

**B.K.S. Iyengar Yoga Vereniging Netherland**

**Addition to the Exam Guide  
Iyengar Yoga  
Level 2**



**B.K.S. Iyengar  
Yoga Vereniging  
Nederland**

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## 1. Introduction

This quick guide provides all relevant information for the Level 2 Teaching and Level 2 Exam Iyengar Yoga. It describes what is expected of candidates in terms of theoretical and practical knowledge with regard to their own practice and teaching at Level 2 level, and the specific areas of attention and target groups. It also outlines the differences with Level 1 teaching. Furthermore, all relevant information is given about the Level 2 theory exam and the practical exam, and what candidates are assessed on.

It is highly recommended that you also read the *Exam and Mentor Guide Iyengar Yoga Level 1* if you are preparing for a Level 2 exam. Because that guide contains the basic information in more detail, which is not all repeated in this Level 2 exam guide.

## 2. Level 2 Certificate – Iyengar Yoga Exam

Iyengar Yoga is characterized by the possibilities to continue to develop as a practitioner and as a teacher. By practicing and deepening existing and new āsanas and prāṇayāma, and by deepening teaching. This includes introducing and teaching more complex postures to students, but also learning to deal with a greater diversity of cases by means of adjustments, alternatives, use of props and timing in teaching. A Level 2 teacher distinguishes himself from a Level 1 teacher in several areas. In mastering the practice of an additional syllabus of āsanas and prāṇayāma, a number of additional aspects are expected:

- Understanding of deeper similarities within an āsana group
- Perceiving somatic sensations (physical feeling)
- Observing connections between different body parts
- Observation of the breath (also in āsana practice)
- Creating sequences that connect āsanas from different groups.

In line with this, the Level 2 teacher is expected to be able to teach these more complex postures, whereby the above-mentioned deepening is implemented. More in-depth teaching is expected; not only in explaining new postures by giving the right instructions for the intended actions, but also in guiding students on a deeper and different level in their practice. Additional aspects in teaching are:

- Guiding the student from the global physical plane to developing sensitivity
- Guiding the student in becoming aware of subjective sensations that arise during a specific action
- Ensuring that the posture is not only assumed correctly, but also maintained.
- Attention to the breath must be introduced as an instrument to be able to practice in a focused manner.

A Level 2 teacher is not yet qualified to teach (individual) therapy lessons. Level 2 teachers are expected to master the skills that belong to Level 1, namely being able to deal with common complaints of the musculoskeletal system such as knee, shoulder, lower back, ankle, neck, etc. in lessons (see Exam Guide Level 1). In addition, Level 2 teachers are expected to be able to apply these skills for the āsanas of the Level 2 syllabus. They are also expected to have developed knowledge and skills to be able to deal with the following in a general class:

Pregnancy (including giving a specific pregnancy lesson)

(all phases of) Menopause and possible complaints associated with it.

Problems around menstruation and the female hormone cycle such as endometriosis.

General complaints associated with growing older.

This can be done by adapting the āsanas of the Level 1 and 2 syllabus in terms of intensity, by using props, by providing an intermediate version or an alternative āsana, or by giving a separate (partial) sequence in the context of a general group class.

Paragraph 2.3.1 goes into more detail about the differences between Level 1 and Level 2 teaching and what is expected of a Level 2 teacher.

## 2.1 Admission criteria

An examination candidate must meet the following criteria to be admitted to the Level 2 exam:

- The candidate has at least two years of certification as a Level 1 teacher.
- The candidate teaches general lessons.
- The candidate is a member of the IYVN and holder of the CM and fulfils the associated obligations.
- The candidate is recommended by his/her mentor.
- The candidate submits the letter of recommendation, signed by the mentor.
- The mentor will also send information about the candidate with this letter of recommendation regarding:
  - How long the candidate has studied with the mentor
  - How long the candidate has assisted with the mentor
  - Opinion on the candidate's skills
  - Other specific comments
  - In which language the candidate will teach: Dutch or English
- The candidate pays exam fees. The exam fee is set annually. (Indication approx. €400)
- The candidate is a resident of the Netherlands. In exceptional cases, this rule can be deviated from (see Level 1 Exam Guide).
- The candidate does not take an exam if she is pregnant or undergoing IVF treatment
- If the candidate indicates at the time of registration that she may be menstruating during the exam weekend, the candidate must submit video recordings of a number of exam components no later than two weeks before the exam weekend (see Exam Guide Level 1).
- Cancellation of the exam is possible up to 8 weeks before the exam. Only then will the full exam fee be refunded. In case of illness or emergencies at a later date, the exam fee can be partially refunded in consultation if you can provide a statement from your doctor, physiotherapist or psychotherapist.

## 2.2 Written theory exam

After registration, the candidate will receive the theory exam from the contact person of the Examination and Programme Committee. This is a written exam that can be completed at home. It includes essay-like questions about yoga philosophy and teaching. Candidates are expected to demonstrate adequate knowledge about the various topics, as well as provide insight into their own experiences with the requested topics in their own practice or teaching.

Specifically, Level 2 teachers are expected to expand their knowledge with regard to teaching pregnant women and to make the practice and teaching appropriate for students with common but slightly more complex complaints such as menstrual complaints, menopausal symptoms and age-related complaints, or a combination of multiple complaints. This is explicitly addressed in the written theory exam. This is not tested separately in the practical exam. The candidate has four weeks to complete and submit the written exam. We recommend to start the theory exam on time.

## 2.3 Difference between Level 1 and Level 2 teacher and exam

### 2.3.1 Differences between Level 1 and 2 teaching

The difference between Level 1 and 2 teaching is based on deepening one's own practice. This forms the basis for developing this deepening in teaching as well.

In chapter three, this is explained in more detail and what is considered during the assessment of teaching.

Level 1	Level 2 (new syllabus and new skills in practice and teaching)
<ul style="list-style-type: none"> <li>• Individual āsana</li> <li>• Introduction of groups of āsanās</li> <li>• Lineare sequencing</li> <li>• The Mental Contribution</li> </ul>	<ul style="list-style-type: none"> <li>• Individual āsana</li> <li>• Groups of āsanās</li> <li>• Lineare sequencing</li> <li>• Mental contribution</li> </ul> <p><b>For āsanās of Level 1 + Level 2:</b></p> <ul style="list-style-type: none"> <li>• <b>Understanding Deeper Connections in Groups of āsanās</b></li> <li>• <b>Perception of somatic (physical) sensation</b></li> <li>• <b>Observing connections between different (adjacent) body parts</b></li> <li>• <b>Breath observation</b></li> <li>• <b>Introduction between the different groups of āsanās</b></li> </ul>

Table 1 Differences between Level 1 and Level 2 teaching

At Level 1, teachers can describe the basic form of the āsana and give students the right sense of direction, communicate and observe the physical configuration of an āsana, make corrections, and to use props appropriately.

The Level 2 teacher has developed further from the basic skills of Level 1 and has developed a good interaction within one's own body, mind and breath during self-practice (svādhyāya), which informs teaching. The candidate's teaching reflects the understanding of each āsana and prāṇāyāma of the syllabi of Level 1 and 2—what to do, how to do it, why it is done, and the correct order to perform it. A candidate's ability to clearly instruct, observe, and assist students is determined by their own practice.

Level 2 teachers can communicate interactively while teaching and can receive questions from students and answer them in a thoughtful manner. They are also intimately familiar with basic yoga philosophy and how it relates to the practice and life itself.

### 2.3.2 Differences Level 1 and 2 practical exam

The Level 2 practical exam has great similarities with the Level 1 exam, but it differs in a few ways.

The exam covers 2 days (unless there is an exceptional number of candidates) and consists of assessing the candidates' own practice (day 1) and teaching (day 2).

New in the Level 2 exam is the "Individual Presentation" section, in which the candidate can present a topic of their choice, using āsanās and prāṇāyāma with a supportive and inspiring explanation.

More details about the practical exam weekend and the points of attention for assessment for Level 2 teaching are in the next chapter.

### 3. Overview exam weekend

This chapter describes the organization and components of the practical part of the Iyengar Yoga exam Level 2.

#### 3.1 Program exam weekend

The practical part of the Iyengar Yoga Level 2 exam is held over two days, and the format is largely the same as the Level 1 exam. The first day is about getting to know each other and your own practice, namely inverted postures, demonstration of your own practice and the individual presentation. Day two is all about teaching. See box 1 for the classification of the 2-day exam for five candidates. In case there are fewer candidates, the program will be slightly shorter.

##### **Box 1 Programme/time schedule exam weekend with 5 candidates**

###### Day 1

09:00 – 9:30 Walk-in, meeting assessors

9:30 – 10:30 Patañjali Invocation, joint practice

10:30 – 11:15 Introduction & filling in feedback form

11:15 – 11:45 Demonstration inverted postures (candidates)

11:45 – 12:00 Notes assessors/ break candidates

12:00 – 13:30 Exchange and lunch

13:30 – 14:00 Candidates receive sequence for guided demonstration

14:00 – 14:45 Guided demonstration āsanās

14:45 – 15:00 Notes assessors/ break candidates

15:00 – 15:10 Individual presentation – candidate 1

15:15 – 15:25 Individual presentation – candidate 1

15:30 – 15:40 Individual presentation – candidate 1

15:45 – 15:55 Individual presentation – candidate 1

16:00 – 16:10 Individual presentation – candidate 1

16:15 – 17:00 Completion of day 1 and preparation of the teaching demonstration (day 2) →

###### **RED FLAG**

17:00 – 18:00 Meeting assessors

###### Day 2

09:00 – 09:45 Teaching demonstration – Candidate 1 (09:00 – 09:45)

09:45 – 10:00 Assessors take notes/ break candidates

10:00 – 10:45 Teaching demonstration - Candidate 2 (10:00 – 10:45 Lesson)

10:45 – 11:00 Assessors take notes/break candidates

11:00 – 11:45 Teaching demonstration - Candidate 3 (11:00 – 11:45 Lesson)

11:45 – 12:00 Assessors take notes/break candidates

12:00 – 12:45 Teaching demonstration - Candidate 4 (12:00 – 12:45)

12:45 – 13:00 Assessors take notes/break candidates

13:00 – 13:45 Teaching demonstration - Candidate 5 (13:00 – 13:45 Lesson)

13:45 – 14:00 Assessors take notes/break candidates

14:00 – 15:20 Reflection on own teaching with all candidates (30 min) and lunch (assessors consult with each other approx. 35 min)

15:20 – (max) 16:10 Retake – on parts (if applicable), ca. max 10 minutes per candidate

16:10 – (max) 17:00 - Consultation with assessors about final results and feedback to be given

17:00 - 17:50 Results interviews (max. 10 minutes per candidate)

17:50 – 18:30 Completion of assessors' reporting, evaluation exam weekend

For an explanation of the individual practical exam components, see the Exam and Mentor Guide Iyengar Yoga Level 1, section 2.3.2. It is described in detail and that description is also relevant for the Level 2 practical exam.

### 3.2 Points of attention and assessment of demonstrated practice

#### **What do the assessors look for in the candidates' demonstrated practice?**

For the exam components relating to the candidates' practice, the assessors use the reflection questions and principles for assessment as drawn up in *RIMYI Guidelines* to form an idea of the candidate's qualities. These include:

#### Principles for assessment:

1. *Is the basics of Iyengar yoga clear to the candidate?*

The basic components are alignment, elongation, direction, stability, precision (FAQ p.36).

2. *Is the presentation expressive and inspiring?*

This includes both the presentation during one's own practice, inverted postures and guided demonstration. Expressive and inspiring relates to, among other things, the basic actions of the postures, the overall form, deepening in direction and the final posture, calmness and alertness.

3. *Do you think the candidate is ready to teach?*

### 3.3 Points of attention and assessment of individual presentation

The individual presentation is a new part of the exam. This individual presentation is an opportunity for the candidate to demonstrate their insight and creativity regarding their own practice of āsana and prāṇāyāma. The main goal is for the candidate to demonstrate their understanding of the chosen topic of Iyengar Yoga.

The candidate determines the theme of the presentation. The candidate has 10 minutes for the presentation. The presentation includes the practical presentation of a number of āsanas and prāṇāyāma' - timing and sequence determined by the candidate - supplemented with explanation and clarification. It is therefore clearly a combination of demonstrating and explaining. Examples:

- Special physical issues that caused the candidate to choose an alternative pose in the guided demo can be covered in more detail here. What does his/her own daily practice look like, how does the candidate work towards recovery, healing or stabilization of the problem, with what poses, props or adjustments?
- How did the candidate prepare one or more (more difficult) āsanas from the syllabus for this exam?
- Non-physical problems or teaching contexts can also serve as a basis for the presentation.

Only the candidate and the assessors are present at the presentation.

Guiding principles for the assessors' assessment of this Individual Presentation are (See also A.2 Individual Presentation scoresheet *RIMYI Guidelines*):

- Is the basics of Iyengar yoga clear to the candidate?
- Is he/she reflective?
- Is the presentation visual and inspiring?
  - Is the explanation clearly articulated?
  - Is the degree of correspondence between the practical implementation and the verbal explanations sufficient?



- Do you think the candidate is ready?

### 3.4 Points of attention and assessment of teaching

On day two of the exam, the focus is on teaching. Each candidate has 45 minutes to teach. They make a sequence of three āsanas given on the first day, Sālamba Sirsāsana, Sālamba Sarvangāsana (with some variations), Savāsana and any preparatory poses. In doing so, the candidates consider the teaching context that is given. See boxes 2 and 3 as examples. 8-10 volunteer students are present for the lesson. These students have a solid foundation in Iyengar Yoga and are familiar with the āsanas of Level 2.

#### Box 2 Some examples of teaching ganas

- Utthita Hasta Pādānguṣṭhāsana 1, Akarṇa Dhanurāsana, Jaṭhara Parivartanāsana
- Parivṛtta Jānu Śīrṣāsana, Pūrvottānāsana, Dwi Pāda Viparita Daṇḍāsana
- Ardha Baddha Padmottānāsana, Bhekāsana, Supta Pādānguṣṭhāsana (LOY plates 285, 286)
- Ūrdhva Prāsarita Eka Pādāsana, Ūrdhva Prasarita Pādāsana (all levels), Kūrmāna

#### Box 3 Some examples of the context of teaching

- It's summer / it's hot
- It's winter / it's cold
- It's an evening class
- It's a morning class
- It is one of the first classes that the students take (i.e. they are not familiar with many of the āsanas)
- It is the end of the course (i.e. the students know all the āsanas in the syllabus)
- It's the first lesson after a holiday
- It's the last lesson before a holiday
- It's an evening class at the end of the week
- It's a morning class in the winter
- It's a morning class in the summer
- It's an evening class in the winter
- It's an evening class in the summer
- It is a morning class and the students are new to many of the āsanas
- It is an evening class and the students are new to many of the āsanas
- It is a morning class and the students are familiar with all the āsanas
- It is an evening class and the students are familiar with all the āsanas
- It's hot and the students are new to many of the āsanas
- It's cold and the students are new to many of the āsanas
- It's hot and the students are familiar with all the āsanas
- It is cold and the students are familiar with all the āsanas

It is important that the candidate demonstrates in teaching:

- The practical knowledge about the āsanas of syllabus 1 and 2 and their different (intermediate) stages.
- How more complex postures such as Padmāsana, for example, are introduced.
- How the inverted postures Śīrṣāsana and Sarvangāsana are refined and how a sequence can be created to further develop variations
- How the students can be further guided in achieving and maintaining an āsana by cultivating endurance and concentration (meditation in action). Giving instructions on how to use the breath as an instrument to enhance the actions of the āsana and to keep the mind focused is important.
- When and how demonstration can be used to give students more understanding. When introducing a new pose, the demonstration can be used for instruction. If the students

are already familiar with the posture, the teacher can skip the initial demonstration, observe what needs to be improved or refined, and demonstrate the needed change.

- How all āsanas in this Level 2 syllabus can be modified for common health and injury situations, such as healthy menstruation, healthy pregnancy, and common knee, ankle, hip, back, neck, shoulder complaints, or stiff bodies. These situations do not require therapeutic applications of yoga, but do require the teacher to include these students in the general class where Level 2 postures are practiced (by modifying the postures or providing an alternative)..

In addition to these points of attention and the skills of a Level 1 teacher, the Level 2 candidate is expected to:

- Systematically link or integrate teaching instructions
- Instruct which part of the body should not be disturbed or moved, and then say what should be done or moved
- Linking to connect and integrate one āsana with another
- Developing from position and coarse alignment instructions to more subtle instructions

In terms of correcting and helping students, the Level 2 candidate is expected to:

- Distinguish when help (either verbal correction, a tool, or hands-on adjustment) is needed for a student and be proficient in performing it.
- Describe what to do and how to perform an action in an āsana and observe whether the students have performed the described action before introducing the next step.
- Have the knowledge and organizational skills necessary to teach a variety of students in a general class. For example, how to simultaneously deal with student challenges and inspire capable students so that all students in the class can progress and practice together. This also includes the required capacity to deal with specific situations such as the common complaints in knees, neck, shoulders, hips, back, healthy menstruation and healthy pregnancy. The candidate can address situations by:
  - Highlighting specific instructions
  - Modifying the āsana or teaching an appropriate phase of the āsana
  - Introducing a prop
  - Providing an alternative āsana
- Have the ability to provide appropriate hands-on adjustments to help students understand correct actions and movements that have already been demonstrated and explained.

Taking all the above points into account, the assessors pay attention to **THREE MAIN aspects** in teaching the candidate:

1. Demonstration of āsanas to guide the students.
2. Explanations and instructions while teaching.
3. How the candidate observes and corrects the students and helps during the lesson.

#### Principles for Teaching Skills Assessment:

- Does the candidate use body language to communicate in a way that the student understands?
- Is the candidate observing the student?
- Does the candidate make eye contact?
- Is the candidate's approach inspiring to keep the student engaged?
- Does the candidate keep the student engaged throughout?
- Is the candidate's thought process clear enough?

- Does the candidate use demonstration as an effective tool in teaching?
- ***Is the candidate able to make the transition from "doing" (activity component) to "feeling" (sensitivity component).***
- Do you think the candidate is ready to teach?

Below is an explanation with examples to illustrate the shift to subjectivity in addition to objectivity, from doing to feeling more. Teaching should lead students to some of the following points (see also Table 1) (Source: IY(UK) Mentoring Manual 2024 and IYNAUS Guide):

- ➔ *Instilling and cultivating the ability to sense somatic sensations* in students. To learn to feel the body in an āsana through the senses, skin, muscles, tendons, joints. By teaching in such a way that students develop the ability to feel. By using instructions that include observing somatic sensations that are the result of a particular action. Or by highlighting a comparison of symmetrical body parts. The instructions develop an awareness of somatic sensations emanating from the skin, such as touch, pressure, coolness, warmth, and pain; and the structural body, such as muscles, tendons, and joints in spatial orientation (position of the limbs). Teaching should also include the physiological benefits of the āsanas. For example:
  - How the arms feel in Ūrdhva Hastāsana with strap on elbows compared to block between palms
  - Feeling the chest widen on inhalation (compared to a Level 1 instruction "lift your chest")
  - Feeling which arm is longer and which is shorter in Ūrdhva Hastāsana, and then lengthen the shorter arm further.
  - The effect of deep twists on digestion
- ➔ *Noticing connections between adjacent body parts.* To show an understanding of the āsanas by being able to clearly and sequentially instruct actions - where an action (pressing, twisting, lifting, etc.) comes from and describing its direction (from, to) AND the reactions in adjacent parts of the body. For example:
  - In Utthita Hasta Pādāsana, the extension of the outer arms that comes from the shoulder blades
  - How the clavicle, shoulder blade, and arm bone are involved in opening the chest
  - Connection of the thigh action to the abdomen

From the more subtle physical action and connection, breathing and mental involvement are introduced. For example, an open chest invites breathing with more ease, and the mind becomes more engaged and alert. When students become aware of these connections, it is easy to prepare the mind for the philosophy of yoga
- ➔ *Respiratory observation;* including inhalation, exhalation, and retention. For example:
  - Noticing where the breath touches in different āsanas
  - Breathing is different in Supta Swastikāsana and Śavāsana with straight leg
  - Notice how the breath moves differently in the same āsana but with different arm positions
  - In Utthita Trikoṇāsana, the breath does not touch the side if the lower side of the torso is shortened
  - Noticing qualities of breathing such as thick, thin, smooth, rough, slow, fast etc.
- ➔ Drawing the students' attention to their *mental contributions and their physical involvement.* Such mental contributions can include focus, alertness, intention, patience,

will, imagination, receptivity (what do they notice), reflectivity, and interest in learning. For example:

- Noticing how different mental contributions are required in different āsanas
- Noticing how bodily actions affect the mental state

➔ Understanding deeper connections in a group of āsanas (pp.29 & 31, RIMYI guidelines).

Noticing the intrinsic characteristics within a family of āsanas. This is done in part by:

- Closely monitoring important actions in the āsanas
- Letting the āsanas follow each other intelligently and systematically
- Systematically linking within the āsana, linking the adjacent parts to each other
- Using actions to link body and mind
- Introducing how to coordinate the breath with the body to focus the mind
- Developing the feeling of the āsana
- Making connections within a group of āsanas and between groups of āsanas

For example, the connection between lateral standing postures and seated forward bends:

- Thita Trikoṇāsana, Utthita Pārśvakoṇāsana, Ardha Chandrāsana
- Jānu Śīrṣāsana, Triang Mukhaikapāda Paśchimottānāsana, Paśchimottānāsana

➔ Beginning to notice connections between apparently different groups of āsanas (introduction to intergrouping of āsanas). For example:

- Parivṛtta Pārśvakoṇāsana and Ardha Matsyendrāsana through the perspective of rotation of the back muscles
- Jānu Śīrṣāsana and Supta Baddha Koṇāsana with the perspective of the length of the anterior torso
- To make students aware of how to open the pelvis in standing positions, one can start with Supta Baddha Koṇāsana or Supta Pādānguṣṭhāsana II
- To convey the structure of alertness in standing postures, one can start with Adho Mukha Vrksāsana, Rope 1, Ūrdhva Mukha Śvānāsana or Pūrvottānāsana
- To emphasize the sensitivity of the legs in standing positions, one can start with legwork in inverted positions

## 4. Prerequisite Knowledge Level 2

### 4.1 Āsana en pranayaāma syllabus Level 2

All relevant knowledge about the āsanas and prānayaāmas associated with the Level 2 syllabus is required (Table 2).

For the āsanas all descriptions and points of interest about the attitudes are given in the various books on the subject. It is also expected that the effect of the postures is known.

With regard to prānayaāma, it is expected that the philosophical basis, components, points of interest, and hints of the chapters indicated are known. Knowledge of bandhas, chakras and the vital energy systemcis also required.

Āsana's	Plaat No.	Referentie
Parivritta Ardha Chandrāsana	13	Art of Yoga
Utthita Hasta Padangusthāsana I without support	23	Light on Yoga
Utthita Hasta Padangusthāsana II without support		Light on Yoga
Prasarita Padottanāsana II	35, 36	Light on Yoga
Urdhva Prasarita Ekapadāsana	49	Light on Yoga
Ardha Baddha Padmottanāsana	52	Light on Yoga
Parsva Dhanurāsana	64, 65	Light on Yoga
Lolāsana	83	Light on Yoga
Paryankāsana	97	Light on Yoga
Bhekāsana	100	Light on Yoga
Padmāsana	104	Light on Yoga
Parvatāsana	107	Light on Yoga
Tolāsana	108	Light on Yoga
Matsyāsana	113	Light on Yoga
Maha Mudra	125	Light on Yoga
Parivrtta Janu Sirsāsana	132	Light on Yoga
Parivrtta Upavista Konāsana	Similar to P.J.S. but legs as in U. Kon.	
Ardha Baddha Padma Paschimottanāsana	135	Light on Yoga
Parivritta Paschimottanāsana	165	Light on Yoga
Ubhaya Padangusthāsana	167	Light on Yoga
Purvottanāsana	171	Light on Yoga
Akarna Dhanurāsana	173, 175	Light on Yoga
Salamba Sirsāsana 1 (in the middle of the room or according to the student's needs)	184, 185, 190	Light on Yoga
Parsva sirsāsana	202, 203	Light on Yoga
Parivrttaikapada Sirsāsana	206, 207	Light on Yoga
Eka Pada Sirsāsana	208, 209	Light on Yoga
Parsvaika Pada Sirsāsana	210	Light on Yoga
Urdhva Padmāsana in Sirsāsana	211	Light on Yoga
Pindāsana in Sirsāsana	218	Light on Yoga
Salamba Sarvangāsana II	235	Light on Yoga
Setubandha Sarvangāsana	259	Light on Yoga
Urdhva Padmāsana in Sarvangāsana	261	Light on Yoga
Pindāsana in Sarvangāsana	269	Light on Yoga
Jathara Parivartanāsana	274, 275	Light on Yoga
Urdhva Prasarita Padāsana (all plates)	276 - 279	Light on Yoga
Chakrāsana	280-283	Light on Yoga
Supta Padangusthāsana I	285, 286	Light on Yoga

Supta Padangustāsana III	Legs similar to U.H.P. III but body is in supine position	
Eka Hasta Bhujāsana	344	Light on Yoga
Dwi Hasta Bhujāsana	345	Light on Yoga
Bhujapidāsana	348	Light on Yoga
Pincha Mayurāsana (against the wall, with palms facing downward, palms facing each other and palms facing upward)	357	Light on Yoga
Adho Mukha Vrksāsana (against the wall, with fingers pointing to wall, and also palms turned outward)	359	Light on Yoga
Kurmāsana	363, 364	Light on Yoga
Eka Pada Sirsāsana	371	Light on Yoga
Tittibhāsana (from Uttanāsana )	395	Light on Yoga
Urdhva Dhanurāsana	479-482	Light on Yoga
Dwi Pada Viparita Dandāsana	516	Light on Yoga
<b>Prānayāmas</b>		
Note: The use of a wall for support is acceptable.		
Ujjayi, Viloma Prānayāma in sitting position		
Ujjayi with a short spell of Khumbaka		
Anuloma prānayāma without retention of breath		
Pratiloma prānayāma without retention of breath		
Bhramari		
Sitali		
Sitkari		

Table 2 Syllabus Level 2 Āsana's en prānayāma

## 4.2 Reading list

The required reading list for the Level 2 exam includes the following books:

- Aarogya yoga
- Light on Yoga / Yoga Dipika
- Yogic Manas
- Light on Pranayaāma
- Yoga Sutra Parichaya
- Gem for women
- Tuesdays with Prashant
- Light on Yoga / Yoga Dipika:
  - Part 1: Introduction
  - Heart 2: Yogāsana āsana 's (Relevance Āsana's)
  - Deel 3: Pranayaāma (relevant Pranayaāmas)
- Light on Pranayamā:
  - Section 1
  - Section 2: Chapter 10 (Relevant Prānayāmas)
- Basic Guidelines for Teachers of Yoga

It is recommended that:

- Light on Life
- Light on Pranayaāma
- Yogashastra Level 4,5

Extra recommended:

- Yoga for Motherhood
- Iyengar Yoga for Menopause
- Iyengar Yoga for Healthy Aging

### **4.3 Theory syllabus**

The contents of all the books mentioned in the reading list cover theory in all areas. This is explained in more detail below.

#### **4.3.1 Yoga Philosophy**

Level 2 requires the following knowledge, concepts, notions, in the field of Yoga theory and philosophy:

- Yoga philosophy as presented in Basic Guidelines for Teachers of Yoga
- Yoga philosophy as presented in the introductory chapter of Light on Yoga / yoga Dipika
- The second chapter of Patañjali's Yoga Sūtras – Sadhana Pada.

#### **4.3.2 Anatomy/physiology**

With regard to anatomy and physiology, expected knowledge is:

- Deepening of the understanding of Anatomy of Level 1, applied for the Level 2 syllabus.
- Names, organs and functions of the most important systems in the body and the relationship between them (e.g. breathing and functioning of the diaphragm in relation to digestion)
- Stages and changes in pregnancy
- Stages, changes, symptoms of menopause
- Stages, changes, symptoms of aging

#### **4.3.3 Teaching**

All relevant information about the Level 1 and 2 āsanās and prāṇayāma. And knowledge with regard to adjustments and alternatives in these postures for the common muscle/joint complaints. And knowledge regarding teaching to pregnant women, women with (severe) menstrual complaints, menopausal complaints, aging processes/complaints.