CERTIFICATION AND ASSESSMENT GUIDELINES

认证与评估指引

July 2020

Ramāmaṇi Iyengar Memorial Yoga Institute

Special Note: This syllabus provides learning guidelines for practitioners, and RIMYI will make adjustments based on the actual situation of the Iyengar Yoga community in the Mainland of China.

特别说明：本大纲为习练者提供学习指引，RIMYI 会针对中国内地艾扬格瑜伽群体的实际情况进行调整。

2023.10.

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.

要做学术科目的老师还算容易，要做艺术科目的老师相当困难，而要做瑜伽老师则最困难，因为瑜伽老师必须是他们自己的评鉴者，并且纠正他们自己的练习。

— B.K.S. Iyengar

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Introduction 介绍

> *Don't be exclusive, be inclusive…*
> *not only in asana but every walk of life.*
>
> 不要独占，要包容……
> 不仅在 Asana 体式中，在生活中的每一步亦是如此。
>
> **– B.K.S. Iyengar**

Guruji was a believer in tradition but at the same time, he was a great revolutionary. He discovered new paths for imparting objective knowledge of a philosophical subject like yoga. Paramparã was important to him but he recognised that as the community grew larger, a different framework for teaching and assessment would be needed.
Guruji 信奉传统，但与此同时，他也是一位伟大的变革者。他发现了新的途径以传授像瑜伽这样的哲学类的客观知识。Paramparã（师徒传承）对他来说很重要，但他认识到，随着群体的扩大，将需要不同的准则进行教学和评估。

Over the past few years, Geetaji and Prashantji repeatedly pointed out that assessments are losing their basic purpose and teacher training is becoming a business. Their observation and criticism have immense value in Iyengar Yoga.
在过去的几年中，Geetaji 和 Prashantji 反复指出，评估正在失去其原本的目的，而教师培训正在沦为一项商业活动/业务/行业。他们的观察和批评在艾扬格瑜伽中具有极大的价值。

Their concerns have motivated us to dig deeper into the process of yoga teaching worldwide.
他们的忧虑敦促我们更深入地挖掘、研究全球的瑜伽教学程序。

On behalf of RIMYI, we elicited feedback on the current methodology of teaching and assessment. The response was overwhelming. Letters, mails, What's apps, messages….every corner of the world had something to contribute.
我们代表 RIMYI，就当前的教学和评估方法征询了各方意见。反应热烈。通过信件，电子邮件，what's app 应用程序，讯息等途径获得反馈，世界各地每个角落都为之做出了贡献。

We, at the institute, have taken cognisance of every conceptual contribution offered.
在 RIMYI，我们已经认识到大家所贡献的每一个概念背后的意义。

We acknowledge, teaching is not easy, assessment is not simple and finding balance is not a superficial task. But none of it means the processes have to be difficult.
我们承认，教学并不容易，评估也不简单，找到平衡绝不是一项浮于浅表的任务。但这并不意味着过程一定得是很困难的。

This document, which has its firm roots in Pune constitution, lays the outline for changes in the certification levels, in the assessment format and syllabi for assessments.
本文件，以《普纳章程》为稳固之本，为评估考试中认证资质水平的调整、评估形式和教学大纲的改变奠定了基础

It intends to embrace Guruji's vision of inclusion.
它旨在遵循和扩展 Guruji 的互融愿景。

> *May this act as a key point for the growth of happiness and unity amongst us all and may yogic discipline grow under your capable and skillful cultivation of friendliness, compassion and gladness.*
>
> 愿这个过程作为我们所有人幸福成长彼此团结的纽带，愿瑜伽的自律，在你们可能的情况下，在巧妙地培养友善、慈悲和喜悦的基础上发展成长。
>
> **– B.K.S. Iyengar in the Pune Constitution《普纳章程》**

Words Of Wisdom 智慧箴言

An Iyengar Yoga Teacher . . .

作为一名艾扬格瑜伽老师……

- Should be an Iyengar yoga student and remain a yoga student.
  应当是一名艾扬格瑜伽学生，并一直是瑜伽的学生。
- Should have a clear understanding of the subject and be able to demonstrate and express effectively.
  应当对学科有清晰的理解，并有能力高效地展示和表达。
- Should observe Yamas and Niyamas prudently.
  应当审慎地观察Yamas和Niyamas。
- Should be honest and compassionate.
  应当诚实而慈悲。
- Should teach responsibly.
  应当负责任地教授。
- Should come prepared for the class.
  应当为上课提前做准备。
- Should teach from the heart, not from the brain alone.
  应当从内心而不是从大脑教授。

. . . Should be a good human being.

……应当是一个好人。

> *Learning and teaching this art demands a sensitive discriminatory approach.*
>
> 学习和教授这门艺术需要富有敏悟力的明辨慧。
>
> **— B.K.S. Iyengar**

Section A

Certification Structure 认证资质构成

The eligibility for a certain level of certification depends upon
获得某一程度的认证证书的资格取决于:

- Is the candidate ardent about the practice?
  申请人（考生）是否对练习充满热忱?
- How intense is the zeal to undertake this journey?
  是带着多大强度的热忱来踏上这一段旅程的?
- What feeling does the candidate bear towards practice?
  申请人（考生）对练习有怎样的感受?
- Is practice the essence of candidate's life or is it a peripheral object?
  练习被当作是申请人（考生）生活中的本质，还是一个附带的目的?

Table 1. Overview of Certification Level 1
表 1 .Level 1 认证水平概述

Current Certification Level 目前认证水平	Certification Level in effect from July 1, 2020 从 2020 年 7 月 1 日起生效的认证水平	MINIMUM time gap between certification levels 认证水平之间的最少时间间隔
Introductory 1　初级 I Introductory 2　初级 II	**Level 1** **水平 I**	
Intermediate Junior 1　中初级 I Intermediate Junior 2　中初级 II	**Level 2** **水平 II**	2 years 2 年
Intermediate Junior 3　中初级III Intermediate Senior 1　中高级 I Intermediate Senior 2　中高级 II Intermediate Senior 3　中高级III	**Level 3** **水平III**	2 years 2 年
Advanced Junior 1　高级 I Advanced Junior 2　高级 II Advanced Junior 3　高级III Advanced Senior 1　资深高级 I Advanced Senior 2　资深高级 II	**Level 4** **水平IV**	2 years 2 年
	Level 5 **水平 V**	Candidate's discretion 考生自由选择

Guidelines 指引

All teachers according to the previous syllabus should ascertain that they are well versed with the NEW SYLLABUS OF THE CORRESPONDING LEVEL.
根据先前教学大纲获得认证资质的所有教师，都应确保他们精通*新教学大纲中的相应水平内容*。

Level 1 Certification
水平 I 认证

Eligibility Criteria: Minimum 3 years of study of Iyengar Yoga with a certified Iyengar Yoga teacher.
资格标准：跟随一名艾扬格瑜伽认证老师至少研习 3 年艾扬格瑜伽。

Assessment body: Respective Associations.
评估主体：各自所在的协会。

What Level 1 certified teachers can do? Level 1 teachers can conduct general classes.
水平 I 认证老师可以做什么？水平 I 老师可以进行普通课程。

Level 2 Certification
水平II认证

Eligibility Criteria: Level 1 certificate for at least 2 years and conducting general classes.
资格标准：水平 I 认证至少 2 年并开设着普通课程。

Assessment body: Respective Associations.
评估主体：各自所在的协会。

What Level 2 certified teachers can do? Level 2 teachers can conduct general classes.
水平II认证老师可以做什么？水平 II 老师可以进行普通课程。

Important note 重要提示

- Candidates certified at Intermediate Junior 2 in or before 2009 and have been conducting therapeutic classes may continue these classes.
  在 2009 年或之前获得中初级 II 认证证书并一直在进行理疗类课程的考生可以继续这些课程。

Applying for Level 2 from current certification
从当前认证（水平）申请水平II

Introductory 1 and 2 **初级 I 及 II**	2 years from July 01, 2020 自2020年7月1日起2年

Level 3 Certification
水平Ⅲ认证

Eligibility Criteria: Level 2 certificate for at least 2 years and conducting general classes.
资格标准：水平Ⅱ认证至少2年并开设着普通课程。

Assessment body: Respective Associations.
评估主体：各自所在的协会

What Level 3 certified teachers can do? Level 3 teachers can conduct general and therapy classes.
水平Ⅲ认证老师可以做什么？水平Ⅲ的老师可以进行普通课程及理疗课程。

Important note重要提示

- Candidates who have been awarded Intermediate Junior 3 certification before July 2020 (or before the new system came into effect) are NOT permitted to conduct therapy classes.
  在 2020 年 7 月之前（或在新系统生效之前）获得中初级Ⅲ证书的考生不允许开设理疗课程。

- These candidates are advised to work with a mentor (who conducts therapy classes) for at least two years before conducting independent therapy classes. They need a referral letter from the mentor to Association authorising the candidate to deal with therapeutic cases.
  建议这些考生在进行独立的理疗课程之前与导师（需被允许开设理疗课程的导师）共同工作至少两年。他们需要向协会提供导师推荐信，以获得准许处理治疗性病例的授权。

Applying for Level 3 from current certification
从当前认证（水平）申请水平Ⅲ

Intermediate Junior 1 中初级Ⅰ	at least 2 years from July 01, 2020 自2020年7月1日起至少2年
Intermediate Junior 2 中初级Ⅱ	at least 2 years from July 01, 2020 自2020年7月1日起至少2年

Level 4 Certification
水平Ⅳ认证

Eligibility Criteria: Level 3 certificate for at least 2 years and conducting general classes.
资格标准：水平Ⅲ认证至少 2 年并开设着普通课程。

Assessment body: Given that there will be no pool of assessors for Level 4, RIMYI will conduct all assessments for Level 4 certification until further notice.
评估主体：鉴于没有水平Ⅳ的评估员，RIMYI 将进行水平Ⅳ认证的所有评估，直至另行通知。

What Level 4 certified teachers can do? Level 4 teachers can conduct general and therapy classes.
水平Ⅳ认证老师可以做什么？水平Ⅳ的老师可以进行普通课程及理疗课程。

Applying for Level 4 from current certification
从当前认证（水平）申请水平Ⅳ

Intermediate Junior 3 中初级Ⅲ	at least 2 years from July 01, 2020 自2020年7月1日起至少2年
Intermediate Senior 1 中高级Ⅰ	at least 1 year from July 01, 2020 自2020年7月1日起至少1年
Intermediate Senior 2 中高级Ⅱ	at least 1 year from July 01, 2020 自2020年7月1日起至少1年
Intermediate Senior 3 中高级Ⅲ	Candidate's discretion考生自由选择

Level 5 Certification
水平Ⅴ认证

Important note
重要提示

- The decision to apply for Level 5 has been left entirely up to the candidates. They may apply as and when they feel ready.
  申请水平Ⅴ的决定完全取决于考生，当他们认为做好了准备即可申请。

Eligibility Criteria: Level 4 certificate.
资格标准：水平Ⅳ认证

Assessment body: RIMYI.
评估主体：RIMYI

What Level 5 certified teachers can do? Level 5 teachers can conduct general and therapy classes.
水平Ⅴ认证老师可以做什么？水平Ⅴ老师可以进行普通课程及理疗课程。

Section B

Becoming a Teacher 成长为一名老师

1.You are a student of Iyengar Yoga and want to apply for Level 1 assessment:
你是一名艾扬格瑜伽学生并想申请水平Ⅰ评估：

Contact the Iyengar Yoga Association in your country to seek a teacher who can guide you in the art of teaching. If there are no Iyengar Yoga Associations in your country of residence, write to RIMYI.
联系你所在国的艾扬格瑜伽协会寻找一名可以在教学艺术上指引你的老师。如果你所在国没有艾扬格瑜伽协会，写信给RIMYI。

2.You are a certified teacher in Iyengar Yoga and you want to apply for the next level:
你是艾扬格瑜伽认证老师并想申请下一水平:

Contact the Iyengar Yoga Association in your country to seek a teacher who can guide you in the art of teaching. If there are no Iyengar Yoga Associations in your country of residence, write to RIMYI.
联系你所在国的艾扬格瑜伽协会寻找一名可以在教学艺术上指引你的老师。如果你所在国没有艾扬格瑜伽协会，写信给RIMYI。

Section C

Assessment Process 评估内容

Candidates will be assessed on three criteria: **theory, practice and teaching**.
考生将根据三个标准被进行评估：**理论、个人习练和教学**。



Components of assessment
评估内容

A) Initial requirements
初始要求

It is the trainer's/mentor's responsibility to evaluate if the candidate's pranayama practice is at par with the expectations of the corresponding level. The trainer/mentor should also see the candidate teach pranayama sessions on more than just a few occasions to decide if he or she is ready for the corresponding level of certification.
教员/导师有责任评估考生的调息法练习是否符合相应水平的预期。教员/导师还应该不止在几个场合见到考生讲授调息法课程，以决定他们是否准备好

接受相应水平的认证。

For any assessment, mentor should send a confidential letter to the Assessment committee with the following information
对于任何评估，导师都应该向评估委员会发送一封包含以下信息的密信：

- Name of candidate
考生的姓名。

- Duration the candidate has studied with me (mentor)
考生和我（导师）一起持续学习的时间。

- Duration the candidate has assisted me (mentor)
考生协助我（导师）的时间。

- Opinion about candidate's skill set
对考生技能的意见。

- Other specific remarks
其他具体的评论。

B) Written assessment - Theory
书面评估-理论

- All written assessments for all levels will be take-home assessments henceforth.
今后，所有水平的书面评估将会是带回家的开卷评估。

C) Assessment-in-person – practice and teaching
面对面评估-个人习练和教学

- Duration - 2-3 days
持续时间- 2-3 天

- Number of assessors - 3
评审员人数-3 人

- Moderator - If required (to be decided by Association)
仲裁员-如果需要（由协会决定）

Section D

Skeleton of Certification Syllabus

认证大纲纲要

Level 1

- Individual asana
  单个体式
- Introduction to family of asanas
  体式家族介绍
- Linear sequencing
  常见序列编排
- Mental contribution
  心理贡献

Level 2

(of asanas new in this syllabus)
（本大纲中新的体式）

- Individual asana 单个体式
- Family of asanas 体式家族
- Linear sequencing 常见序列编排
- Mental contribution 心理贡献

(of asanas from Level 1 + Level 2)
（来自水平 I & II 的体式）

- Understanding deeper threads of family of asanas
  理解体式家族更深层的线索
- Perceiving somatic sensation
  感知躯体感觉
- Observing connections of different body parts (adjacent)
  观察身体不同部分的连接（相邻）
- Breath observation
  呼吸观察
- Introduction to inter-family of asanas
  体式家族间的介绍

Level 3

(of asanas from Level 1 + Level 2 + Level 3)
（来自水平 I & II &III的体式）

- Individual asana 单个体式
- Family of asanas 体式家族
- Linear sequencing 常见序列编排
- Perceiving somatic sensation
  感知躯体感觉
- Observing connections of different body parts and organs (adjacent and distant)
  观察身体不同部分和器官的连接（邻近和距离间隔）
- Understanding deeper threads of inter-family of asanas
  理解体式家族更深层的线索
- Maintaining the asana 保持体式
- Breath observation 呼吸观察
- Breath awareness 呼吸觉知

Level 4

- Asana and Pranayama
  体式和调息法

Level 5

- Ashtanga yoga of Patanjali as taught by B.K.S. Iyengar
  艾扬格大师教授的帕坦伽利的八支瑜伽。

Lesson Plan

课程计划

Yoga teaching has four main components.
瑜伽教学有四个主要组成部分。

- Instructions regarding correct action – individual asana – **physical posture**.
  有关正确动作的说明-单个体式-**身体姿势**。
- Instructions initiating enthusiastic involvement from the student – mental contribution –**sensitivity**.
  指导启发学生积极的参与投入－心理贡献－**敏悟力**。
- Adumbration by the teacher making student aware of himself/herself and to perceive subtle phenomenon in his/her own body – **perceptivity**.
  通过教师的预示，使学生觉察自己，并感知自己身体中的细微现象-**感知力**。
- Burning zeal and ardent desire to reflect upon the information received and converting it to knowledge and wisdom - **reflectivity**.
  强烈的热忱和热切地愿望，对所接收到的信息进行反思，并将其转化为知识和智慧-**反思力**。

■Level 1 水平Ⅰ

A) Individual asana 单个体式

- At this level, correct and precise action is the aim.
  在这个水平的目标是修正和精确行为。
- Though sequencing is an integral aspect of our school of yoga, to teach beginners (i.e. Level 1), the focus should be on understanding individual asanas with specific reference to the external configuration.
  尽管排序是我们瑜伽流派必要的部分，但要教初学者（即水平Ⅰ），重点应该放在：参照特定的外部身体结构，对各个体式的理解上。
- The position and gross alignment of body parts are to be taught.
  姿势和身体各部位的整体正位的教授。

  e.g. in Utthita Hasta Padasana,
  比如，在 Utthita Hasta Padasana

  - **Expected instruction** - Arms should be straight and in line with the shoulders.
    预期的指导 - 手臂应该是直的，和肩膀在一条直线上。
  - **Not expected** - Extension or stretch of outer arms originating from the shoulder blades.
    非预期的 - 从肩胛骨开始延伸或伸展手臂外侧。

B) Family of asanas (Refer to Appendix A.6)
体式家族（参见附件 A.6）

C) Linear sequencing 常见序列编排

- The asanas are woven in an order whereby one develops the mobility and freedom in the entire body or certain parts of the body. This involves three processes. One, doing an asana, two, understanding an asana and lastly addressing stiffness.
  体式按照某种顺序编排，借此来发展整个身体或身体某些部位的灵活性和自由度。这涉及到三个过程。第一，做一个体式，第二，理解一个体式，最后对治僵硬。

- The order of the asanas within the family of asanas proceeds from the simplest to more complicated (with reference to performance).
  在体式的家族中，体式的顺序从最简单到更复杂（参照展示部分）。

  e.g.例如 Uthita Trikonasana
  Uthita Parshvakonasana
  Parivritta Trikonasana
  Parivritta Parshvakonasana

- In a Level 1 class, one often starts with standing poses as most body parts are more accessible in this family as compared to others. (In exceptions, one may have better access in supine or prone positions as opposed to standing).
  在水平 I 课程中，人们通常从站立体式开始，因为相比其他家族，在这个家族中的大部分身体部位更容易触及到。（在例外情况下，与在站立体式中相反，有的人在仰卧或俯卧姿势中可以获得更好的机会）。

- Thereafter one may decide to move on to any family of asanas preceded or succeeded by inversions.
  此后，可以决定先于或后于倒立体式进入任何体式家族。

- It is only in a class that is meant for one who is sensitive, that one goes into the depth of this. Hence, a Level 2 class may start with any family of asanas based on the body part or asana he or she wishes to touch upon.
  只有在专门为感知力强的习练者而设的课程里，他们的感知力到达了一定的深度之后，水平 II 课程可以从他们所希望触达的身体部位或体式，从任何体式家族开始。

  e.g. To make student aware of pelvic opening in standing poses, one may begin with Supta Baddhakonasana or Supta padangushthasana 2
  例如：要让学生在站立体式中觉知骨盆的打开，可以从 Supta Baddhakonasana 或 Supta padangushthasana 2 开始。

To convey fabric of alertness in standing poses, one may begin with Full arm balance, Rope 1, Urdhva Mukha Svanasana, Purvottanasana.
为了呈现在站立姿势中“醒觉的建构”，可以从“手臂平衡”，墙绳 1，Urdhva Mukha Svanasana，Purvottanasana。

To convey leg sensitivity in standing poses, one may start with leg work in inversions.
为了呈现在站立姿势中腿部的感知力，可以从倒立中的腿部做工开始。

D) Mental contribution 心理贡献

- An asana is in reality more a mental endeavor than a mere physical posture. It requires definitive mental contributions. In an Iyengar yoga class, a student learns the asana in a manner whereby he/she starts confronting, objectifying and reading his/her own mind.
体式实际上更是一种心智上的努力，而不仅仅是身体上的姿势。这需要一定的心理投入。在艾扬格瑜伽课中，学生以某种方式学习体式，从而开始面对自己的内心，客观化并理解自己的心思。

- In a Level 1 class, it will suffice to just make the student aware of this.
在水平 I 课程中，使学生意识到心理的投入就够了。

  e.g. In Ardha Chandrasana and Virabhadrasana III, make student aware that the mental involvement needed is stronger than other standing asanas.
  让学生意识到，在 Ardha Chandrasana 和 Virabhadrasana III 中，所需的心理投入比习练其他站立体式更强。

■Level 2 水平 II

- When a student reaches this level, it is expected that he is ready to graduate from the plane of physicality to the plane of sensitivity.
当学生达到这一水平时，期望他已准备好从物质身体的层面跨越到感知力的层面。

- At this level, along with correct instructions for an action, the instructor should guide the student to be aware of subjective feeling surfacing during action.
在这个水平，除了对行为的正确指令外，老师还应该引导学生在行为的过程中意识到自己主观感受的浮现。

- In Iyengar yoga, attention is paid not just to attaining an asana, but to maintaining it too.
在艾扬格瑜伽中要注意，不只是达到某个体式，还要保持这个体式。

- Breath should be introduced as a tool to focus the mind.
呼吸应该作为集中注意力的工具被引入。

A) Understanding deeper threads in a family of Asanas
理解一个体式家族中更深的线索

- When one moves from the plane of physicality to sensitivity, one moves from configuration of asana to constitution of asana.
  当一个人从物质身体的层面进入敏锐的感知力的层面时，他就从体式的布局进入了体式的构成。

- With the help of a teacher one begins to appreciate the intrinsic characteristic features within a family of asanas.
  在老师的帮助下，人们开始欣赏一个体式家族内，内部特有的典型特征。

  ▸ Perceiving somatic sensation.
  感知躯体的感觉。

  - Sensation is impression of the senses.
    感觉是感官的印象。

  - Somatic sensation - Sensations arising from
    躯体感觉-产生于：

    - the skin, such as touch, pressure, cold, warmth, and pain and
      皮肤，如触碰、压力、寒冷、温暖、疼痛和
    - the muscles, tendons, and joints, such as the spatial orientation i.e position of the limbs and pain.
      肌肉，肌腱和关节，例如空间方位，即四肢的位置和疼痛位置。

  The ability to feel the body in an asana has to be cultivated.
  在体式中感受身体的能力需要被培养。

  Instruction difference between Level 1 and Level 2 teacher
  水平Ⅰ和水平Ⅱ老师的指引之间的差异。

  A level 1 teacher necessarily conveys objective instruction whereby the student performs postures or actions.
  水平Ⅰ老师必须表达客观的指令让学生可以据此进行姿势或动作。

  A level 2 teacher needs to inculcate the ability to feel in the student.
  水平Ⅱ的老师需要反复灌输使学生产生对自身感知的能力。

  e.g. Level 1: Lift both the arms equally up.
  例如 水平Ⅰ：将双臂均等提起

  Level 2: Compare the right and left arm. Feel which arm is longer and which is shorter and lift the shorter arm higher up.
  水平Ⅱ：比较左右手臂。感觉哪个手臂更长，哪个短一些，然后将较短的手臂向上提高。

  Level 1: Lift chest up.
  水平Ⅰ：提起胸腔。

Level 2: Feel the lift of the chest as you inhale.
水平Ⅱ：吸气时感觉胸腔提起。

▸ Observing connections between adjacent parts of the body.
观察身体的相邻部位之间的联系。

The first step for union (yoga) is connection. As one learns asanas and pranayama, one learns to recognise and appreciate the connections between body parts which go unnoticed.
联结（瑜伽）的第一步是连接。随着人们学习体式和调息法，人们学会了识别和欣赏那些被忽视了的身体部位之间的联系。

e.g. Opening the chest needs contribution from different parts:
例如，打开胸腔需要来自不同部位的贡献：

- Rolling the shoulders back.
  转动肩膀向后。
- Widening the clavicles.
  展宽锁骨。
- Tucking the shoulder-blades in.
  内收肩胛骨。

When candidate becomes aware of these connections, it is easy to prime the mind towards the philosophy of yoga.
当考生意识到这些联系时，就很容易将意识引向瑜伽哲学。

B) Breath observation 呼吸观察

- This is a process of closely observing the breath cycle which includes inhalation, exhalation along with voluntary or involuntary retention.
  这是一个密切观察呼吸循环的过程，它包括息入、息出以及自主或非自主的停息。
- To understand the nuances of asana or pranayama, the act of observing the breath contributes a great deal.
  要了解体式或调息法的精妙之处，呼吸的观察行为具有极大的贡献。

e.g. In any supine pose, the different arm positions lead to different pathways of the breath:
例如，在任何仰卧体式中，不同的手臂位置会导致不同的呼吸路径：

- Arms horizontally across.
  双臂与身体水平放置。
- Arms downwards.
  手臂向下。
- Arms overhead.

手臂过头。

In Trikonasana, if the bottom side of the trunk is shortened, breath doesn't touch that side.
在 Trikonasana 中，如果侧躯干的末端被缩短了，呼吸就无法触及到那一侧。

C) Introduction to inter-family of asanas 体式家族之间的介绍

- The deeper threads of family of asanas are dealt with in Level 2. As one's sensitivity is refined, the connections between seemingly distinct families of asanas appear on the horizon.
在水平 II 中处理体式家族更深的脉络。随着练习者感知力的精化，在看似不同的体式家族之间的联系，就浮出了水面。

  e.g. Parivritta Parshvakonasana and Ardha Matsyendrasana 1 with the paradigm of rotation of muscles of the back.
  例如：以背部肌肉转动为范例的 Parivritta Parshvakonasana 和 Ardha Matsyendrasana 1。

  Janu Sirsasana and Supta Baddha Konasana with the paradigm of length of anterior trunk.
  以躯干前侧伸长为范例的 Janu Sirsasana 和 Supta Baddha Konasana。

■Level 3 水平III

This is the level of perceptivity along with action and sensation refinement.
这是感知的水平，以及行动和感觉的细化。

A) Inter-connection of distant body parts, organs
远距离身体部位、器官间的相互连接

- The skill of observation of connections between adjacent body parts was introduced in Level 2. At this level of heightened sensitivity and perceptivity, one starts unveiling connections between distant body parts and organs easily. Understanding of this network can be incorporated in the practice.
在水平 II 中引入了观察相邻身体部位之间连接的技巧。在精化了灵敏度和感知度的这个水平中，练习者开始轻松地揭示出远距离身体部位与器官之间的连接。对这网络连接的理解能够在实践中相结合。

  e.g. Yoga Dandasana is not just hip work to place the leg, but involves mobility in the shoulder-blade to move the trunk forward so that the leg can be fixed.
  例如：Yoga Dandasana 不仅是髋部的做工去摆放腿，而且还涉及到移动肩胛骨使躯干向前让腿可以被固定。

Dropped arches adversely affect the spine.
足弓下塌对脊柱有不利影响。
Relaxation of legs as a means to quieten the mind in Savasana.
在 Savasana 中，放松双腿是一种让心灵平静的方法。

B) Deeper threads of inter-family of asanas 体式内在家族的更深线索

- The concept of inter-family of asanas was introduced in Level 2. As one's sensitivity is refined, the connections between seemingly distinct families of asanas are perceived by the student.
水平 II 引入了体式内在家族的概念。随着练习者感知力的精化，看似不同的体式家族之间的联系就会被学生感知到。

- Similarities and hence contributions are perceived with refined sensitivities.
相似之处以及因此所做出的贡献被精确地感知。

- As one becomes sensitive he/she begins to observe the behaviour of a certain body part in an asana. Augmenting this sensitivity, he/she is guided to see a similar behavioural pattern of the same body part in an asana from another family.
当一个人变得敏感时，他们开始观察体式中某个身体部位的行为。为了增强这种感知力，他们被引导去观察在另一个体式家族的某个体式里，在同一身体部位相似的行为模式。

e.g. 例如：Supta Padangushtasana II, Utthita Hasta Padangushtasana II and Ardha Chandrasana

Though these appear to be different postures, they happen to be very similar postures just arranged differently with reference to the axis of the spine. A sensitive understanding of one asana in this set will contribute greatly to the performance and understanding of the other asanas in this set.
尽管这些体式看起来是不同的，但它们恰巧是非常相似的姿势，只是相对于脊椎的轴线，以不同的方式安排。对这套体式中某个体式敏锐的理解，将大大有助于这套体式中，对其他体式的表现和理解。

- Once this relationship is understood, one's concept of sequencing is naturally opened out and one can traverse through different families of asanas based on the aim.
一旦理解了这种关联，练习者对序列的概念就自然展开，并可以根据目的，遍历不同的体式家族。

C) Maintaining the asana 保持体式

- This was introduced in Level 2. As one explores this, he or she draws attention to one of the foundational pillars of our system along with precision and sequencing, that is timing.

这是在水平II中引入的。在探讨这一点时，他或她将注意力吸引到我们系统的基础支柱之一上，即精确性和序列，这便是时效。

This is vital for:
这是至关重要的:

- achieving the benefits of the asanas.
  获得体式的好处。
- developing sensitivity for involvement of mind/intelligence.
  培养对头脑/智性参与其中的感知力。

It is to be noted that:
需要指出的是:

- For enhancing the timing in an asana, one cannot solely depend on will and physical power.
  为了增加体式中的时效，不能仅仅依靠意志力和体力。
- For breath awareness to fade in, efforts have to fade out.
  为了让呼吸意识逐渐显入，努力就得要逐渐淡出。

D) Breath awareness 呼吸意识

- The concept of Breath observation was dealt with in Level 2.
  水平II清晰了呼吸观察的概念。
- **Observation of the breath is looking at it from distance as an external object whereas awareness of breath is looking at it without the distance, from within.**
  观察呼吸是从远距离把呼吸作为外部对象看，而呼吸意识则是在无距离从内部看。
- When mind- the chitta, is free from the frenzy of external world and is focused inwards, it is able to witness. When asanas are done with breath awareness mind calms down naturally.
  当心- chitta，从对外部世界的狂热中解脱出来，聚焦于内在时，它就能够见证/目击。当体式与呼吸意识完成时，心便自然安静下来。

Theory Syllabus

理论大纲

Level 水平	Mandatory 必读	Recommended 推荐	
LEVEL 1 水平 I	Tree of yoga《瑜伽之树》	Light on Life《光耀生命》	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 推荐任何学习阶段或任何认证水平的学生阅读任何或所有3位艾扬格的书。
	Art of Yoga《瑜伽的艺术》	Yogashastra Level 1,2,3 《瑜伽学》第1、2、3	
	Yoga in Action: Preliminary Course 艾扬格瑜伽：入门教程		
	Yoga in Action: Intermediate Course 艾扬格瑜伽：中级教程		
	Light on Yoga: 《瑜伽之光》： Part 1: Introduction 第一部分：导读 Part 2: Yogasanas (Relevant Asanas) 第二部分：瑜伽体式（相关体式） Part 3: Pranayama(Relevant Pranayamas) 第三部分：调息法（相关调息法）		
	Light on Pranayama: Section 1 Section 2: Chapter 10 (Relevant Pranayamas) 《调息之光》：第1&2部分：第十章（相关调息法）		
	Basic Guidelines for Teachers of Yoga 瑜伽教师基础指南		
LEVEL 2 水平 II	Aarogya yoga《健康瑜伽》	Light on Yoga《瑜伽之光》	
	Yogic Manas《瑜伽意识》	Light on Pranayama《调息之光》	
	Yoga Sutra Parichaya《瑜伽经简介》	Yogashastra Level 4,5 《瑜伽学》第4、5	
	Gem for women《艾扬格女性瑜伽》		
	Tuesdays with Prashant《与普尚的周二》		
	Light on Yoga: 《瑜伽之光》： Part 1: Introduction 第一部分：导读 Part 2: Yogasanas (Relevant Asanas) 第二部分：瑜伽体式（相关体式） Part 3: Pranayama (Relevant Pranayamas) 第三部分：调息法（相关调息法）		
	Light on Pranayama: Section 1 Section 2:		

	Chapter 10 (Relevant Pranayamas) 《调息之光》：第1&2部分：第十章（有关调息法的部分）	
	Basic Guidelines for Teachers of Yoga 瑜伽教师基础指南	
LEVEL 3 水平Ⅲ	Light on Yoga《瑜伽之光》	Astadala Yogamala series《瑜伽花环》系列
	Light on Pranayama: Section 1 Section 2: Chapter 10 (Relevant Pranayamas) : Section 1 Section 2: Chapter 10 (Relevant Pranayamas) 《调息之光》：第1&2部分：第十章（有关调息法的部分）	Hatha Yoga Pradipika 《哈他瑜伽之光》
	Light on yoga sutras of Patanjali: Chapter 1, 2《帕坦伽利瑜伽经之光》第1,2章	Bhagavad Gita Chapter I,VI 《薄伽梵歌》第1和6章
	Light on Life《光耀生命》	
	Alpha and Omega of Trikonasana《三角式之歌》	
	Mobility and Stability《流动与稳定》	
	Basic Guidelines for Teachers of Yoga 《瑜伽教师基础指南》	
LEVEL 4 水平Ⅳ	Light on yoga sutras of Patanjali 《帕坦伽利瑜伽经之光》	Astadala Yogamala series 《瑜伽花环》系列
	Basic Guidelines for Teachers of Yoga 《瑜伽教师基础指南》	Bhagavad Gita Chapter I to VI 《薄伽梵歌》第1至6章
LEVEL 5 水平Ⅴ	Core of yoga sutras of Patanjali 《帕坦伽利瑜伽经的核心》	Various texts on yoga 有关瑜伽的各种文章

* Students can refer to any introductory textbook available in their respective countries and languages for these subjects.

*学生可以参考各自国家/地区和语言中可用的任何入门书籍。

Asana and Pranayama Syllabus

体式和调息法的大纲

■ Syllabus Level 1 水平 I 大纲

Asanas体式	Plate No.图示编号	Source来源
Utthishtha Sthiti — Standing Asanas 站立体式		
Tadasana	1	Light on Yoga 《瑜伽之光》
Vrksasana	2	
Utthita Trikonasana	4, 5	
Parivrtta Trikonasana	6, 7	
Utthita Parsvakonasana	8, 9	
Parivrtta Parsvakonasana	10, 11	
Virabhadrasana I	14	
Virabhadrasana II	15	
Virabhadrasana III	17	
Ardha Chandrasana	19	
Utthita Hasta Padangusthasana I with support有支撑	120, 121	Yoga: A Gem for Women 《艾扬格女性瑜伽》
Utthita Hasta Padangusthasana II with support有支撑	122, 123	
Parsvottanasana	26	Light on Yoga 《瑜伽之光》
Prasarita Padottanasana I	33, 34	
Utkatasana	42	
Padangusthasana	44	
Padahastasana	46	
Uttanasana	48	
Garudasana	56	

Upavistha Sthiti — Sitting Asanas 坐立体式		
Dandasana	77	Light on Yoga《瑜伽之光》
Swastikasana	5	Light on Pranayama《调息之光》
Parvatasana in Swastikasana		Preliminary Course book《入门教程》
Gomukhasana	80	Light on Yoga 《瑜伽之光》
Siddhasana	84	
Virasana	89	
Parvatasana in Virasana	91	
Baddha Konasana	102	
Upavistha Konasana	151	

Asanas 体式	Plate No.图示编号	Source来源
Paschima Pratana Sthiti — Forward Extension Asanas 向前伸展的体式		
Adho Mukha Virasana	92	Light on Yoga 《瑜伽之光》
Janu Sirsasana	127	
Trianga Mukhaikapada Paschimottanasana	139	
Marichyasana I	144	
Parsva Upavistha Konasana	152	
Paschimottanasana (Ugrasana/Brahmacharyasana)	161	
Malasana II	322	
Parivrtta Sthiti — Lateral Extension Asanas 向侧方伸展的体式		
Parighasana	39	Light on Yoga 《瑜伽之光》
Bharadvajasana I	297, 298	
Bharadvajasana II	299, 300	
Marichyasana III	303, 304	
Ardha Matsyendrasana I	311, 312	
Viparita Sthiti — Inversions 倒立体式		
Salamba Sirsasana I (using the wall; know how to teach with ropes, when available使用墙壁，当有墙绳可用的时候，知道如何利用墙绳)	184, 185, 190	Light on Yoga 《瑜伽之光》
Salamba Sarvangasana I	223, 224	
Halasana	244	
Parsva Halasana	249	
Karnapidasana	246	
Parsva Karnapidasana	Similar to Parsva Halasana but legs are in Karnapidasana	
Supta Konasana	247	Light on Yoga 《瑜伽之光》
Eka Pada Sarvangasana	250	
Parsvaika Pada Sarvangasana	251	
Chatushpadasana	102	Yoga: A Gem for Women 《艾扬格女性瑜伽》
Setubandha Sarvangasana (with support有支撑)	98, 99	Yoga: A Gem for Women 《艾扬格女性瑜伽》
		Preliminary Course book 《入门教程》
Setubandha Sarvangasana (from从Sarvangasana, with bent knees屈膝, feet dropping to wall or chair双脚落到墙上或椅子上)		

Asanas 体式	Plate No.图示编号	Source来源
Udara Akunchana Sthiti — Asanas for Abdominal Contraction 让腹部收缩的体式		
Paripurna Navasana	78	Light on Yoga 《瑜伽之光》
Ardha Navasana	79	
Urdhva Prasarita Padasana (90°)	279	
Supta Padangusthasana I	284	
Supta Padangusthasana II	287	
Purva Pratana Sthiti — Backward Extension Asanas 后弯体式		
Salabhasana	60	Light on Yoga 《瑜伽之光》
Makarasana	62	
Dhanurasana	63	
Bhujangasana I	73	
Urdhva Mukha Svanasana	74	
Ustrasana	41	
Urdhva Dhanurasana I	482	
Dwi Pada Viparita Dandasana (chair椅子)		Intermediate Course book《中级教程》
Visranta Karaka Sthiti — Restorative Asanas 修复体式		
Supta Swastikasana		Intermediate Course book《中级教程》
Supta Virasana (supported and not supported有支撑和无支撑)	96	Light on Yoga 《瑜伽之光》
Supta Baddha Konasana	38, 39	Yoga: A Gem for Women《艾扬格女性瑜伽》
Savasana	592	Light on Yoga 《瑜伽之光》
Savasana (on the bolster with eyes covered, observing the normal in breath and out breath)（躺在抱枕上盖着眼睛，观察正常吸气和呼气）		
Savasana (with eye band, normal in breath and deep out breath)（用眼纱，正常吸气和深呼气）		
Hasta Tolana Sthiti — Arm Balancing Asanas手臂平衡体式		
Note: It is good to be equipped with this entire section in case you are teaching youngsters. The asanas marked with an asterisk are not mandatory. 注意：为了以防万一要教授年轻人，最好做完整的准备，尽管标有星号的体式不是必需的。		
Chaturanga Dandasana	67	Light on Yoga 《瑜伽之光》
Adho Mukha Svanasana	75	
Pincha Mayurasana *	357	
Adho Mukha Vrksasana *	359	
Tittibhasana (from Uttanasana) *	395	
Pranayamas 调息法		
Ujjayi, Viloma Pranayama in supine position以仰卧姿势		

■ Syllabus Level 2 水平Ⅱ大纲

All asanas and pranayama from Level 1 syllabus are a part of Level 2 syllabus.
所有来自水平Ⅰ大纲的体式和调息法都是水平Ⅱ大纲的一部分。

Asanas体式	Plate No.图示编号	Source来源
Parivritta Ardha Chandrasana	13	Art of Yoga《瑜伽的艺术》
		Intermediate Course book《中级教程》
Utthita Hasta Padangusthasana I without support无支撑	23	Light on Yoga 《瑜伽之光》
Utthita Hasta Padangusthasana II without support无支撑		
Utthita Hasta Padangusthasana III	124	Yoga: A Gem for Women《艾扬格女性瑜伽》
Prasarita Padottanasana II	35, 36	Light on Yoga 《瑜伽之光》
Urdhva Prasarita Ekapadasana	49	
Ardha Baddha Padmottanasana	52	
Parsva Dhanurasana	64, 65	
Lolasana	83	
Paryankasana	97	
Bhekasana	100	
Padmasana	104	
Parvatasana	107	
Tolasana	108	
Matsyasana	113	
Maha Mudra	125	
Parivrtta Janu Sirsasana	132	
Parivrtta Upavista Konasana	Similar to Parivrtta Janu Sirsasana but legs in Upavista Konasana position 与Parivrtta Janu Sirsasana相似但是双腿在Upavista Konasana的位置	
Ardha Baddha Padma Paschimottanasana	135	Light on Yoga 《瑜伽之光》
Parivrtta Paschimottanasana	165	
Ubhaya Padangusthasana	167	
Purvottanasana	171	
Akarna Dhanurasana	173, 175	
Salamba Sirsasana I (in the middle of the room or according to the students' needs在房间中间或根据学生的需要)	184, 185, 190	
Parsva Sirsasana	202, 203	
Parivrttaikapada Sirsasana	206, 207	
Eka Pada Sirsasana	208, 209	
Parsvaika Pada Sirsasana	210	
Urdhva Padmasana in Sirsasana	211	

Asanas体式	Plate No.图示编号	Source来源
Pindasana in Sirsasana	218	Light on Yoga 《瑜伽之光》
Salamba Sarvangasana II	235	
Setubandha Sarvangasana	259	
Urdhva Padmasana in Sarvangasana	261	
Pindasana in Sarvangasana	269	
Jathara Parivartanasana	274, 275	
Urdhva Prasarita Padasana (all plates参所有图示)	276-279	
Chakrasana	280-283	
Supta Padangusthasana I	285, 286	
Supta Padangusthasana III	Legs similar to Utthita Hasta Padangusthasana III but body is in a supine position双腿与Utthita Hasta Padangusthasana III相似，但身体处于仰卧中	
Eka Hasta Bhujasana	344	Light on Yoga 《瑜伽之光》
Dwi Hasta Bhujasana	345	
Bhujapidasana	348	
Pincha Mayurasana (against the wall, with palms facing downward, palms facing each other and palms facing upward靠墙，手掌向下、手掌相对和手掌向上)	357	
Adho Mukha Vrksasana (against the wall, fingers pointing towards the wall and also palms turned outward靠墙，手指朝墙和手掌转向外)	359	
Kurmasana	363, 364	
Eka Pada Sirsasana	371	
Tittibhasana (from Uttanasana)	395	
Urdhva Dhanurasana	479 - 482	
Dwi Pada Viparita Dandasana	516	

Pranayamas 调息法
Note: The use of a wall for support is acceptable.可接受用墙作为支撑
Ujjayi, Viloma pranayama in sitting position坐立中
Ujjayi with a short spell of 伴随短暂的Kumbhaka
Anuloma pranayama without retention of breath无屏息
Pratiloma pranayama without retention of breath无屏息
Bhramari
Sitali
Sitkari

■ Syllabus Level 3 水平III大纲

All asanas and pranayama from Level 1 and Level 2 are a part of Level 3 syllabus.

所有水平 I 和水平 II 的体式和调息法都是水平III大纲的一部分。

Asanas体式	Plate No.图示编号	Source来源
Vatayanasana	58	Light on Yoga 《瑜伽之光》
Nakrasana	68 - 71	
Sanmukhi Mudra	105, 106	Light on Pranayama《调息之光》
Simhasana I	109	Light on Yoga 《瑜伽之光》
Simhasana II	110	
Kukkutasana	115	
Garbha Pindasana	116	
Baddha Padmasana	118	
Yoga Mudrasana	120	
Krounchasana	141, 142	
Marichyasana II	146	
Urdhva Mukha Paschimottanasana I	168	
Urdhva Mukha Paschimottanasana II	170	
Urdhva Dandasana	188	
Salamba Sirsasana II	192	
Salamba Sirsasana III	194, 195	
Parshva Urdhva Padmasana in Sirsasana	213 - 216	
Niralamba Sarvangasana I	236	
Niralamba Sarvangasana II	237	
Eka Pada Setu Bandha Sarvangasana	260	
Parshva Pindasana in Sarvangasana	270, 271	
Anantasana	290	
Uttana Padasana	292	
Marichyasana IV	305	
Malasana I	321	
Pasasana	328, 329	
Ardha Matsyendrasana II	330, 331	
Ardha Matsyendrasana III	332, 333	
Astavakrasana	342, 343	
Mayurasana	354	
Adho Mukha Vrksasana (with palms back, as in Mayurasana, but apart and at a distance of one and a half feet from the wall 手掌向后同Mayurasana但是手掌是分开的，离墙距离约一英尺半约合45厘米)	359	
Supta Kurmasana	368	

Asanas体式	Plate No.图示编号	Source来源
Bhairavasana	375	Light on Yoga 《瑜伽之光》
Yoganidrasana	391	
Vasistasana	398	
Bakasana	410	
Parsva Bakasana	412	
Dwi Pada Koundinyasana	438	
Eka Pada Koundinyasana I	441	
Eka Pada Bakasana I	446, 447	
Eka Pada Bakasana II	451, 452	
Yogadandasana	456	
Mulabandhasana	462, 463	
Vamadevasana II	466	
Urdhva Dhanurasana I (from从 Tadasana)	483-486	
Urdhva Dhanurasana II	483 - 487	
Eka Pada Urdhva Dhanurasana	501, 502	
Kapotasana	507, 512	
Laghu Vajrasana	513	
Dwi Pada Viparita Dandasana (from从 Sirsasana)	516, 517 - 520	
Eka Pada Viparita Dandasana I	521	
Eka Pada Rajakapotasana I	542	
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. 注意：经典体式，如《瑜伽之光》中所示，必须从Sirsasana尝试一些手臂平衡体式。但是，也可以从Tadasana/Uttanasana尝试进入。		

Pranayamas调息法
Ujjayi with Antara Kumbhaka (according to each one's individual capacity根据个人能力)
Bhastrika, Kapalbhati
Anuloma pranayama with retention of breath伴随屏息
Pratiloma pranayama with retention of breath伴随屏息

■ Syllabus Level 4 水平Ⅳ大纲

All asanas and pranayama from Level 1, Level 2 and Level 3 are a part of Level 4 syllabus.

所有来自水平Ⅰ、Ⅱ、Ⅲ的体式和调息法都是水平Ⅳ大纲的一部分。

Asanas体式	Plate No.图示编号	Source来源
Goraksasana	117	Light on Yoga 《瑜伽之光》
Supta Vajrasana	124	
Baddha Hasta Sirsana	198	
Mukta Hasta Sirsasana	200, 201	
Parsva Sarvangasana	254, 255	
Parsva Urdhva Padmasana in Sarvangasana	262 - 265	
Uttana Padma Mayurasana	267	
Setu Bandhasana	296	
Paripurna Matsyendrasana	336, 339	
Padma Mayurasana	355	
Hamsasana	356	
Sayanasana	358	
Skandasana	372	
Buddhasana	373	
Kapilasana	374	
Kala Bhairavasana	378	
Chakorasana	379, 380	
Durvasasana	383	
Ruchikasana	384, 385	
Viranchyasana I	386, 387	
Viranchyasana II	388	
Dwi Pada Sirsasana	393, 394	
Tittibhasana (From从 Dwi Pada Sirsasana)	395	
Kasyapasana	399, 400	
Visvamitrasana	403	
Urdhva Kukkutasana	417 - 419	
Parsva Kukkutasana	424, 425	
Galavasana	427, 428	
Eka Pada Galavasana	431, 433	
Eka Pada Koundinyasana II	442, 443	
Supta Bhekasana	458	
Vamadevasana I	465	
Kandasana	470, 471	

Asanas体式	Plate No.编号	Source来源
Hanumanasana	475, 476	Light on Yoga 《瑜伽之光》
Samakonasana	477	
Supta Trivikramasana	478	
Viparita Chakrasana in Urdhva Dhanurasana	488 - 499	
Eka Pada Viparita Dandasana II	523	
Chakra Bandhasana	524	
Mandalasana	525 - 535	
Vrschikasana I	536, 537	
Vrschikasana II	538	
Valakhilyasana	544	
Eka Pada Rajapkapotasana II, III, IV	545, 546, 547	
Bhujangasana II	550	
Rajakapotasana	551	
Padangustha Dhanurasana	555	
Gherandasana I	561 - 563	
Gherandasana II	564 - 566	
Kapinjalasana	567	
Sirsa Padasana	570	
Ganda Bherundasana	580, 581	
Viparita Salabhasana	584	
Tiriang Mukhottanasana	586	
Natarajasana	590, 591	

Pranayamas调息法
Surya Bhedana
Chandra Bhedana
Nadi Sodhana

Notes 注意

■ Note 1

Complicated and difficult asanas
复杂而困难的体式

"Self-exploration group of asanas"
"自我探索的体式小组"

We are aware that Light on Yoga is a comprehensive and complete book on Yoga. Though it has everything a student needs, most of the time our focus is on the instructions about the asanas only. If one makes a serious effort to study those initial chapters, it is certain that the treasure of Ashtanga Yoga will be unveiled.
我们知道《瑜伽之光》是一本全面而完整的瑜伽书。尽管它已涵盖学生所需的一切，但在大多数情况下，我们的重点却仅放在了有关体式的说明上。 如果对那些最初的章节足够重视努力的研习，那么八支瑜伽的臻宝必定会被发掘出来。

The only hitch in this study tour is that those gems are hidden. They are not evident. They cannot be formally taught or instructed with a linear academic plan.
在研习的旅途中，唯一要发掘的就是那些被隐藏了的臻宝。它们并不显而易见。无法通过某种线性学术计划被正式地教授或指导给到学生。

They are to be learnt.
它们要被习得。

We always categorise asanas in our minds based on our ability to attain them. So, some asanas become simple and some become difficult. We postpone the difficult asanas for later and hence call them "advanced asanas".
我们总是根据自己能不能做到某个体式，在心里对体式进行了分类。从而，有些体式显得简单，而有些则变得困难。我们将困难的体式推迟到以后，还将其称为"高级体式"。

For e.g:
例如：

Sayanasana 撑下颌式肘倒立式--P358

Sirsa Padasana 脚到头式--P570

Ganda Bherundasana 脸颊敬畏式 5--P80，P581

Viparita Shalabhasana 翻转蝗虫式--P584

Valakhilyasana 瓦拉克利亚式--P544

Paripurna Matsyendrasana 完全鱼王式--P339

Kandasana 根茎式--P470，P471

Durvasasana 杜尔瓦萨式--P383

The statement made earlier, on the gems of Ashtanga yoga - “They are to be learnt” enlightens us about this group of asanas.
先前关于八支瑜伽臻宝的声明——“它们要被习得”启发了我们关于这组体式的理解。

These asanas are to be learnt; they cannot be taught.
这些体式是需要被研习而得的；它们无法被教授。

Light on Yoga undoubtedly provides detailed instructions regarding them. But we should accept that it is difficult for any teacher to teach them. The reasons behind this difficulty are discussed below.
《瑜伽之光》无疑提供了有关这些体式的详细说明。但是我们应该接受这一点，那就是，任何老师都很难去教授它们。下面将讨论造成这一困难的原因。

- To teach this group of asanas, the teacher needs to be proficient in performing and demonstrating them.
  为了教授这组体式，老师需要熟练地演示和展示它们。
- He or she should be well conversant with the intricacies and should be able to articulate these intricacies.
  他或她应谙练其中的错综复杂，并应能够明确表达其错综复杂之处。
- He or she should be capable of dealing with any complications that may arise.
  他或她应该有能力应对任何可能出现的复杂状况。

Does that mean that these asanas are “out of syllabus”? Are they henceforth omitted from Iyengar Yoga?
这是否意味着这些体式是“教学大纲之外的”？它们从现在开始被艾扬格瑜伽忽略吗？

No! Absolutely not.
不！绝对不会。

They are a part of the Iyengar Yoga curriculum. But, it is expected that the students take a greater responsibility.
它们是艾扬格瑜伽全部课程的一部分。但是，我们期望学生自身负起更大的责任。

This group of asanas have hence been labelled as “**Self-exploration group of asanas.**”
这组体式因此被称为“**自我探索的体式小组**”。

If we consider their positional status, they are included in the later level of the new syllabus and not before that. This is done simply to ensure that a teacher who has completed his/her journey till this level will have the maturity and

understanding of all aspects of Iyengar Yoga.
若要考虑到这组体式的位置状态，它们不是放在前面，而是被包含在新教学大纲后面的水平中。 这样做就是为了确保完成此课程达到这个水平的老师，能够对艾扬格瑜伽的各个方面都有成熟度和理解力。

He or she is expected to have the realisation that the instructions provided in Light on Yoga are really the beacon; one needs to take their help and move forward on his/her own. Simply following the instructions without any contemplation is not going to contribute much.
他或她应该领悟，在《瑜伽之光》中提供的指引是真正的灯塔；他们需要得到它的帮助，独自前进。仅仅跟着指令而没有任何有深度的思考是不会有多大作用的。

Self-exploration and self-study along with relentless practice are the keys to these physically demanding intricate poses.
自我探索和自我研习伴随着坚持不懈的练习，是完成这些对身体要求很高的复杂姿势的关键。

One who is comfortable with these poses can help others only after their consent and a detailed assessment of their physical abilities. No teacher is entitled to stretch a student's physical limits with force.
只有当自己做这些姿势感到舒服，在征得他人同意，并对他们的身体能力进行详细评估之后，才能去帮助别人。任何老师都无权强迫学生扩大他们的身体极限。

Please keep in mind that tenderness with gentle persuasion is pivotal in learning these poses.
请记住，亲切地温和劝导是学习这些姿势的关键。

■ Note 2

Teachers, Mentors and TTCs
老师、导师和教师培训课程

There is a deep-rooted myth that, "A teacher is made."
有一个根深蒂固的神话，“老师不是天生的。”

Extrapolation of this, states, "Any student can be trained to become a teacher." Is it true?
据此推断，“任何学生都可以被训练成为一名教师。”是真的吗？

Response to this question can be diverse, ranging from definitely yes to probably to maybe not. There is no correct answer as the contextual details vary from place to place.
对这个问题的回答可能多种多样，有肯定的，有可能的，也有不一定。因为情境的不同背景不同，所以没有正确的答案。

Instead of getting entangled in the cobweb of answers, let us focus on the core thought and paraphrase the question, "Is the desire to teach somebody a voluntary wish?"

与其纠缠如蜘蛛网一样的答案，不如让我们专注于核心思想，并解释这个问题:“想要教别人是出于自愿的吗？”

The prima facie answer appears to be straight and simple - “Yes, it is a voluntary wish.” But when delved deeper, other subtle facets of this query are apparent and the initial response sounds naïve.
表面上的答案似乎是直接而简单的——“是的，这是个自愿的愿望。”但当深入研究后，这个问题的其他微妙方面就显现了，最初的回答听起来很幼稚。

On a metaphorical level, as a seed sprouts and a bud blooms, a student ripens and feels the necessity from within to share knowledge. Neither anybody commands/instructs to do so nor is it a conscious decision, it is just a natural progression.
在隐喻的层面上，随着种子的萌芽和花蕾的绽放，学生逐渐成熟，他们从内心感到有必要分享那些知识。既没有人命令/教导这样做，也不是有意识的决定，这只是自然而然发展出来的。

This ‘urge to share’ is the first lamp-post on the journey to become a teacher.
这种“分享的冲动”是成为一名教师旅程中的第一根灯柱。

The process of learning transforms a student into a teacher. It is a gentle and gradual internal evolution. No single moment in this voyage can be pinpointed as, “the moment of transformation”.
学习的过程将学生转变为老师，这是一种温和而渐进的内在进化。在这个旅途中，没有任何一个时刻可以被准确地指称为“转变的时刻”。

Maharshi Patanjali’s words, “*jatyantara parinama*”- process of evolution from one species to another, clearly defines this transformation.
圣者帕坦伽利曾说“jatyantara parinama”——从一个物种到另一个物种的进化过程，清楚地定义了这种转变。

Needless to say, teaching can never be a profession that one can be trained in or a skill-set that one can acquire. Neither is teaching an obligation.
不用说，教学永远不可能是一种可以被培训的职业；不可能是一套可以获得的技能；教学也不是必须要做的事（义务）。

Guruji said, “*Teaching is commitment, it is a responsibility, a process of paying forwards with gratitude, the information, knowledge and wisdom you have gained from your guru and the subject of Yoga.”*
Guruji 说：“*教学是一种承诺，是一种责任，是一种以感恩的方式回报你从你的上师和瑜伽学科中获得的信息、知识和智慧的过程。”*

In this light, let us look at history of teachers in Iyengar Yoga.
从这个角度，让我们来看看艾扬格瑜伽老师的历史。

Guruji, in 1960s, observed ‘the urge to share knowledge’ in some of his students. He asked them to take the subject to their countries. They were the ‘first batch of Iyengar Yoga teachers’.
20 世纪 60 年代，Guruji 观察到他的一些学生“渴望分享知识”。他要求他们把

这个学科带到他们的国家去。他们是“第一批艾扬格瑜伽老师”。

Later on, some students, sought permission to teach. Guruji granted it as they were directly trained under him for many years. He was confident of their abilities to spread the message of yoga in its purest form.
后来，一些学生寻求教学许可。Guruji 认可了这一点，因为他们在他的直接指导下接受了多年培养。他对他们以最纯粹的形式传播瑜伽信息的能力充满信心。

As time travelled, interest in Yoga grew by leaps and bounds. Students from all corners of the world started coming in. Need for properly trained teachers was on a steep rise.
随着时间的流逝，（世人）对瑜伽的兴趣突飞猛进。来自世界各地的学生开始涌入。对受过恰当培训的教师的需求急剧上升。

Considering the time and communication constraints, Guruji advised his senior students and the then teachers to assess who has the ability and desire to teach.
考虑到时间和沟通的限制，Guruji 建议他的资深学生和当时的教师，评估谁有能力和意愿去教授。

The assessment process came in to existence at that time. To help the assessors, Guruji designed and documented a formal framework. Over a period of time, as and when needed, Guruji mended this framework and over time, formulated a detailed ‘teachers training and assessment process.’ This was a part of the ‘Pune Constitution’.
从那时候评估流程开始产生了。为了帮助评审员，Guruji 设计并记录了一个正式的（评估）框架。Guruji 在一段时间内，根据需要修改了该框架，并随着时间的推移制定了详细的“教师培训和评估流程”。这是“普纳章程”的一部分。

Our new assessment process has its roots in that document.
我们新的评估流程源于该文档。

Nowadays interest in ‘becoming a Yoga teacher’ seems to be in vogue. Institute is flooded with such queries. The following questions arise:
如今，对“成为一名瑜伽老师”的兴趣似乎正在流行。RIMYI 被充斥着这样的疑问， 出现以下问题：

> Why are so many people interested in teaching Yoga rather than studying the subject? Why are they in such a hurry to establish themselves as a “Yoga Teachers”?
> 为什么有这么多人对教学瑜伽感兴趣而不是对学习这个学科感兴趣？ 他们为什么如此急于成为“瑜伽老师”？
>
> Are they interested mainly in the phenomenal benefits of Yoga, like good health, decent living, respect in the society, opportunities to travel around the globe?
> 他们感兴趣的主要是瑜伽的明显好处，比如健康、体面的生活、社会的尊重、环游世界的机会吗？

Or, is there is an ardent zeal to go on the path of self-realisation which is the ultimate goal of Yoga?
或者，有没有一种强烈的热情走上自我实现的道路——瑜伽的终极目标？

As expected, answers are not simple.
正如预期的那样，答案并不简单。

When we dig deeper, ethico-moral confusions start surfacing. To clear them up, we need to examine the basic premise.
当我们深入挖掘时，伦理道德困惑开始浮现。要弄清这些问题，我们需要仔细探查基本前提是什么。

What is the intent, context and focus behind this wish to become a Yoga teacher? Maharshi Patanjali in the fourth chapter of Yoga Sutra mentions -
成为瑜伽老师这一愿望背后的动机、背景和重点是什么？圣者帕坦伽利在《瑜伽经》第四章中提到-

"*hetu, phala, aashraya* and *aalambana*" – intention, fruit of action, context and foundation stones. He instructs us to examine these hidden aspects of any action.
"*hetu*, *phala*, *aashraya* 和 *aalambana*" - 动机，行动的果实，背景和基石。他指示我们检查任何行为背后这些隐藏着的方面。

In this light, if we examine the wish to become a Yoga teacher, the first and foremost genuine query is, how can a person, prior to learning the subject, know beforehand, that he or she wants to teach it.
从这个角度，如果我们考察是什么想让他成为一名瑜伽教师，第一个也是最重要的疑问是：一个人怎能在学习这门学科之前就事先知道他或她想教这门学科呢？

Is it not necessary to check whether he or she is even interested in it, leave alone being equipped to do so? Or do the material benefits adulterate the intention?
有没有必要甚至检查检查他或她是否对此（成为一名老师真的）感兴趣？更不用说检查他或她是否具备这样做的条件！或者是（想做老师）这个动机掺杂了物质利益？

Guruji stated categorically, *"One who has not learnt the subject thoroughly cannot teach. If one attempts to do so, he or she is going to harm; harm the society, the subject and oneself".*
Guruji 直言不讳地说："*没有彻底学习这门学科的人是不能教学的。如果有人试图这样做，他或她将带来伤害;伤害社会、伤害这门学科、伤害他自己*"。

His words guide us like a lighthouse.
他的话像灯塔一样指引着我们。

The only debatable point in Guruji's above said statement is, how to quantify the word 'thoroughly'?

在 Guruji 的上述声明中唯一有争议的一点是，如何量化“彻底”这个词？

Guruji's advice is that 6 years is a fair time in which one can learn the skills to become a teacher in Yoga and this has stood the test of time.
Guruji 的建议是，6 年是一个合适的时间，在这段时间里，人们可以在瑜伽中学习技能成为一名老师，而这已经经历了时间的考验。

Let us know his thoughts on this process of becoming a teacher and see how he did it.
让我们来了解他对成为一名教师的过程背后的想法，看看他又是如何做到的。

Guruji learnt under his guru for 2 years and was sent to Pune to teach. When he started teaching, he had twofold responsibilities, firstly a practitioner and secondly 'a forced teacher.'
Guruji 跟随他的上师学习了两年，然后被送到普纳去教授。当他开始教授时，他有双重责任，首先是一个习练者，其次是一个“被迫的老师”。

He did justice to both of them. In retrospect, it seems to be a blessing in disguise!
他公正地对待二者。回想起来，这似乎是因祸得福!

Based on his own practice, Guruji could define and design various levels, configure different syllabi according to the need on this journey and the necessity to pen down meticulous instructions. All these things are reflected in his first masterpiece - "Light on Yoga."
根据自己的实践/练习，Guruji 可以定义和设计各种水平的内容，根据学习过程的需要写下细致的指引来设定不同的大纲。所有这些东西都反映在他的第一本著作《瑜伽之光》中。

Now the times have changed and so have the communication modalities. Along with this, we have Guruji's work as a reference point.
现在时代已经改变，沟通方式也发生了变化。于此一道，我们还有 Guruji 的著作作为参考。

In the new system, neither do we intend to suggest any change in the internal process of learning, nor do we hint that sincere, ardent practice with burning zeal is not necessary. We do not deviate from any of Guruji's teachings. We are just trying to ease the system by taking advantage of what we have.
在新的体系中，我们既不是要建议改变任何内在的学习过程，也不是暗示真诚、热情地习练没有必要。我们不偏离任何 Guruji 的教导。我们只是想利用现有资源来简明化体系。

Be assured, proposal for new assessment system is to make the learning and teaching of Yoga contemporary, more objective and simpler; but it has its roots in Guruji's teachings and Pune Constitution.
要确保的是，提出新的评估体系；是为了使瑜伽的学习和教学与时俱进、更为客观和简明；但它的根来源于 Guruji 的教学和普纳章程。

In Iyengar Yoga, the phrase "TTC- Teachers Training Course" has widespread

popularity. Not that everybody likes or adores it, but that the concept is popular is a reality.
在艾扬格瑜伽中，“TTC-教师培训课程”一词广为流传。并不是每个人都喜欢或崇拜它，但这个概念的流行是一个现实。

Let us concentrate on the present picture of TTC.
让我们集中讨论 TTC 目前的情况。

Refinement in skillset to equip the ‘would be teacher’ is the ‘stated’ purpose of TTC. With this background:
TTC“明确”的目的是提高技能以装备“未来的教师”。在这种背景下：

- Each teacher trainer has to pose this **moral** question - Is the purpose fulfilled?
每个教师教员都必须提出这个**道德**问题-目标实现了吗？

- Each teacher trainee has to pose this **logical** question - Is the purpose fulfilled?
每个培训生都必须提出这个**逻辑**问题-目标实现了吗？

Are the sensitivities and intricacies in Guruji’s teachings shared and handed over to the new generation of teachers? Or, has TTC become a set model, where there is a collection of people who are handed over a manual on what instructions to give for each asana so that they may clear the assessment? Has it become an event which generates immense stress? Is it the pivotal thing which can make or break somebody’s career as an Iyengar Yoga teacher?
Guruji 教导中的敏感力和错综复杂的内涵是否被分享并传递到了新一代的教师那里？或者，TTC 已经成为了一个固定的模型，在那里，有那么一群人，拿到了一份说明每个体式给什么指令的手册，以便他们可以清楚（如何参加/通过）评估考试？TTC 已经成为了一件产生巨大压力的大事件了吗？它是决定一个人作为艾扬格瑜伽教师职业成败的关键因素吗？

The first response of denial would be in the lines of - “The picture is unrealistic; over inflated and biased.”
第一句否定的答复会是这样:“这个说法是不切合实际的,过度夸大和有偏见的。”

Everybody, when asked personally, will come up with a “correct” answer.
每个人，当被问及个人时，都会给出一个所谓“正确”答案。

“Others may be doing it but not me”, is the feedback we received time and again. Unfortunately, whispers speak a different language.
我们一次又一次收到的反馈是“其他人可能会这样做，但我不是。” 不幸的是，私下却悄悄说的是另一套话。

Are we shunning reality?
我们在回避现实吗？

We all need to undergo scrutiny of our own conscience and honestly address

these concerns
我们都需要接受我们自己的良心审查，并诚实地解决这些问题。

We know ‘would be teachers’ are a ‘handle with care’ entity. Once upon a time we all were in those shoes.
我们知道“未来的老师”是一个要“小心轻放”的念想。曾几何时，我们都做着同样的事情。

Budding teachers are eager and anxious, enthusiastic and in awe, sharp and tentative, simultaneously. It is a teacher’s or a mentor’s responsibility to generate a cosy and caring atmosphere wherein the newcomers can bloom and feel at home.
初露头角的老师们急切而又焦虑，热情而又敬畏，敏锐而又犹豫不决。一个老师或导师的责任是创造一个舒适和关心的气氛，在那里新来的人可以成长，感觉像在家里一样。

TTC has to be a gentle, cordial and confidence building exercise which infuses ‘would be teachers’ with love and joy for our system.
TTC 必须是一个温和的，亲切的，建立信心建筑练习的场域，在那里将为我们体系“未来的老师”注入爱和乐趣。

Precision, timing and sequencing are not only the pillars for asanas, they are catalysts for refinement in the process of understanding Yoga.
精准、时效和序列不仅是体式的支柱，它们还是理解瑜伽的过程中逐步精炼提纯的催化剂。

It may seem to be a laborious task for somebody, for others, it may just be a fine tuning in thought.
对于某些人来说，这似乎是一项艰巨的任务，对于其他人而言，这可能只是思想上的微调。

Naturally, a predefined structural framework for TTC is not an appropriate concept.
自然，为 TTC 预定义一个结构框架不是个合适的理念。

To escalate TTC from a mere ‘instruction and symposium of addition of points’, the trainer has to graduate to a level of mentor.
要将 TTC 从单纯的“加分指导和专题学术讨论”升级，教员必须上升到导师的水平。

Who is a mentor?
谁是导师？

Oxford dictionary states, “mentor is an experienced person in an organisation or institution who trains and advises new employees or students.”
《牛津词典》中写道：“导师（mentor）是一位在组织或机构中有着丰富经验的人，他为新员工或学生提供培训和建议。”

The word is coined after Mentor, adviser of Telemachus in Odyssey. In yogic context, we can attribute greater meaning to it.
这个词出自于《奥德赛》中 Telemachus 的顾问 Mentor。在瑜伽的语境中，我们可以赋予它更大的意义。

The one who teaches is a teacher, one who guides is a mentor and the one who takes to the destination is a Guru.
教授的人是老师，指引的人是导师，带向终点的人是上师。

For a Yoga sadhaka, mentor is a senior adviser who has walked the path, who knows the nuances and intricacies of the journey, who will make the sadhaka aware of them and will help one to negotiate with them.
对于瑜伽修习者来说，导师是走过这条路的资深顾问。他知道旅途中的细微差别和错综复杂，他们将使修习者意识到这些，并帮助修习者与它们进行沟通。

If one happens to get trapped and slips from sadhana path, mentor will be there for rescue and support.
如果有人被困并从修行之路上滑倒，导师将在那里进行救援和支持。

Metaphorically, Guru shows the light, mentor navigates, teacher trains and student (sadhaka) undertakes the journey.
隐喻地讲，上师是光芒，导师是导航，教师做培育，而学生（修习者）承担这旅程。

Mentor is a bridge between the Guru and a teacher. But it is not a hierarchical rung. It is not a linear process where one first becomes a teacher, then a mentor and finally a guru. Mentorship has a specific responsibility. Responsibility of extending a helping hand, accompanying sadhaka on the path of sadhana and seeing him/her reach the destination. Mentor is a senior colleague, advisor and a friend par excellence at the same time.
导师是上师和老师之间的桥梁。但这不是分层分级。这不是首先当老师，然后是导师，最后是上师的一个线性过程。导师制有特定的责任：伸出援助之手，陪伴修习者在修习的路上，并看到他们到达目的地。导师同时是一位资深伙伴、顾问和最好的朋友。

The role of a teacher, mentor and guru may overlap or may remain distinct as per the need of the situation. If a sadhaka is fortunate, he/she may confront a person who is embodiment of all three and who has discrimination (viveka) to adopt a role according to the need.
老师、导师和上师的角色可能会重叠，也可能会根据情况的需要保有不同。如果一个修习者是幸运的，他可能会遇到一位集三者为一体并且具有分辨智慧的人（viveka），（这个人）会根据需要承担起不同的角色。

Mentor never discourages anybody. Teacher, in view of improvement, may be harsh and strict regarding the instructions delivered. He/she may admonish somebody to get best out of him/ her. Mentor does not. He/she has to have the grasp of reality which is far bigger than the manifested moment. He/she

understands and comprehends the reality-picture to its minutest detail, but he/she cannot demoralise or discourage anybody. Mentor has to be prepared with the solution. At times, Guru may not be available, accessible for him/her or the problem may be mundane; in such a situation mentor is the real confident and alliance of sadhaka in the path of sadhana.
导师从不会让任何人灰心泄气。为了让学生改进，老师可能会下达很严厉的指令。他们可能会告诫某人，让他们发挥出最好的一面。导师不会。他们必须掌握远比此时此刻更大的真相。他们理解和包容真实现场的每一个细节，但他们不能使任何人泄气或气馁。导师必须准备好解决方案。有时，上师可能不在，或无法接近，或者问题可能很平凡。在这种情况下，导师是修习者在修习之路上真正的知己和盟友。

Mentor contributes to the value system of sadhaka and helps him/her, become a good human being.
导师为修习者的价值体系做出贡献，并帮助他们成为一个好人。

Maharshi Patanjali, while stating the fruits of yoga-sadhana or *yoganganushthana*, categorically states the concepts of *ashudhhikshaya* (elimination of impurities) and *vivekakhyati* (dawn of discrimination). These are essential to reach that pinnacle of being a mentor. Mentor is a friend, philosopher and guide for a yoga-sadhaka.
圣者帕坦伽利在阐述 Yoga-sadhana（瑜伽修习）或 Yoganganushthana（瑜伽修行）的成果的同时，明确阐述了 ashudhhikshaya（消除杂质）和 vivekakhyati（分辨智）的概念。这些都是成为导师的关键。导师是朋友，哲学家和瑜伽修习者的向导。

■ Note 3

Statement by RIMYI in November, 2019
RIMYI 在 2019 年 11 月的声明

At RIMYI, the practice of yoga is available to everyone, free of judgement or prejudice, so we want to assure everyone that we do not discriminate against homosexuals. We consider it our spiritual duty to unequivocally welcome and accept each and every person in pursuit of spiritual development and well-being.
在 RIMYI，每个人都可以练习瑜伽，不受评判或偏见的影响，所以我们要向每个人保证我们不会歧视同性恋。我们考虑的是精神上的责任，我们毫不含糊地欢迎和接受每一个追求精神发展和福祉的人。

We certainly do not, in any way consider homosexuality as wrong, unnatural or un-yogic.
我们当然不会以任何方式认为同性恋是错误的，非自然的或非瑜伽的。

RIMYI considers sexual orientation to be a deeply personal, natural form of universal diversity and not a disease or illness requiring a cure. Therefore, we

would never prescribe any practice of asanas to ‘cure’ homosexuality.
RIMYI 认为性取向是一种普遍存在的深层个人自然形式，而不是需要治愈的疾病。因此，我们绝不会为“治愈”同性恋者开设任何体式练习处方。

FAQs 答疑

The first draft of this manual was presented to a group of representatives from all Iyengar Associations for their feedback in December 2019 in Pune. After incorporating salient points and addressing concerns raised in the December meeting, RIMYI posted a second draft online for all members of the Iyengar community to read and send feedback. More than five hundred members; some students, some teachers-in-training, some teachers, some officeholders, responded with great enthusiasm.
第一份草拟的手册是在 2019 年普纳的会议中呈现的，为的是获得所有艾扬格瑜伽协会的反馈。之后结合了 12 月会议中提出的重点和所关注的事项，RIMYI 在线上向艾扬格社群的成员们发出了第二份草稿，以供阅读和收集反馈。五百多名成员，一些学生、在培训中的老师、老师们、工作人员以极大的热情发回了反馈。

The reader will find for his/her reference the most commonly asked questions about the changes outlined in this manual.
读者将参照这个手册，就大纲的改变所提出的普遍问题，找到相关的概述。

1.Why does there have to be an overhaul of the system that has been functioning so well?
为什么要对已经运行良好的体系进行全面改革？

RIMYI Response: To understand why to overhaul the system, we need to have a look at why the system came into existence. For that let us start from the beginning.
RIMYI 回应：想要了解为什么要对体系进行全面改革，我们需要了解“体系产生的来龙去脉”，这得从艾扬格瑜伽的起源讲起。

The story of Iyengar Yoga began when a young boy named Sundararaja was sent to Pune by his guru Sri T. Krishnamacharya. At that time, yoga was confined to the sections of hermits and sages. The one with an ardent desire to learn the subject was expected to go through rigorous scrutiny and only thereafter was initiation to yoga permissible. Naturally there were very few who could make it to their destination. Guruji abolished these biased filters and opened the doors of yoga to common man.
艾扬格瑜伽的故事始于一个名叫 Sundararaja 的小男孩。在 Sundararaja 还小的时候，他的 Guru--T. Krishnamacharya 先生便将他送往印度普纳。那时候的瑜伽仅限于部分隐士和圣人习练。渴望学习瑜伽的人只有在通过严格的审查后才可以练习瑜伽。可想而知，那时候只有少数人有机会学习瑜伽。后来，Guruji 摒弃了这些偏见，向普通人打开了瑜伽习练之门。

For this, a structural framework was necessary, and it evolved over a period of time. We have to keep in mind the global context of yoga in that age.
为此，便产生了一个必要的结构框架，而且该框架在一段时期内得到了相应的发展。我们还需要记得那个时代瑜伽的全球背景。

The Western world faintly knew it is an Indian philosophical system, but also thought of it as a mystical subject.
在西方世界看来，瑜伽只是印度哲学体系的组成部分，但同时也将其视为一门神秘的学科。

Yoga was a sacred subject, and hence there were no resources available. From those meagre resources, Guruji formulated a well defined system which could produce predictable results.
由于瑜伽是一门神圣的学科，当时几乎没有与此相关的可用资源。Guruji 利用这些稀少的资源，制定了一个定义明确的体系，该体系能够产生可预测的结果。

A subjective and philosophical subject, with Guruji's efforts, slowly and steadily started entering the arena of science.
在 Guruji 的努力下，一个主观而富含哲理的学科，缓慢而稳定地开始进入科学的领域。

As his students grew and they started teaching yoga, he brought forth a well conceived syllabus for learning this subject. This has made it possible for people across the globe to access his teachings in his absentia. Thus the teachings of Guruji could be carried out precisely and this way he paid forward the grace of his guru.
随着 Guruji 的学生们的成长，他们开始教授瑜伽。Guruji 制定了一个周密的学习大纲。这样即便他不在现场教学，世界各地的人们也都可以触及到他的教学。由此，Guruji 的教学可以精准的实行并且将他的 Guru 的恩典继续传递下去。

As Iyengar yoga started becoming popular, more and more people wanted to learn it. By giving certificates, B.K.S Iyengar took responsibility for his student's knowledge. His framework of syllabus and method of teaching was so clear that his teachings could go to people in his absentia via his students. This was also the reason why he did not issue certificates for his students in Pune, because he was present.
随着艾扬格瑜伽的盛行，越来越多的人们都想要学习。通过授予证书，Guruji 为学生所学的知识负责。他的教学大纲的框架和教学方法如此清晰明了，即便他不在教学现场，经由他的学生也可以很好地将他的教学内容传递给其他人。这也是他为什么没有在普纳给学生颁发证书的原因，因为他就在那里。

Gradually B.K.S Iyengar gave authority to his senior students in the West to decide who is qualified to promote the art, science and philosophy of Yoga according to his teachings and philosophy.
Guruji 在西方逐渐授权给较资深的学生，根据他的教学内容和哲学来决定谁有资格推广瑜伽艺术、科学和哲学。

The first certificates were given in 1968. He set up a system in the late 1970s and in 1980s, he established the current assessment system.
首批证书于 1968 年颁发。上个世纪 70 年代末，他建立了一套体系，然后在

80 年代建立了当前的评估体系。

B.K.S Iyengar started teaching at a time when the only mode of learning was when the guru and shishya met face to face.
B.K.S Iyengar 开始教学时，学习瑜伽的唯一模式就是当师傅和徒弟亲自见面的时候。

Some of his students communicated with him through letters and at that time, letters from Europe to India took 21 days to reach.
在 Guruji 教学期间，他的一些学生通过信件与他交流。那个时候，信件从欧洲寄到印度要花费 21 天的时间。

When that improved, there was still no internet, no Youtube videos, no recordings of classes, no Light on Yoga and no regular workshops, no intensives on yoga.
后来，尽管这种情况有所改善，但仍然没有互联网、YouTube 视频、课堂录音，也没有《瑜伽之光》和定期的瑜伽专题工作坊或密集的强化课程。

So detailed precise instructions, at times in immaculate detail was the necessity of the age. Addressal to every minute detail was of immense value as Guruji was not available directly!
如此详细精准的教学指导、完美无瑕的细节在当时是必要的。由于 Guruji 并不是随时都能出现在教学现场，每一分钟的教学细节都非常的有价值。

The last decade of the 20th century and the 21st century has seen a revolution. Communication between the two ends of the world are at the hit of a button.
20 世纪的最后十年过渡至 21 世纪，见证了一场革命。世界两端之间的通信只需按一下按钮就可以实现。

Teachers and students can communicate via various platforms. Answers to questions are a few seconds or a few clicks away. Information is rampant. Recordings are innumerable.
师生可以通过各种平台进行交流。几秒钟的时间或点击几下按钮即可迅速回答问题。这是信息爆炸和录音随手可得的时代。

> *“In the 50s and 60s, I worked hard to popularise yoga; now I must work to correct the distortions that have appeared since that popularisation. On television and especially in physical fitness classes, yoga is being presented, not in its true form, but in a Westernised version that is more like any other form of physical exercise.”*
> - B.K.S Iyengar, 1977 Yoga Journal
> *“上个世纪50至60年代，我都在努力推广瑜伽。如今，我必须努力纠正自瑜伽推广以来所出现的各种扭曲现象。在电视里，特别是在健身课堂中，瑜伽并不是以其真实的形式，而是被西化了的版本呈现，这更像是其他形式的体育锻炼。”*
> -BKS Iyengar，1977年《瑜伽杂志》

If we struggle to hold on to the past, they will end up becoming mere rituals and anything done ritualistically without a subjective involvement will lead to stagnation.
如果我们纠结于固守过去的东西，那么一切最终将只不过变成了例行公事，任何没有出自个人情感参与的仪式化行为，都终将导致停滞不前。

"Stagnation is death."
"停滞不前意味着灭亡。"
-B.K.S Iyengar

"This generation of students is very lucky because you have with you, my 80 years of wisdom"
"这一代的学生非常地幸运，因为你有我80年来的智慧成果同在。"
-B.K.S Iyengar, 2014

So, a strictly defined rigid system was a "MUST" at that time, but making the system more "user-friendly" is the need of the present era.
因此，当时"必须"要有一个严格定义的刚性体系，而如何使这体系变得更加"友好的使用"则是当今时代的需要。

Now that yoga is hugely popular, the responsibilities are different.
既然瑜伽已经极度流行，责任就不同了。

Even though we are at an advantage because information and knowledge are available, we may falter if we stop at the objective elements.
即使我们有随手可得的信息和知识优势，但如果就此停留在这些客观元素上，我们就会倒退。

Objective components + Subjective components = Complete experience.
客观成分+主观成分=完整的经验。

2. In this day and age, are teachers redundant?
在当今时代，老师是否是多余的？

RIMYI Response: Though information (whether in books or internet) is a huge advantage in learning, asana and pranayama are best learnt under the watchful eye of a teacher because of the direct contact that is established between the teacher and student. The art of adjustment is inevitable in learning any art form involving the body. Therefore, there is no substitute for a good teacher whatsoever.
RIMYI 回应：尽管信息（无论来自书籍还是互联网）在学习过程中具有巨大优势，但是由于老师和学生之间建立的直接联系，体式和调息法在老师的观注下学习是最好的学习。在学习任何涉及身体的艺术形式时，调整的艺术是在所难免的。因此，一名好的老师是无可替代的。

3. Is RIMYI trying to "force" changes?
RIMYI 是否会试图"强制"改变？

RIMYI Response: No. Based on the ideas and teachings of Guruji, RIMYI

is outlaying a system that is contemporary and simpler.
RIMYI 回应： 不会的。根据 Guruji 的思想和教导，RIMYI 设置了一个与时俱进而简明的体系。

4. What is the core of the new system?
新体系的核心是什么？

RIMYI Response: The core of the new system remains the same. It is about understanding Yoga through Guruji's teachings. Simplicity is the only added feature.
RIMYI 回应： 新体系的核心是保持不变的。它是通过 Guruji 的教导来理解瑜伽。简明便是其唯一新增的特点。

5. Is RIMYI taking away the autonomy of Associations?
RIMYI 是否计划取消协会的自主权？

RIMYI Response: No.
RIMYI 回应： 不是。

6. How do you envision this transition to take place?
你如何看待这种体系转换？

RIMYI Response: Basically this transition must not be perceived as a calamity. It is an attempt to rejuvenate Iyengar Yoga by making it simpler and user-friendly.
RIMYI 回应： 从根本上说，这种体系转换不应被视为一场灾难。（相反，）这是一种尝试，将会让艾扬格瑜伽更加简明易于使用，焕发活力。

We will need a soft approach for this transition. Each Association is requested to adopt a mechanism that they deem fit to enable this transition in their region. Be assured that the transition will not be a hasty process.
对于这种体系转换，我们需要采用一种较为温和的方法。每个协会可采用其认为合适的机制，进而确保新体系在所在地区的平稳过渡。体系转换不应是一个仓促的过程。

7. What will be the role of our senior teachers in this transition?
资深教师在体系转换中将扮演什么角色？

RIMYI Response: Senior teachers are "SENIORS" in our system. Their practice, maturity and wisdom is and will never be questioned. Their role will remain the same - to teach, to impart experience and knowledge. Now they have an added responsibility to ease this process of transition.
RIMYI 回应： 资深教师在我们的体系中是"**资历较深的人**"。他们的实践、成熟度和智慧都是毋庸置疑的。他们的角色将保持不变，主要还是教学、传授经验和知识。现在，他们还需要负责新旧体系的平稳转换。

8. The world recognises Iyengar Yoga for its high standards. How will this change affect the existing standards?
艾扬格瑜伽因其高标准要求而得到全球的认可。这种变更将会如何影响现有

标准？

RIMYI Response: High standards are achieved only with appropriate changes and adjustments introduced whenever necessary.
RIMYI 回应：只有在必要时进行合宜的变更和调整，才能达到高标准要求。

Be assured, this change will add to the standards of Iyengar Yoga in this day and age.
可以肯定的是，这种变化将有助于增加当代艾扬格瑜伽的标准。

The assessors will continue to maintain a vigilant approach that will keep in mind the safety of the student community. The only change is it will happen in a simpler way.
评审员将继续保持警惕，牢记学生群体的安全。唯一的变化就是一切将会变得越来越简明。

9. Forcing so many asanas within a level goes against the safety that our system stood for. Do we no longer value safety in our method?
在某一个水平中竭力推进这么多体式，违背我们体系中所强调的安全性要求。我们的方法是否不再重视安全性的价值了？

RIMYI Response: Anything done with force is non-sustainable. None of Guruji's teachings have ever endorsed use of force. His instructions guide us with such meticulous details that make the use of force alien. Force implies doing something against somebody's desire. Do we ever do that?
RIMYI 回应：用蛮力去做任何事情都是不会持久的。Guruji 的任何教学中从未赞成过使用蛮力。他的教学指南就如何使用外部力量给出了详尽的描述。（使用）蛮力意味着违背某人的意愿去做某事。我们曾经那样做过吗？

The teacher and the mentor or the recommending teacher has to decide who can do what and how. This demands discrimination. The reduction in number of certification levels is merely to make the system simpler and create more freedom in learning.
教师/导师/推荐教师必须自己决定谁可以做什么和如何做。这需要辨别力。我们减少认证水平的数量，仅仅是为了使体系更加简洁明了，并为学习创造出更多的自由。

10. This new system takes away from the goals and structure that we are used to. Having different levels meant we could strive to attain that level. What are we to do now?
这个新体系取缔了我们所习惯的目标和结构。具有不同的水平意味着我们可以努力达到该水平。那我们现在要做些什么？

RIMYI Response: Motivation comes from within. By taking down the number of levels, if you are feeling demotivated, you have to question yourself - "Why am I doing this?"
RIMYI 回应：动力源自内心。在获得各种水平认证后，如果仍然感到动力不足，那就需要问问自己："我为什么要这样做？"

If it is only an external impetus that makes us do things, how long is it going to last? We can never be certain of the things around us. The world around us is ever-changing.
如果仅仅是外在动力驱使我们去做事情，那么这种状态能持续多久呢？我们永远无法确定周围的事物，我们周遭的世界是在不断变化的。

11. To me it is unclear whether teachers, who are currently certified will automatically obtain the corresponding level certification according to the new levels or need to go through an assessment anew?
目前已经过认证的教师是否会根据新的水平自动获得相应水平的认证，或者需要重新进行评估，这一点我还不清楚？

RIMYI Response: No certified Iyengar Yoga teacher in good standing needs to undergo any assessment to obtain the equivalent level of certification. The table mentioning the comparison is only for reference for:
RIMYI 回应：信誉良好的艾扬格瑜伽教师不需要接受任何评估即可获得同等水平的认证。对照表格仅供以下参考：

- upgradation in future
  未来提升；
- knowing what syllabus you are expected to be well versed with according to the new system.
  根据新体系了解自己应该熟练掌握哪些内容；
- mentoring and assessing in the future.
  未来的指导和评估。

It does not in any sense refute or discard the previous system or the teachers certified in it. NO WAY!
无论如何，我们都不会否认或抛弃之前的体系或经过之前体系认证的教师。

Yoga is not like any gadget wherein when a new version is introduced, the earlier one becomes obsolete.
瑜伽不同于任何小工具，不会因为新版本的引入就把之前的淘汰。

Yoga is the process of upgrading yourself.
瑜伽是提升自我的过程。

12. Is my certificate going to be replaced?
我需要更换证书吗？

RIMYI Response: No. Your current certificate remains valid.
RIMYI 回应：不需要。你当前的证书仍然有效。

13.How will you ensure that one is well-versed in the syllabus that he is not assessed for?
你如何确保某人是否熟练掌握了尚未被评估的教学大纲内容？

RIMYI Response: It is not feasible and not fair to undergo a separate

assessment process for existing certified teachers. Each Association can outline if they want to set up a standard way for the teachers to be well-versed with the new syllabus. RIMYI recommends contacting your senior teachers/trainers/mentors and tapping on available resources by B.K.S Iyengar, Geeta Iyengar and Prashant Iyengar as options.
RIMYI 回应：对现有的认证教师进行单独的评估既不可行也不公平。各地协会可以自行决定是否要建立一种标准方法，让教师尽快熟悉新教学大纲。RIMYI 建议你联系资深教师/教员/导师以及采纳利用 B.K.S. Iyengar、Geeta Iyengar 和 Prashant Iyengar 的现有教学资源。

14.How will this change affect our students?
这种变化将会对我们的学生带来怎样的影响？

RIMYI Response: The students will only benefit from this change as their horizons will be opened out.
RIMYI 回应：随着他们视野的开阔，学生只会从这种变化中获益。

15. Guruji said do not teach what you cannot practice. Now it appears that one can teach even if one cannot do a certain pose. How can you bring such a radical change?
Guruji 曾劝诫我们不要去教那些没有经过实践的东西。但现在看来，即便某人不能做某种特定体式，照样也可以教授（这个体式）。怎么可以发生如此彻底的改变？

RIMYI Response: In this question, we feel sorry to say that the essence of Guruji's statement is being ignored.
RIMYI 回应：在这个问题上，我们感到遗憾的是，Guruji 所强调的精髓都被大家忽视了。

Practice or knowledge of asanas has three components:
体式的实践或知识包括三个部分：

- Thorough understanding;
  透彻的理解能力；
- Translation of that understanding into actions in the asanas;
  将所理解的内容转化为体式中的行动；
- Accurate demonstration.
  准确的展示。

Guruji was adept at all three.We should strive for at least 2 of these 3 qualities to be a teacher.
Guruji 擅长所有这三个方面的工作。在这三种素养中，至少要获得其中两种素养才能真正成为一名瑜伽老师。

For e.g. an 80 year old senior teacher in our system will not be able to do Paschimottanasana as per Light on Yoga or as he did in his youth.
例如，我们体系中有一位 80 岁高龄的资深教师，他无法按照《瑜伽之光》

或者他年轻的时候那样做 Paschimottanasana 。

However would it be right to say this person hence should not teach at all?
由此判断这个人完全不应该教授瑜伽，合适吗？

Second consideration is about ethicality. In teaching yoga, one is answerable to oneself. Consider a teacher who has never accomplished Adho Mukha Vrkshasana. He will simply not have the raw material to teach it. He has to ask the question to himself and seek an honest answer.
第二个要考虑的是有关伦理道德的问题。在瑜伽教学中，应对自己负责。以一个从未做过 Adho Mukha Vrkshasana 的老师为例，他显然根本不会有教这个体式的自身经验，那他就必须要自问并寻找出一个诚实的答案。

However, if the teacher knows Adho Mukha Vrkshasana (knows by experience) and there are youngsters in a class, the teacher now has the freedom to separate these youngsters in the same class and make them do Adho Mukha Vrkshasana.
但是，如果这名老师了解 Adho Mukha Vrkshasana（从经验中得知），并且课堂上有年轻人，现在，老师就可以自由地把同一班级里的这些年轻人分开，并让他们去做 Adho Mukha Vrkshasana。

Rather than quoting Guruji verbatim, we should make an attempt to decipher the philosophy in his words.
与其一字不漏地引用 Guruji 的话，倒不如尝试从他的言语中去理解背后的哲学。

16. Is it not a bad idea to discard the steps that Guruji gave in learning as asana?
抛弃 Guruji 所给出的如学习体式这样的学习步骤，难道不是糟糕的想法吗？

RIMYI Response: According to the old system, there would be a few countries where there is no one qualified to teach Urdhva Dhanurasana classically. While any asana taught in a wrong manner is harmful, not being able to teach Urdhva Danurasana at all, deprives an entire community from being introduced to that asana. Here the question of individual ethicality comes in.
RIMYI 回应：根据旧体系，在一些国家中，就没有人有资格教授经典 Urdhva Dhanurasana。采用错误的方式教授任何体式都是有害的，但根本无法教授 Urdhva Dhanurasana，这就剥夺了整个群体认识这个体式（的权利）。这就涉及到个人伦理道德问题了。

Should I teach or should I not?
我到底应该教，还是不该教？

We are all aware of the fact that, to learn any asana safely, resources are available. (Still, a teacher is the best option).
我们都意识到这个事实，安全地学习任何体式，其学习资源都是可获得的（找老师，依然是最好的选择）。

We should see what B.K.S Iyengar, Geeta Iyengar and Prashant Iyengar have said about them.
我们应该看到 B.K.S. Iyengar, Geeta Iyengar 和 Prashant Iyengar 讲述他们自己是怎样学习的。

17. Why have you changed the pranayama syllabus? How can I approach this with my mentor?
变更调息法教学大纲的原因有哪些？我该如何与导师解决这个问题？

RIMYI Response: The pranayama syllabus has also been changed with the same intent - to make things simpler.
RIMYI 回应：变更调息法教学大纲是同一个目的，让一切变得更加简明。

The responsibility is on the teacher/trainer/mentor to guide the student in the art of learning pranayama using the book Light on pranayama as a base.
教师/教员/导师的责任是以《调息之光》为基础，指导学生学习调息的艺术。

18. Why is there little focus on pranayama?
为什么很少关注调息法？

RIMYI Response: *"Asana is a perceptual subject. Pranayama is a conceptual subject."*
RIMYI 回应： *"体式是一个感知性的主题，而调息是一个概念性的主题。"*
-B.K.S Iyengar

The learnings in Pranayama have not been lessened. All the types of Pranayama that B.K.S Iyengar has taught is a part of our syllabus. However assessment of Pranayama is not possible.
调息法学习无处不在。Guruji 所教授的各种调息法是我们教学大纲的一部分。可是调息法评估是不太可能的。

Pranayama is a sadhana of and for sensitivity. The routine proverb, "'You can lead a horse to water but you can't make him drink" holds true with Pranayama.
调息法是关于敏感力的修习。常言道，"牵马河边易，逼马饮水难"，调息法的学习也应遵循这个道理。

It is the teacher/trainer/mentor's responsibility to ensure that the student is well versed with the Pranayama syllabus of his/her level.
确保学生熟练掌握其自身水平的调息法教学大纲内容，是老师/教员/导师的责任。

19. The syllabus feels like you want to encourage only young, fit people to become teachers. Is that the case?
教学大纲似乎只是在鼓励年轻人和健康的人成为瑜伽教师，是这样吗？

RIMYI Response: No.
The pursuit of asanas has different flavors in different phases of life. A

youngster likes to be challenged and hence the physically demanding poses appeal to him. Later on, the interest moves from the physical plane to the plane of sensation and perception. A teacher should be equipped with the knowledge to teach one and all - young, old, stiff, flexible.

RIMYI 回应：不是的。

在不同的人生阶段中，对体式的追求有着不同的含义。年轻人喜欢接受挑战，因此体力要求较高的体式对他有吸引力。在这之后，兴趣从身体层面逐渐转向感觉和觉知层面。一名瑜伽教师应具备教授所有人的知识，包括年轻的、年长的、僵硬的或灵活的学生。

20. Why can't we have a standalone therapeutics programme that is open for all CIYTs?
为什么我们不能有一个独立的、向全体艾扬格瑜伽认证老师开放的理疗方案？

RIMYI Response: B.K.S Iyengar applied his knowledge of asanas and pranayama to help people with ailments. The starting point for therapeutic application of asanas and pranayama is understanding the asanas and pranayama.If one learns the basics of asana and pranayama, its application can be taught.

RIMYI 回应：B.K.S. Iyengar 运用他有关体式和调息法的知识来帮助患有疾病的人。体式和调息法理疗应用的出发点应当是理解体式和调息法本身。如果学会了体式和调息法的基本知识，便可以将其运用到教学当中。

21. Can you please offer a short clarification of the key words under eligibility section - zeal and ardent?
你能否简要的清晰一下“热情”和“热忱”这两个关键词的适用性？

RIMYI Response: These two words, zeal and ardent, have interesting origins.

RIMYI 回应：热情和热忱这两个词的起源非常有趣。

Zeal, initially was related to “jealousy” and ardent has its root in arduous, which in turn is from the word “orthos”-straight, upright.
热情最初与“嫉妒”有关，而热忱则源自“艰辛”，而“艰辛”又源自“直立”一词，即正直和诚实。

Arduous got its metaphorical connection, difficult and laborious, later.
后来，“艰辛”引申出另一种含义：艰难和艰苦。

So how do jealousy, difficult and laborious contribute to a subject like yoga? Jealousy, in modern era, considered “not so correct” has a unique quality.
那么，“嫉妒”，“艰难”和“艰苦”对瑜伽等学科有何贡献呢？嫉妒，在现代作为一种独特的特质，被认为是“不太正确的”。

It ignites the fire, to be better than... within. This makes one work hard and incessantly. Considering this context, jealousy is related to burning desire within to be better.

它点燃内在的烈火，比……更好。让人不间断地努力工作。考虑到这一背景，嫉妒是有关于燃烧内在的欲望以变得更好。

In yogic sadhana comparison has to be with oneself. Am I better than yesterday? Is my sadhana getting texturally rich every day?
在瑜伽修习中，需要自我比较。例如："我比昨天更好吗？""我的修习是否每天都变得富有质感？"

If these things are observed meticulously, distraction from the path of sadhana is unlikely.
如果这些都被细致的观察了，在修习的路途上就不可能分心。

- Ardent, as stated above, has three connections.
如上所述，热忱具有以下三种含义：

- Straight - without distraction,
正直--不分心；

- Upright - observing yamas and niyamas in Ashtanga yoga,
诚实--在八支瑜伽中，观察制戒和内制；

- Difficult, laborious - these narrate the yogic sadhana in nutshell.
艰难，艰苦--这是对瑜伽修习的高度概括。

So, 'ardent' in yogic perspective can be defined as a difficult and laborious sadhana done while observing yamas and niyamas with complete concentration and focus on the goal to be achieved.
从瑜伽的角度来看，"热忱"可定义为艰难和艰苦的修习，同时全神贯注地观察制戒和内制，并专注于要实现的目标。

When we add zeal to this definition, it brings in the mental facet of sadhana, which is, observation with incessant assessment of the self.
当我们将热情注入该定义时，它就会带入修习精神的层面，就是我们对自身进行不断地评估观察。

In this way, zeal and ardent are two important pillars of yogic sadhana. One states the mental facet while the other denotes the physical element.
这样一来，热情和热忱便成了瑜伽修习的两大重要支柱：一个是精神状态，另一个则是身体元素。

22. Why is visit to RIMYI mandatory? It is impossible to leave my kids and work for a month.
为什么必须要到访 RIMYI 呢？我不太可能离开我的孩子和工作在外一个月。

RIMYI Response: Considering family issues, work and financial constraints, visit to RIMYI is no longer mandatory. Since the certificates will be issued by RIMYI, this condition will remain for mentors and assessors for certain levels.
RIMYI 回应：考虑到家庭、工作和经济等因素，我们不再要求所有的教师必须到 RIMYI 学习。然而，由于证书是由 RIMYI 颁发的，我们还是要求具备

某些水平的导师和评审员必须到 RIMYI 学习。

Regarding the financial constraints to visit RIMYI, you can to write to your Association. The Association and RIMYI can discuss if this can be eased in any way.
与到 RIMYI 学习有关的经济问题，你可以写信给当地协会。当地协会和 RIMYI 将讨论是否可以通过某种方式来处理这一问题。

23. Visit to RIMYI must be made mandatory for all levels of certification. Why don't you add this clause for Level 1 also?
既然所有水平的认证必须前往 RIMYI 进行，为什么水平 I 却没有这方面的规定？

RIMYI Response: While RIMYI welcomes with open arms whoever wishes to visit and learn at the mother institute, it acknowledges that some people will be unable to undertake a visit to RIMYI because of various constraints. We do not want to deprive such people the chance to proceed in the path of certification.
RIMYI 回应： RIMYI 会张开怀抱欢迎大家回到 RIMYI 之家学习，但由于各种条件限制，有些人无法前往 RIMYI，而我们不想剥夺他们在认证之路上前行的机会。

■ On mentoring 导师方面

24. It is not easy or financially viable to find a mentor living in rural areas or small countries. Who can mentor me in such situations?
在农村地区或乡村寻找瑜伽导师是不容易，且经济上也不允许的事情。在这种情况下，谁又能指导我呢？

RIMYI Response: This is a valid concern. In such situations, please write to your Iyengar Yoga Association. They will guide you in this matter. If there is no Iyengar Yoga Association in your country, write directly to RIMYI.
RIMYI 回应： 出现这种担忧是可以理解的。在这种情况下，请你写信给当地协会。当地协会将会引导你解决这个问题。如果你的所在地区没有艾扬格瑜伽协会，请直接写信给 RIMYI。

25. Are mentors and recommending teachers one and the same?
导师和推荐教师是同一个人吗？

RIMYI Response: Not necessary, but can be. Mentor is a close associate in your path to yoga. He/she knows you, your situation, history, strengths, weaknesses, fears and delights. When he/she sends you to an assessment, he/she knows what he/she is putting you through. It is beneficial to have a mentor.
RIMYI 回应： 不是必定的，但导师和推荐教师可以是同一个人。导师是瑜伽之路上紧密的联系者。他们了解你的情况、处境、过往、优点、缺点、恐惧和喜悦。当导师推荐你去参加评估时，他们知道要让你经历什么。有导师指导是非常有益的。

Compared to this, a recommending teacher has limited association with the student. He/ she gauges you on the basis of the interactions happened. He/she may not be aware of you as a person, as a yoga sadhaka.
与此相比，推荐教师与学生的联系就非常有限。他们会根据现有有限的互动情况来衡量。他们可能无法意识到你作为一个人、作为一个瑜伽练习者是怎样的。

A recommending teacher does not translate into a mentor, unless he commits himself to the task of mentorship.
除非推荐教师全身心地承担起导师的工作，否则他就没有转化为导师。

26. What should I, as a student expect from my mentor and vice versa?
作为学生，我应该期待导师些什么，反之导师从学生那里期待些什么呢？

RIMYI Response: Mentor is your close confidante on the yogic path.
RIMYI 回应：导师是你在瑜伽之路上的良师益友。

"Maitri karuna mudita upeksanam sukha duhkha punya apunya visayanam bhavanatah cittaprasadanam" - Through cultivation of friendliness, compassion, joy and indifference to pleasure and pain, virtue and vice respectively, the consciousness becomes favourably disposed, serene and benevolent. ~ Light on Yoga Sutras of Patanjali I.33
"通过培养友善、怜悯与喜乐，并对苦乐、善恶不动心，意识会变得向善、平静而仁慈。"——《帕坦伽利瑜伽经之光》第 1.33 节

Mentor has concern, compassion, joy and involvement in your evolution.
导师在你的进步过程中充满关心、怜悯、喜悦并参与其中。

If you are under the care of a mentor, you can be rest assured that the mentor has walked the path and is going to walk the path with you.
如果你在导师的关照之下，你可以确信导师已是过来人，并且会与你一路同行支持你。

What a mentor should expect from a student, this question like this will not arise in the mind of the mentor. Don't worry.
至于导师从学生那里期待些什么，这不该是导师脑海中出现的问题，请勿为此担心！

27. How is the new system not a deviation from the old system? Are we casting off B.K.S Iyengar's contributions?
新体系如何不偏离旧体系？我们是否要抛弃 B.K.S. Iyengar 所做的贡献？

RIMYI Response: Can we? The new system is simpler in the context of present generation. You and posterity will always have access to the old syllabus.
RIMYI 回应：我们可以吗？！以当代为背景，新体系更加简明。而你和后面的学习者仍将会触及旧体系。

This is like refuting the contribution of one's father in his or her existence.

Old system is not trashed. No way! You can and should refer to it.
这个问题就好比否认自己父亲所做出的贡献那样，因此旧体系是不可能被丢弃的。相反，你可以也应该参考旧的体系。

28. The sequential method of introducing asanas is lost. Why does the syllabus not refer to different methods of approaching an asana, the use of props?
介绍体式序列的方法丢失了。为什么教学大纲中没有提到体式的不同方法和辅具的使用呢？

RIMYI Response: Let us consider an example. When a daughter enters into a relationship, is the daughter lost? No! She has adopted a new role. She has transformed from one phase to another.
RIMYI 回应：让我们来看个例子。当一个女儿步入一种关系中时，她会迷失自我吗？当然不会！只是她多了一个新的角色而已。她已从一个阶段转为了另一个阶段。

The sequential method is available in the old syllabus and the teachers should refer to it.
序列法在旧的教学大纲中可以查到，教师依然应当要参考它。

Props remain an integral part of our school. However, many Iyengar Yoga teachers do not have the luxury of being equipped with props. Some teachers teach outdoors, where even a wall is not available. Therefore props cannot be made a mandatory tool.
辅具仍然是我们体系不可或缺的一部分。然而，许多艾扬格瑜伽教师并没有足够的条件配备辅具。一些教师在户外教学，甚至连墙壁都没有。因此，辅具并不一定是必不可少的工具。

As a teacher, it is your foremost responsibility to give what you have received. Therefore the different methods of approaching an asana must be taught by the teacher.
给予你所得到的，是作为一名老师的首要职责。因此，体式的不同方法必须通过老师教授。

29. I have been cast away in a box with the juniors. I am devastated. How can you undermine all my time, efforts and money to reach where I am today like this?
我被抛弃在中初级学员队伍里，我感到极度震惊。你怎么可以这样低估我所花费的时间、精力和金钱，让我处于今天这样的境况？

RIMYI Response: Are juniors so scary? Different categorisation does not have the intent to demean anybody. Please be assured that THIS IS NOT A DEMOTION IN ANY SENSE WHATSOEVER.
RIMYI 回应：作为中初级学员很可怕吗？不同的分类无意贬低任何人。**请一定明确，这里丝毫没有降级的意思。**

This new system is outlined for assessments that will happen hereafter.

Each certified teacher will continue his/her functionalities and responsibilities as he/she did until this change was made. All your existing certificates are valid for as long as you are alive. Nobody can take away your knowledge, maturity and goodwill that you have earned and they are bound to radiate now and in the future.
新体系的概述将有助于日后的评估工作。在体系变更之前，每一位经过认证的教师应继续履行各自的职责。在有生之年，所有现有证书都将继续有效。没有人可以夺走你所获得的知识、成熟度和信誉，它们必然会在现在和将来发散更多的光彩。

30. Why is there so much focus on 'communication' ?
为什么要如此的关注 "交流"？

RIMYI Response: The prefix "com" denotes coming together, joining etc; as in communion, commemorate.
Yoga also has the same root - "yuj" - to join, to yoke, to unite. Our assessment should be a process of congregation and not separation. The only way to achieve this is
"communication". We need to and have to focus on "excellent and proper communication".
RIMYI 回应：（交流 communication 的）英文前缀"com"含有"聚在一起，连接联合加入"等意思，例如有"com"的词：共享、圣餐，纪念、庆祝等。瑜伽（Yoga）也有同样的词缀根源："yuj"含有"加入、结合和团结"等意思。我们的评估工作应该是一个大家聚集在一起的过程，而不是孤立的过程。实现这一目标的唯一方法便是"交流"。我们需要而且必须专注于"优质而恰当的沟通"。

31. In the introduction: I don't understand why teacher training becoming a business is necessarily a bad thing. I feel as though there is something more to this that needs to be explained. I run a yoga studio. It is a business. There's no inherent problem with that. I run the business ethically. It's how teaching of yoga is done in Australia.
在介绍（*本文P4*）中：我不明白为什么将教师培训变成一个商业行为必定是一件坏事情。我觉得似乎还有更多需要解释的地方。我经营瑜伽馆，这是一个企业。这没有什么问题。我的经营合乎职业道德。这就是在澳大利亚进行瑜伽教学的方式。

RIMYI Response: The goal of any business is profit and the aim of a yoga teacher is giving benefit to society. There is a difference in priority settings between benefit and profit.
RIMYI 回应：任何企业的任何商业目标都是赚取利润。而瑜伽教师的工作目的是造福社会。（大众的）利益和（个体的）利润之间的优先级设定是不同的。

When profit is the primary focus, exploitation, not opulently, but subtly is the hidden method. This should not be the case. Intention of teaching yoga

and benefitting the society should never be adulterated. We acknowledge the financial component in teaching yoga. That expenditures have to be met is a reality. But, not at the cost of substituting 'yoga' with 'business yoga'.

当（个体的）利润成为首要焦点时，业务开发将必然会成为一种无形的剥削手段（剥削，不是显而易见的而是巧妙的，是隐秘的手段）。实际情况不应该如此。教授瑜伽和造福社会的宗旨绝不能掺杂其它。我们承认瑜伽教学会遇到需要财政支持，需要开支的现实性，但这不应以“商业瑜伽”取代“瑜伽”为代价。

■ On Associations 协会方面

32. In the manual, you mention "RIMYI reserves the right to grant exceptions to the rules." Does this mean that any teacher can ask RIMYI directly without notifying his/ her Association?
在手册中，你提到“RIMYI 保留授予规则以外的权利。（*本文 P13*）”这是否意味着任何老师都可以在不通知他们所在的协会的情况下直接咨询 RIMYI？

RIMYI Response: Communication is vital. Any Association and RIMYI will keep each other informed about any such requests.
RIMYI 回应：沟通至关重要。任何协会和 RIMYI 都会将任何此类要求相互告知。

Supplement: FAQs Related to Certification Manual
补充：与认证手册相关的常见问题

This part(document) is a collection of various queries raised by different members of associations and RIMYI's responses to those queries. This document is meant to be a common resource pool for all Association representatives and will be updated at regular intervals with newer relevant queries. The queries and respective responses have been grouped together under common headings like mentoring, syllabus, assessors, etc. for ease of reference.
本部分（文档）汇集了不同协会成员提出的各种疑问以及 RIMYI 对这些疑问的回复。本文档旨在成为所有协会代表的公共资源库，并将定期更新相关问题查询。为了便于参考，问题及相应的回复已被归类在共同的标题下，例如指导、教学大纲、评审员等。

In case you have a query, you are advised to go through this part(document) first to check if RIMYI has already responded to a query like yours.
如果你有疑问，建议你先阅读本部分（文档），以查询 RIMYI 是否已经回复了你的询问。

■ Role of the Association 协会的角色

1. In the case of teachers from other countries that are invited for conventions/studio workshops, is it required that the association of that country also be notified?
如果来自其他国家的老师被邀请（开设/参加）某大会/某场馆工作坊，是否也需要通知该国家的协会？

RIMYI Response: RIMYI's stance is that the Association must be aware when a teacher gives courses, or workshops in a country where they do not regularly teach. This has been introduced as it is important for the Association to be aware of all the activities related to the system occurring in their country through a formal channel of communication. It would be the responsibility of the teacher/centre inviting their colleague from another place to inform the Association of the invitation. RIMYI may be notified, only for the cases when the Association deems it necessary.
RIMYI 回应： RIMYI 的立场是，当某老师在不定期授课的国家开设课程或工作坊时，协会必须了解到这一点。它的重要性在于，协会必须通过正式的沟通渠道，了解在其国家发生的与艾扬格瑜伽系统相关的所有活动。老师们/各中心有责任，将对外籍同事的邀请通知到协会。RIMYI 仅在协会认为必要的情况下被通知。

2. Does the association have any responsibility to supervise these cases?
协会是否有责任监查这些情况？

RIMYI Response: No, it is not necessary to supervise these cases. However, some basic principles should be followed when such information is received - for example, ensuring the invited teacher is teaching a group appropriate to their certification level and other guidelines laid down by Guruji.
RIMYI 回应：不，没有必要监查这些情况。但是，当收到此类信息时，应遵循一些基本原则——例如，确保受邀老师正在教授适合其认证水平的学生群体并遵循了 Guruji 制定的其他指导方针。

3. Does it make a difference if they are offering workshops with recognised Iyengar Yoga Centres or with other entities unrelated to Yoga Iyengar?
他们在被认可的艾扬格瑜伽中心，或非艾扬格瑜伽的其他机构，提供的工作坊，会有什么不同吗？

RIMYI Response: The general answer to this question is no, as it may be possible that teachers teach at entities unrelated to Yoga Iyengar to propagate Guruji's teachings to a larger audience. However, country context is essential and therefore, the Association is best placed to decide whether it makes a difference.
RIMYI 回应：这个问题的一般答案是否定的，因为老师可能会在与瑜伽艾扬格瑜伽无关的机构中授课，以将 Guruji 的教导传播给更多的受众群体。然而，国家背景是必不可少的，因此，协会最适合决定是否合宜。

4. Is this communication also necessary for online courses, where the workshop is organised in one country with an invited teacher from another country?
在某国家组织邀请另一个国家的老师开设线上程，这种交流是否也有必要?

RIMYI Response: Yes, this communication is also necessary for online courses. To reiterate, it is important for the Association to be aware of all the activities, online or offline, related to the system occurring in their country through a formal channel of communication.
RIMYI 回应：是的，线上课程也需要这种交流。重申一下，对于协会来说，重要的是要通过正式的沟通渠道，了解在其国家发生的与艾扬格瑜伽系统相关的所有线上或线下活动。

■ Teachers and teaching 老师和教学

1.What Levels can teach pregnant women?
什么水平可以教授孕妇？

RIMYI Response: Guruji has said in a letter to all teachers in 2010 that all

certified teachers may teach their students who become pregnant and have normal pregnancies. However, if there are complications, then teachers must refer the student to a senior teacher or in the absence of a senior teacher in the region, the teacher can teach the pregnant student under the supervision of and in consultation with a senior teacher.
This applies to the new system as well. Complicated pregnancies must be referred to teachers at Level 3 (i.e. the same level as when therapy yoga begins) and above but all teachers may teach their students who become pregnant and have normal pregnancies.

RIMYI 回应：Guruji 在 2010 年致所有老师的一封信中表示，所有获得认证的老师都可以教授他们的怀孕的学生和正常怀孕的学生。但是，如果出现复杂的情况，则必须让该学生联系资深老师，或者在该地区没有资深老师的情况下，该老师可以在资深老师的监督和商讨下教授这名怀孕学生。
这也适用于新系统。复杂的怀孕（情况）必须联系水平III（也就是说，与瑜伽理疗开始时的相同水平）及以上的老师，但所有老师都可以教他们怀孕并正常怀孕的学生。

2.In the first part it says to be granted Level 1 one should have the old Introductory Certificate, specifically Introductory 1 or Introductory 2. In 2014 Guruji disallowed teaching with a Level 1 Intro-Certificate. Since then we have refused to allow anyone to teach without an Intro-Level 2 Certificate. Is this a change of policy by RIMYI or a misunderstanding? We would suggest amending Table 1. to avoid the interpretation that those who achieved Intro Level 1 but chose not to continue with Level 2 can now be granted Level 1.
在第一部分中提到，获得水平 I 的人应该拥有旧的初级入门证书，特别是初级 I 或初级 II。2014 年，Guruji 不允许持有初级 I 认证（的老师）进行教学。从那时起，我们拒绝任何人在没有初级 II 证书的情况下任教。这是 RIMYI 改变政策还是误解？我们建议修改表 1（*本文 P7*），以避免被诠释为，那些达到了初级 I 但选择不继续初级 II 的人，现在可以被授予水平 I 。

RIMYI Response: Thank you for pointing the misprint - we will make the changes in the guidelines. There is no change in policy - having an Introductory 1 and 2 certificate is still a pre-requisite for teaching.

RIMYI 回应：谢谢你指出印刷错误，我们会在指引中做出修改。政策没有改变-通过初级 I 和持有初级 II 证书（的人）仍然是教学的先决条件。

3.Can we put an age limit to qualify for Level 1 certification?
我们可以设置年龄限制获得水平 I 认证的资格吗？

RIMYI Response: No. Guruji made yoga accessible to all people of all age groups and races. It would be wrong to put an age limit. There is enough flexibility in the certification and assessment level for all groups.

RIMYI 回应：不可以。Guruji 让所有年龄群体和种族的人都能触及瑜伽。设置年龄限制是错误的。所有群体在认证和水平评估中都有足够的灵活性。

■ Teacher Training Courses(TTCs)老师培训课程

There will not have any new recognized TTCs in mainland China until the Assessment & Teacher Training Committee has completed all registered candidates' (Pre-teacher members) assessments. Any courses that are leaded and aimed at training teachers are not recognized by RIMYI.
在评估委员会完成所有在册的候考准教师会员评估之前，中国内地不会有新的、被许可的师资培训课程。任何以培训教师为导向和目的的课程都不被 RIMYI 认可。

■ Level 4 assessments 水平Ⅳ评估

1. **With respect to Level 4 assessments being conducted at RIMYI: Will candidates need to present in-person; or will there be some type of online option; or will this involve sending a photo/video portfolio? If we are required to present in-person, will there be a specified time that the assessments take place, or will we be able to present at any time through the year (once the Institute reopens)?**
关于在 RIMYI 进行的水平Ⅳ评估：考生是否需要亲自出席；或者会有某种类型的在线选项；还是这将包括发送照片/视频组合？如果我们需要亲自出席，是否会有特定的时间进行评估，或者我们是否能够在一年中的任何时间出席（一旦 RIMYI 重新开放）？

RIMYI Response: All queries related to Level 4 assessments are being dealt on a case-to-case basis. At the moment, RIMYI is not insisting on a fixed pattern for this assessment due to the current uncertainty for everyone. Any arrangement (online or offline) will be decided after discussion with the candidate and/or respective association.
RIMYI 回应：所有与水平Ⅳ评估相关的问题都将根据具体情况进行逐个处理。目前，由于现时每个人的不确定性，RIMYI 并不坚持这个水平评估的某种固定模式。任何安排（线上或线下）将在与考生和/或相关协会讨论后决定。

■ Syllabus 教学大纲

1. **Some poses have been moved "up" a level. For example, Parivrtta Ardha Chandrasana was an Intro II pose. Now it is a Level 2 pose. Can a Level 1 teach previously certified at the Intro II level continue to teach Parivrtta Ardha Chandrasana?**
一些体式已经"向上"移动了一个水平。例如，Parivrtta Ardha Chandrasana 是初级Ⅱ的体式。现在它是水平Ⅱ的体式。之前获得初级Ⅱ认证的、现在的水平Ⅰ老师可以继续教授 Parivrtta Ardha Chandrasana 吗？

RIMYI Response: This is at the discretion of the certified teacher. If the teacher has been previously teaching (and was allowed to do so) Parivrtta Ardha Chandrasana and is confident, then he/she should continue to do so. However, if the teacher is under confident, it is safer and in the interest of the student for the teacher to not teach the pose.

RIMYI 回应：这由认证老师自行决定。如果该老师以前教过（并且被允许这样做）Parivrtta Ardha Chandrasana 并且有信心，那么他们应该继续这样做。但是，如果老师没有信心，为了学生的利益，老师不教这个体式会更安全。

2.Page 34 of the Final Revision lacks Gem for Women as a required text. Page 35 clearly implies that it is required at Level 1

最终版的（英文版）第 34 页（*本文 P25*）缺少《艾扬格女性瑜伽》作为必读本。第 35 页（*本文 P26*）清楚地暗示它在水平 I 是必需的。

RIMYI Response: *Gem for Women* is required theory text for Level 2 which is not connected to the asana syllabus mentioned. It is used as a reference point for some asanas in Level 1 - but there is no contradiction there.

RIMYI 回应：《艾扬格女性瑜伽》是水平 II 所需的理论文本，与水平 II 体式大纲没有关联，它被用作水平 I 中某些体式的参考-但在二者当中并没有矛盾。

Appendix 附录

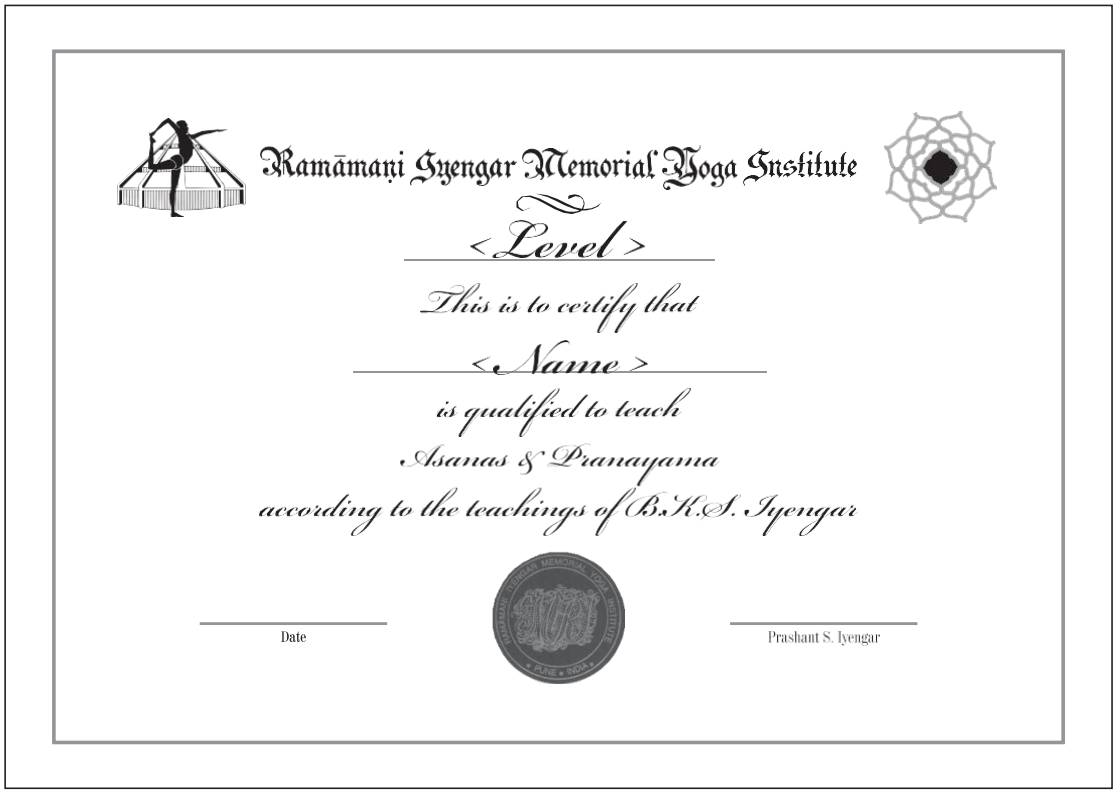
Family of asanas
体式家族

Asanas which have broadly similar properties arising from their similarities in posture.
有广泛相似的特性的体式，产生于他们的相似的姿势。

The broad family names are
体式家族的名称是

Utthishtha Sthiti	Standing Asanas
Upavistha Sthiti	Sitting Asanas
Paschima Pratana Sthiti	Forward Extension Asanas
Parivrtta Sthiti	Lateral Extension Asanas
Viparita Sthiti	Inversions
Udara Akunchana Sthiti	Asanas for Abdominal Contraction
Grathana Sthiti	Body Knotting Asanas
Hasta Tolana Sthiti	Arm Balancing Asanas
Purva Pratana Sthiti	Backward Extension Asanas
Visranta Karaka Sthiti	Restorative Asanas

Sample Certificate
证书样本



拉玛玛妮艾扬格纪念瑜伽学院

<水平>

兹证明

XXX（名字）

具备根据 B.K.S.艾扬格教学方式教授体式及调息法的资格。

日期　　普尚 S. 艾扬格



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