

**Scheme for
Voluntary Certification of Yoga Professionals**

The Scheme Launched by Ministry of AYUSH

and

Managed by QCI

SELF DECLARATION

SELF DECLARATION:

I,, confirm that I follow the Yamas and Niyamas as delineated in Patanjali Yoga Sutras to the best of my ability in my day-to-day life and promise to continue to do so in future. I understand that if I am found blatantly violating the Yamas and Niyamas at a later date, my certification can be suspended and withdrawn.

I also confirm that I am in good health to be able to impart yoga education and will bring it to your notice when there is a change in my health which will adversely affect my functioning as yoga professional. I understand that if I am found not fit health-wise to be yoga professional at a later date, my certification can be suspended and withdrawn.

I will ensure a safe and protected environment in which an aspirant can grow physically, mentally, and spiritually

I confirm that I have read and understood the document forming part of this declaration

Signature of the candidate

Application number

Date:

SECTION 1: Statement of Purpose

The Scheme for certification of Yoga Professionals recognizes the sensitive nature of the aspirant-teacher relationship, especially the hierarchical power structure that is advantageous to the teacher. Consequently, it is the responsibility of the yoga teacher to ensure a safe and protected environment in which an aspirant can grow physically, mentally, and spiritually.

SECTION 2: Foundational Principles

In order to protect the aspirant in this potentially vulnerable relationship, as well as to uphold the highest professional standards for yoga professionals we accept the following foundation principles:

1. To avoid discriminating against or refusing professional help to anyone based on race, gender, sexual orientation, religious, or national origin.
2. To stay abreast of new developments in the field of yoga through educational activity and study.
3. To maintain a regular, daily yoga practice.
4. To manage our personal lives in a healthy fashion and to seek appropriate assistance for our own personal problems or conflicts.
5. To establish and maintain appropriate professional relationship boundaries.
6. To cultivate an attitude of humanity in our teaching, we dedicate our work to something greater than ourselves.

SECTION 3: Professional Practices

In all professional matters, we maintain practices and teaching procedures that protect the public and advance the profession.

1. We view our knowledge, services and professional associations as being for the benefit of the people we serve and vow not to use them to secure unfair personal advantage.
2. Fees and financial arrangements, as with all contractual matters, are always discussed without hesitation or equivocation at the onset and are established in a straightforward professional manner.
3. We at times render service to individuals or groups in need without regard to financial remuneration.
4. We neither receive nor pay a commission for the referral of a private aspirant.
5. We conduct our fiscal affairs with due regard to recognized business and accounting procedures.
6. We are careful to represent facts truthfully to aspirants, referral sources and third party payers regarding credentials and services rendered. We will correct any misrepresentation of our professional qualifications.
7. We do not malign colleagues or other professionals.

SECTION 4: Aspirant Relationships

It is the yoga professional's responsibility to maintain relationships with aspirants that are appropriate and professional.

1. We make only realistic statements regarding the benefits of yoga.
2. We show sensitive regard for the moral, social and religious standards of aspirants and groups. We avoid imposing our beliefs on others, although we may express them when appropriate in the yoga class.
3. We recognize the special nature of the teacher-aspirant relationship and hold its purpose to be supporting and facilitating the aspirant's healing and personal development.
4. We recognize the trust placed by the aspirant in the yoga professional and the power that gives the teacher. While acknowledging the complexity of relationships, we avoid exploiting the trust and dependency of aspirants.
5. We recognize that all forms of sexual behavior with aspirants are unethical
6. We recognize that the teacher-aspirant relationship involves a power imbalance, the residual effects of which remain after the aspirant is no longer studying with the teacher.
7. We do not abandon or neglect aspirants. If we are unable, or unwilling for appropriate reasons, to provide professional help or continue a professional relationship, every reasonable effort is made to arrange for continuation of instruction with another teacher.

SECTION 5: Confidentiality

We respect the integrity and protect the welfare of all persons with whom we are working, and recognize that it is our obligation to safeguard any information about them obtained in the course of instruction.

1. All records kept on an aspirant are stored or disposed of in a manner that assures security and confidentiality.
2. We treat all communications from aspirants with professional confidence.
3. We do not disclose aspirant confidences to anyone, except: as mandated by law.
4. We obtain written consent of aspirants before audio and/or video tape recording or permitting third party observation of their private sessions.
5. When current or former aspirants are referred to in a publication, while teaching, or in a public presentation, their identity is thoroughly disguised.

SECTION 6: Assistant, Aspirant, and Employee Relationships

As yoga teachers, we have an ethical concern for the integrity and welfare of our assistants, aspirants, and employees. These relationships are maintained on a professional and confidential basis. We recognize our influential position with regard to current and former assistants, aspirants, and employees, and avoid exploiting their trust and dependency. We make every effort to avoid dual relationships with such persons that could impair our judgment or increase the risk of personal and/or financial exploitation.

1. We do not engage in harassment of any kind with assistants, aspirants, employees or colleagues. Harassment is defined as, but not limited to, repeated comments, gestures and/or physical contacts as well as the use of private information to attempt to influence or pressure the person in any way.

2. All forms of sexual behavior as defined in Section 4.5 with our assistants, aspirants and employees are unethical.
3. We advise our assistants, aspirants, and employees against offering, or engaging in or holding themselves as competent to engage in, professional services beyond their training level of experience and competence.
4. We do not harass or dismiss an assistant or employee, who has acted in a reasonable, responsible, and ethical manner to protect or intervene on behalf of a aspirant or other member of the public or another employee.

SECTION 7: Inter-professional Relationships

As yoga teachers, we relate and cooperate with other professional persons in our immediate community and beyond. We acknowledge that we are part of a network of healthcare professionals and recognize the need to develop and maintain interdisciplinary and inter-professional relationships in a professional and appropriate manner.

1. Knowingly soliciting another teacher's aspirant is unethical.
2. Speaking of other teachers with disrespect is unethical.

SECTION 8: Advertising

All advertisements, including any announcement, public statement or promotional material made by us, or for us, for informing the public about our activities, service and/or events, should be carried out with the intention of helping the public make accurate, informed choices.

1. We do not misrepresent our professional qualifications, affiliations and functions or falsely imply sponsorship or certification by any organization.
2. Advertisements, announcements, brochures, etc. promoting our services describe them with accuracy and dignity. These promotional materials are devoid of exaggerated claims about the effects of yoga and are made or sent out to professional persons, prospective individual aspirants, religious institutions, etc. only in non-invasive ways or in response to inquiries.
3. We do not make public statements, advertisements, etc. which contain any of the following:
 - a. A false, fraudulent, misleading, deceptive or unfair statement.
 - b. A false representation of a fact, or a statement that may mislead or deceive because it is removed from its original context or makes only a partial disclosure of relevant facts.
 - c. A statement implying unusual, unique or one-of-a-kind abilities, including misrepresentation through sensationalism, exaggeration or superficiality.
 - d. A statement concerning the comparable desirability of services offered by ourselves and others.

SECTION 9: A Brief Note on Yamas and Niyamas for quick reference.

Yamas (Observances & Restraints)

Ahimsa: Non-violence, non-harming (do no harm, the avoidance of violence).

Beginning with actions, ahimsa should be practiced in speech and thoughts too.

Satya: Truthfulness or honesty.

Asteya: Non-stealing, abstention from theft (concrete and abstract).

Brahmacharya: Walking in awareness on the path leading to the highest reality.

This involves moderation in sensual and sexual pleasures.

Aparigraha: Non-possessiveness, non-holding through senses / mind, non-greed, non-indulgence, non-acquisitiveness.

Niyamas (Observances & Restraints)

Saucha or Shaucha: Purity or cleanliness.

This pertains to both physical and mental. It's how we treat our bodies and our thoughts / feelings as also how we treat our environment.

Santosha: Contentment.

Be content in the present, whatever be the situation. Accept where you are.

The quality of contentment, according to Patanjali, leads to the unparalleled happiness.

Tapas: Austerities, penances, self-imposed discipline, etc for burning of impurities, physical and mental within oneself.

Tapa practices refine and strengthen you as an individual.

Svadhya: The study of one's Self; careful self-observation, turning inwards, etc.

The focus is internal – knowledge of the Self.

Svadhya practices include reading of scriptures, hearing to discourses by Saints and Guru, Satsang (company of truth or like-minded people), etc.

Ishvara Pranidhana: Surrender to Ishvara or the highest principle of life.

This involves surrendering of one's ego, the biggest barrier on the path of spirituality.