Tadasana
- 1 Utthita Trikonasana (30 sec)
- 2 Utthita Parsvakonasana (30 sec)
- 3 Ardha Chandrasana (30 sec) arm omhoog
- 4 Virabhadrasana I (30 sec)
- 5 Virabhadrasana III (30 sec)
- 6 Parivrtta Trikonasana (30 sec)
- 7 Parivrtta Parsvakonasana (30 sec)
- 8 Parivrtta Ardha Chandrasana (30 sec), vanuit Parivrtta Trikonasana
- 9 **Parsvottanasana** (compleet 30 sec)
- 10 **Prasarita Padottanasana** (eindhouding 1 min)
- 11 **Uttanasana** (eindhouding 1 min, handen naast voeten)
- 12 Utthita Hasta Padangusthasana I (30 sec, met support, voeten op muur)
- 13 Garudasana (30 sec)
- 14 Utkatasana (20 sec, knieën en voeten bij elkaar)
- 15 Parighasana (30 sec; bal van de voet op blok; bovenste arm in Parsvakonasana, onderste handpalm naar plafond)
- 16 Supta Virasana (2x, een keer met ondersteuning, een keer zonder ondersteuning)
- 17 **Adho Mukha Svanasana** (1 min) met voorhoofd op bolster
- 18 **Urdhva Mukha Svanasana** (1 min)
- 19 Salabhasana (30 sec)
- 20 Makarasana (30 sec)
- 21 Dhanurasana (30 sec) tenen bij elkaar
- 22 **Chaturanga Dandasana** (20 sec) tenen op de grond
- 23 Bhujangasana I (20 sec x 2; handen naast borstkast, schaambeent blijft op grond)

- 24 **Ustrasana (1 min)**
- 25 Supta Padangusthasana I en II (1 min; met riem)
- 26 Paripurna Navasana (30 sec)
- 27 Ardha Navasana (30 sec)
- 28 **Salamba Sirsasana** (5 min; tegen de muur en 1 min in touwen)
- 29 Salamba Sarvangasana I (5 min)
- 30 Eka Pada Sarvangasana (30 sec; 90 graden)
- 31 Parsvaikapada Sarvangasana (30 sec; 90 graden)
- 32 Halasana (3 min; tenen grond, vingers verstrengeld, geen riem)
- 33 Parsva Halasana (30 sec)
- 34 Setu Bandha Sarvangasana
(3 min; support: voeten tegen de muur op een blok; blok onder rug)
- 35 Janu Sirsasana (1 min)
- 36 Marichyasana I (1 min; voorover)
- 37 Paschimottanasana (3 min)
- 38 Supta Baddha Konasana (2 min) met ondersteuning
- 39 Baddha Konasana (1 min) rechtop zittend, handen om voeten
- 40 Upavistha Konasana (1 min; rechtop zittende houding, vingers “cup shape” naast de heupen op de grond)
- 41 **Bharadvajasana I** (1 min; eindhouding, met deken)
- 42 **Bharadvajasana II** (1 min; met deken, zo nodig riem om enkel)
- 43 Malasana (1 min; **1x** hielen op de grond; handen pakken touwen of muurhaken, **1x** los in de ruimte met eventueel ondersteuning onder de hielen)
- 44 Marichyasana III (1 min, makkelijke houding)
- 45 Ardha-Matsyendrasana I (1 min; hulpmiddel; deken tussen de voet en zitbotten; bij muur)
- 46 Urdhva Dhanurasana I (1min, omhoog gaan vanuit een stoel)
- 47 Dwi Pada Viparita Dandasana (5 min; op een stoel, voeten op tweede stoel, benen parallel vloer, achterpoten stoel vasthouden)
- 48 Savasana (plus minus 20 minuten) op bolster met zwachtel om voorhoofd

PRANAYAMA

- 49 Brahmari
- 50 Ujjayi (fase III en IV)
- 51 Viloma (fase III)

Gebruik hulpmiddelen zoals in de lijst aangegeven, en daar waar niks wordt aangegeven gebruik alleen hulpmiddelen als het zeker nodig is om een blessure te ondersteunen of om een juiste actie te bereiken die (nog) niet mogelijk is zonder de hulp van het hulpmiddel.

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 **bijlage 5** **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.

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*)

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

- 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*).
- e) Iyengar Yoga Teacher 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

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*).

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

- 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*).
- 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

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.

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.