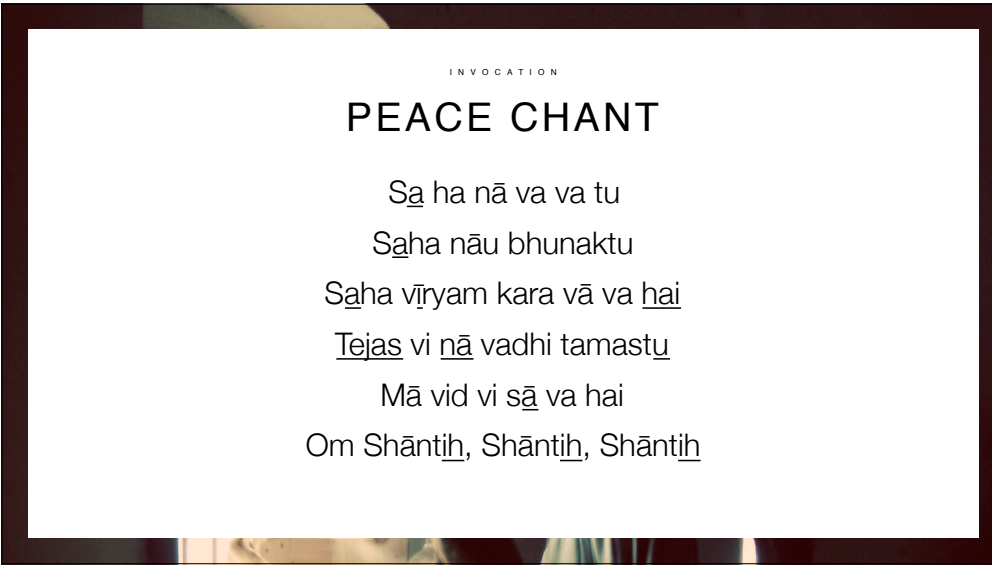


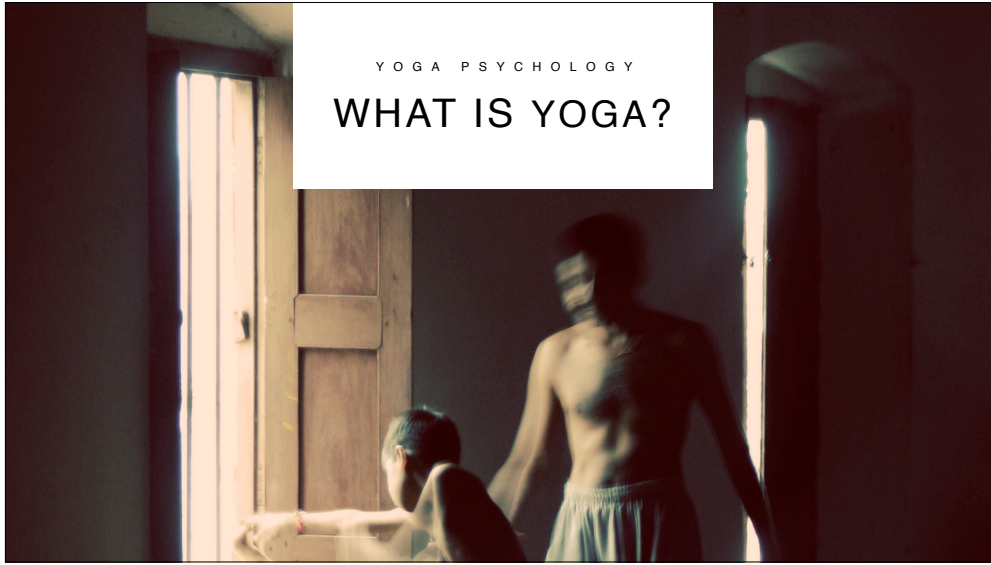
YOGA PSYCHOLOGY
PATAÑJALI'S
YOGA

1



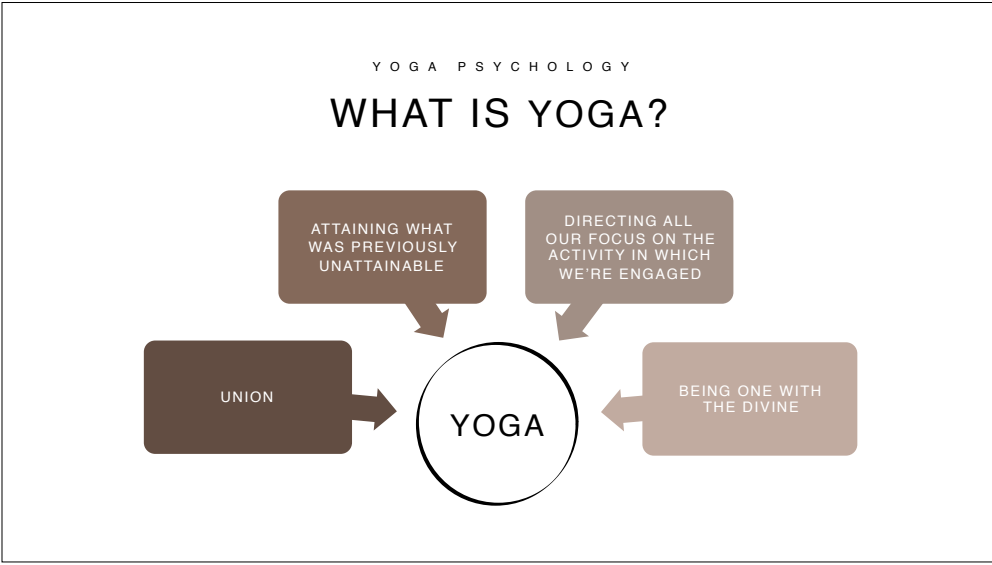
INVOCATION
PEACE CHANT
Ṣa ha nā va va tu
Ṣa ha nāu bhunaktu
Ṣa ha vīryam kara vā va hai
Tejas vi nā vadhi tamastu
Mā vid vi ṣā va hai
Om Shāntiḥ, Shāntiḥ, Shāntiḥ

2



YOGA PSYCHOLOGY
WHAT IS YOGA?

3



4



yogaś citta vṛtti nirodhaḥ

5

YOGA PSYCHOLOGY

YOGAŚ CITTA VṚTTI NIRODHAḤ

“Yoga is the ability to direct the mind exclusively toward an object and sustain that direction without any distractions”

T.K.V. Desikachar

6

YOGA PSYCHOLOGY

YOGAŚ CITTA VṚTTI NIRODHAḤ

“Yoga is the cessation of movements in the consciousness”

B.K.S. Iyengar

7

YOGA PSYCHOLOGY

YOGAŚ CITTA VṚTTI NIRODHAḤ

“Yoga is the stilling of the changing states of mind”

Edwin F. Bryant

8

YOGAŚ CITTA VṚTTI NIRODHAḤ

“Yoga is the restriction of the
whirls of consciousness”

Georg Feuerstein

9

YOGAŚ CITTA VṚTTI NIRODHAḤ

“Yoga is the state in which
the agitations of consciousness
are resolved”

Judith Hanson Laster

10

YOGAŚ CITTA VṚTTI NIRODHAḤ

“Yoga is when we knowingly live as the
realization of unconditioned Stillness,
whether thought is in movement or stillness”

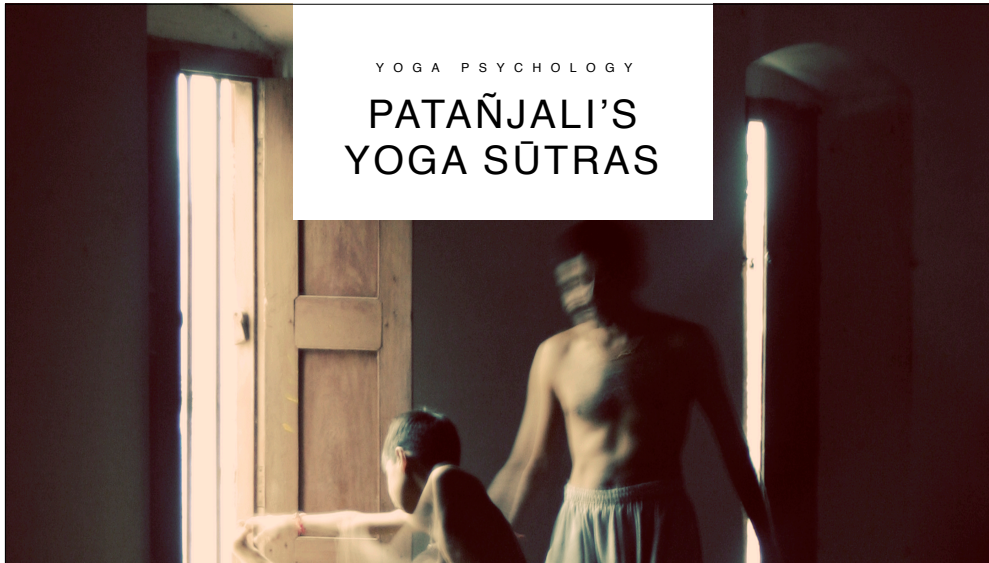
Richard Miller

11

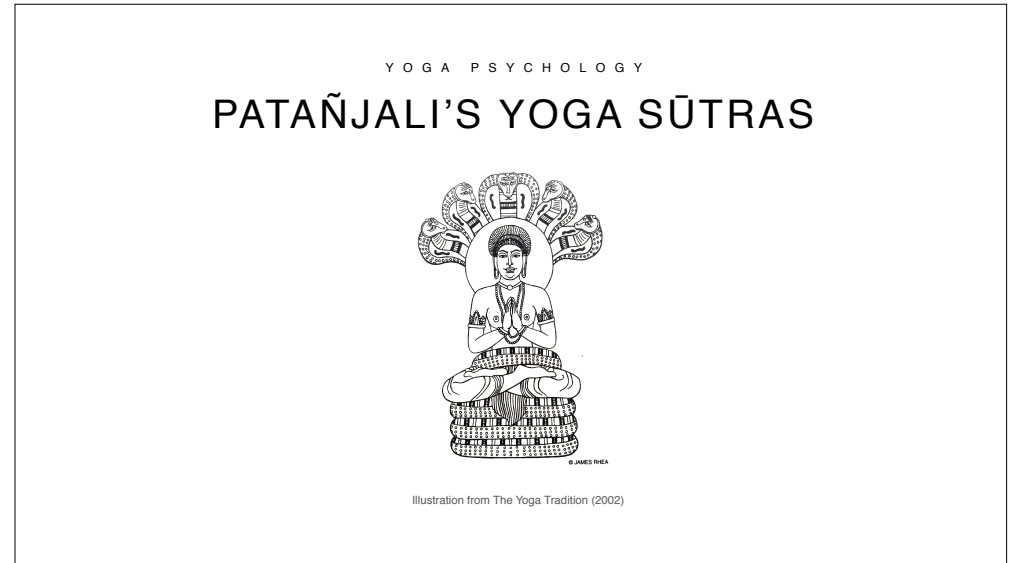
YOGAŚ CITTA VṚTTI NIRODHAḤ

However you interpret this most influential
sūtra, it's clear that the yoga is related to
self understanding

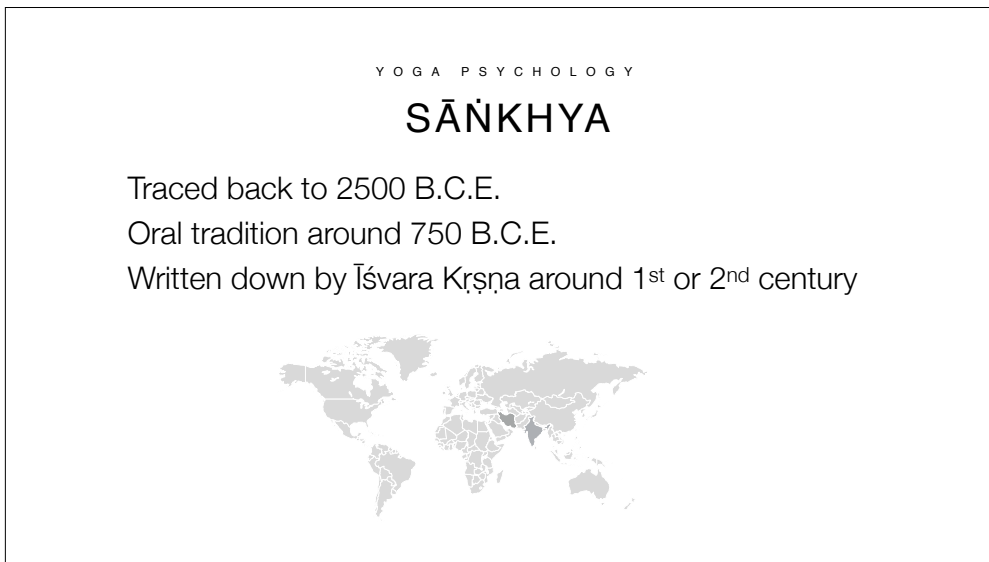
12



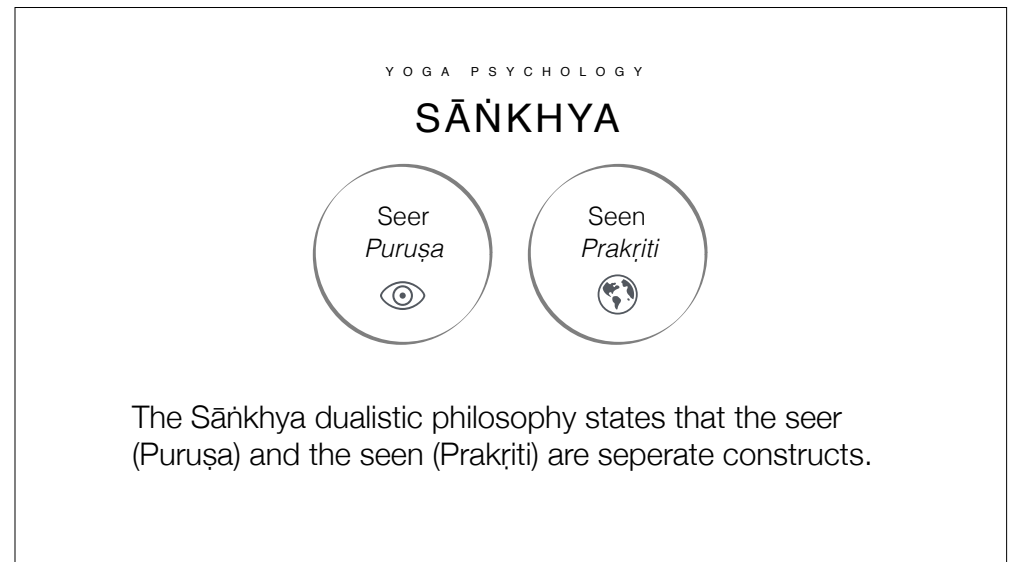
13



14



15



16

YOGA PSYCHOLOGY
PATAÑJALI'S YOGA SŪTRAS



Patañjali wrote
the sūtras in
2nd century C.E.



Vyāsa wrote
the commentary around
5th century C.E.

Illustrations from The Yoga Tradition (2002)

17

YOGA PSYCHOLOGY
PATAÑJALI'S YOGA SŪTRAS

“Patañjali's text is not so much a
philosophical treatise as a psychosomatic
technique of meditative practice”

Edwin F. Bryant

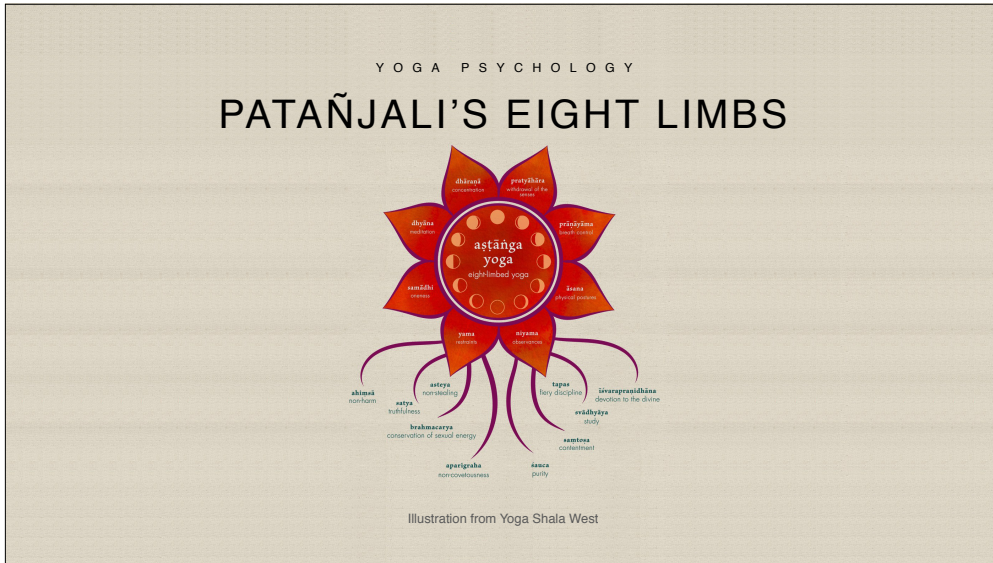
18

YOGA PSYCHOLOGY
PATAÑJALI'S
EIGHT LIMBS

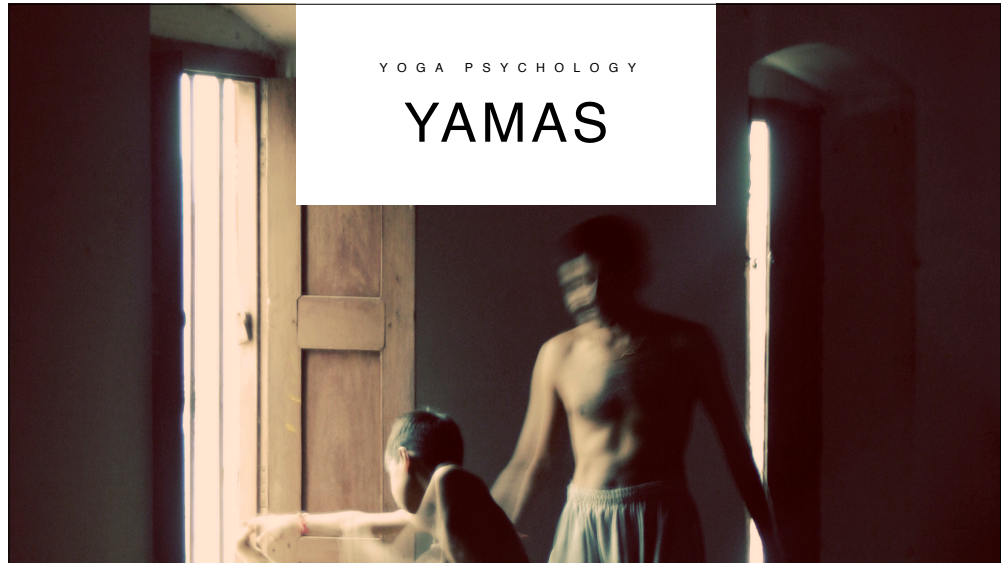
*Yama-niyamāsana-prāṇāyāma-
pratyāhāra-dhāraṇā-dhyāna-
dhyāna-samādhayo 'ṣṭāv
aṅgāni*

19

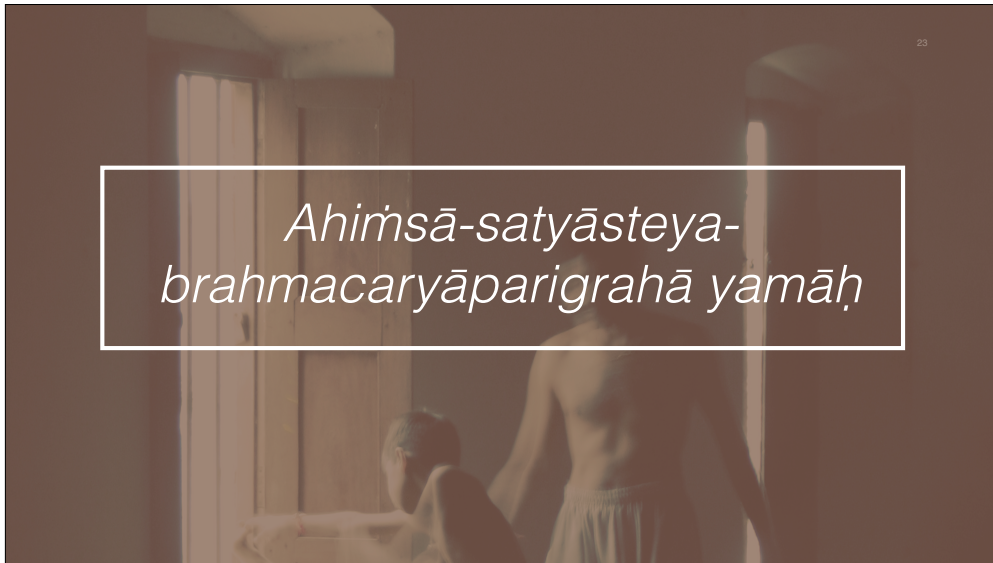
20



21



22



23

YOGA PSYCHOLOGY

YAMAS

The five yamas are:

- ▶ Ahimsā (non-violence)
- ▶ Satya (truthfulness)
- ▶ Asteya (honesty)
- ▶ Brahmacharya (awareness of sexual energy)
- ▶ Aparigraha (non-grasping)

24

YAMAS

The yamas are about our relationship with the world.

They support us to live in the world in a way that cultivates sattva in ourselves and others.

25

YAMA // AHIMŚĀ

Ahimsā translates to mean *non-violence*, and relates to thinking and acting in a way that is kind and thoughtful to all living creatures

26

YAMA // AHIMŚĀ

Always adopt a kind and considered attitude, and be flexible in your approach, as sticking concretely to your principles can show a lack of consideration and arrogance

T.K.V. Desikachar

27

YAMA // AHIMŚĀ

'Non-violence may be a precise judgement in that spur of the moment' and one must *'analyse, investigate, enquire, introspect and weigh'* before taking action, as non-violence to one may be violence to another, and care and intelligence is required to weigh up a response.

B.K.S. Iyengar

28



YOGA PSYCHOLOGY

YAMA // AHIMŚĀ

Ahimsā requires thoughtful consideration, and isn't a precept we can mindlessly follow

29



YOGA PSYCHOLOGY

YAMA // AHIMŚĀ

Extend kindness, thoughtfulness and compassion to ourself too.

30

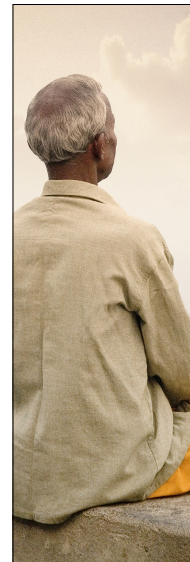


YOGA PSYCHOLOGY

YAMA // AHIMŚĀ

As a Mental Health Aware Yoga Teacher, we can foster ahimsā by creating a safe container and teaching practices to our students that are nourishing and kind, doing the best we can to not cause harm.

31



YOGA PSYCHOLOGY

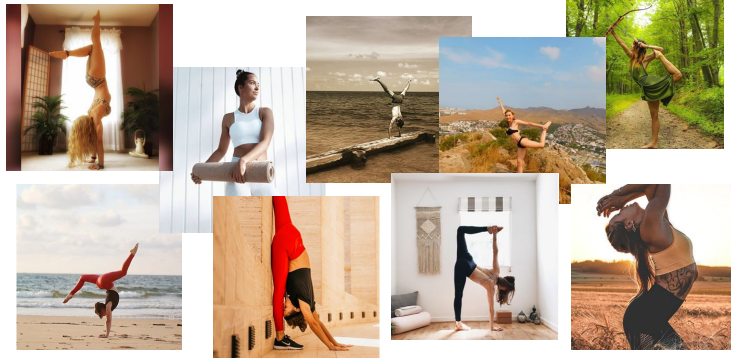
YAMA // SATYA

Satya translates to mean *truthfulness* or *non-lying*.

“Our essential nature is truth and living in truthfulness means to be anchored in the awareness of God”

Sturgess (2004)

32




YOGA PSYCHOLOGY

YAMA // SATYA

#yoga

33




YOGA PSYCHOLOGY

YAMA // SATYA

Say yes when we mean yes.

And no when we mean no.

34



YOGA PSYCHOLOGY


YAMA // SATYA

Ahimsā trumps satya

'Let him not speak what is true but unkind; let him speak what is kind and not untrue. This is eternal righteousness.'

Mahabharata

35

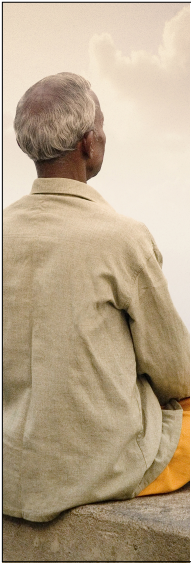


YOGA PSYCHOLOGY

YAMA // SATYA

As a Mental Health Aware Yoga Teacher, it's important that we seek our own truth, encourage our students to seek their own truth and to speak truthfully, in accordance with this.

36

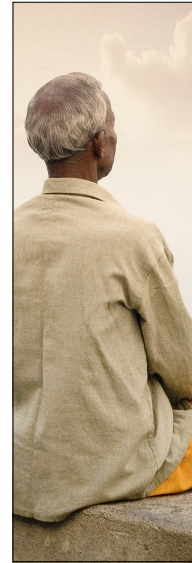


YOGA PSYCHOLOGY

YAMA // SATYA

We don't have to have all the answers.

37

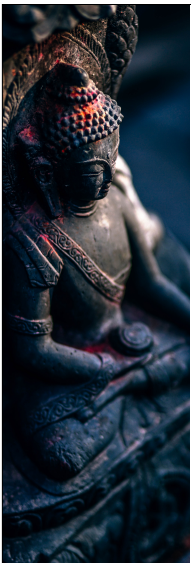


YOGA PSYCHOLOGY

YAMA // SATYA

Satya means being truthful and impeccable with our word.

38

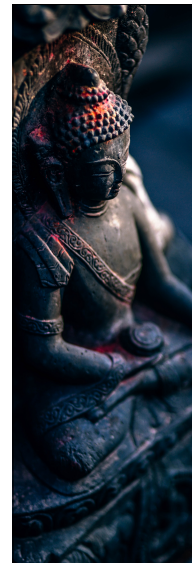


YOGA PSYCHOLOGY

YAMA // ASTEYA

Asteya translates to mean
non-stealing or honesty

39



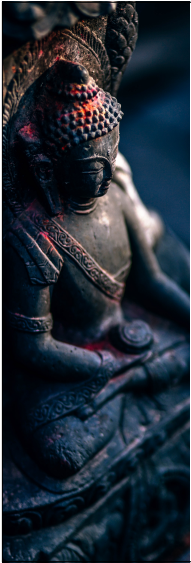
YOGA PSYCHOLOGY

YAMA // ASTEYA

Not stealing others' belongings
Not taking others ideas and presenting them as our own
Not imitating other's style of living

B.K.S. Iyengar in Light on Yoga (2000)

40



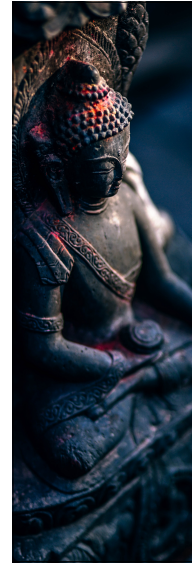
YOGA PSYCHOLOGY

YAMA // ASTEYA

Not betraying someone's confidence
when they have confided in us

T.K.V. Desikachar in *The Heart of Yoga* (1995)

41

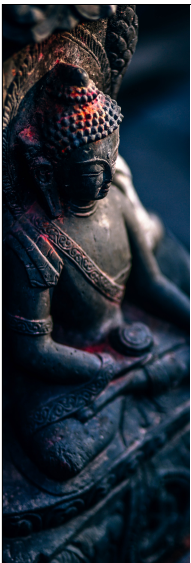


YOGA PSYCHOLOGY

YAMA // ASTEYA

Asteya = Peace of mind

42



YOGA PSYCHOLOGY

YAMA // ASTEYA

As Mental Health Aware Yoga
Teachers we can practice asteya by
upholding the confidentiality of our
students and crediting the wisdom
and knowledge of others.

43

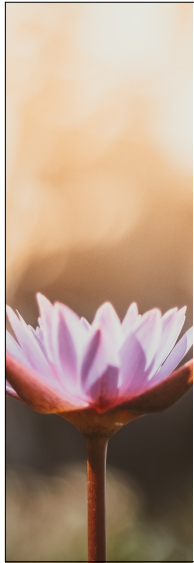


YOGA PSYCHOLOGY

YAMA // BRAHMACARYA

Brahmacarya has been translated
to mean *celibacy, chastity* or
'a movement towards the essential'

44



YOGA PSYCHOLOGY

YAMA // BRAHMACARYA

Brahmacarya as celibacy

'not seeing, speaking with, embracing, or otherwise interacting with members of the opposite sex as objects of desires' as 'ultimate self-realization cannot be attained if one is sexually active because this indicates that one is still seeking fulfilment on the sensual level and thus misidentifying with the nonself.'

Edwin F. Bryant

45



YOGA PSYCHOLOGY

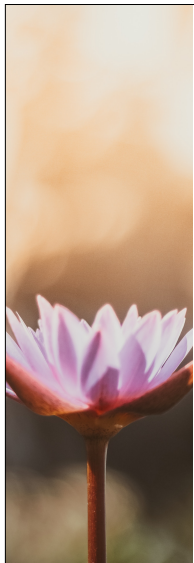
YAMA // BRAHMACARYA

Brahmacarya as highest truth

'Brahmacarya suggests that we should form relationships that foster our understanding of the highest truths. If sensual pleasures are part of those relationships, we must take care that we keep our direction and do not get lost.'

T.K.V. Desikachar

46



YOGA PSYCHOLOGY

YAMA // BRAHMACARYA

Four stages of a person's life:

1. the growing child
2. the student striving for understanding
3. the householder raising a family
4. the sannyāsin

T.K.V. Desikachar

47



YOGA PSYCHOLOGY

YAMA // BRAHMACARYA

What brahmacarya means to me

48



YOGA PSYCHOLOGY

YAMA // BRAHMACARYA

Whether we choose to abstain from sexual relationships or not, as Yoga Teachers it's important that we're mindful of our sexual energy and do not bring it into the student-teacher relationship.

49



YOGA PSYCHOLOGY

YAMA // BRAHMACARYA

No flirting with students
No sexual innuendo with students
No sexual behaviour with students
No sexual relationships with students
No sexual imagery for marketing

50



YOGA PSYCHOLOGY

YAMA // APARIGRAHA

Aparigraha translates to mean *'hands off'* or *'not seizing opportunity'* or *'renunciation of [unnecessary] possessions'*.

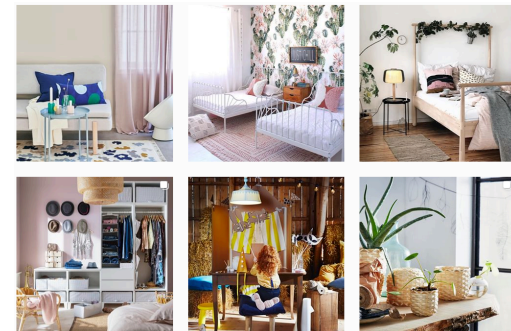
It means only taking what is necessary and not taking advantage of a situation.

51



YOGA PSYCHOLOGY

YAMA // APARIGRAHA



52



YOGA PSYCHOLOGY

YAMA // APARIGRAHA

In our yoga classes, we can let go of our attachments to how things 'should be.'
Instead we can support our students to take their focus inwards and practice in a way that is right for them, rather than comparing themselves to other students.

53

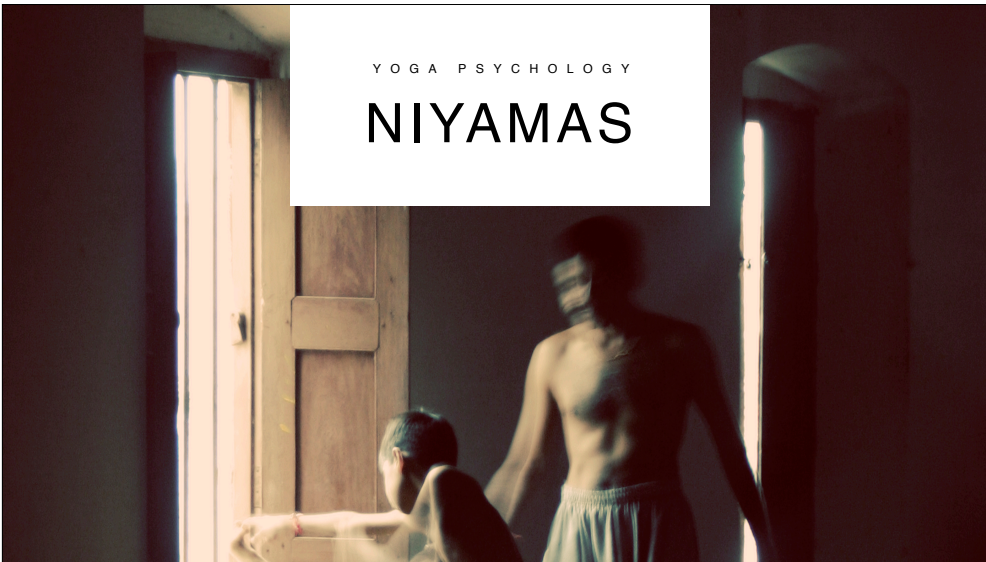


YOGA PSYCHOLOGY

YAMA // APARIGRAHA

Avoid yoga consumerism by being mindful of our choices of promoting brands or products, and how we dress and consume products and brands ourselves

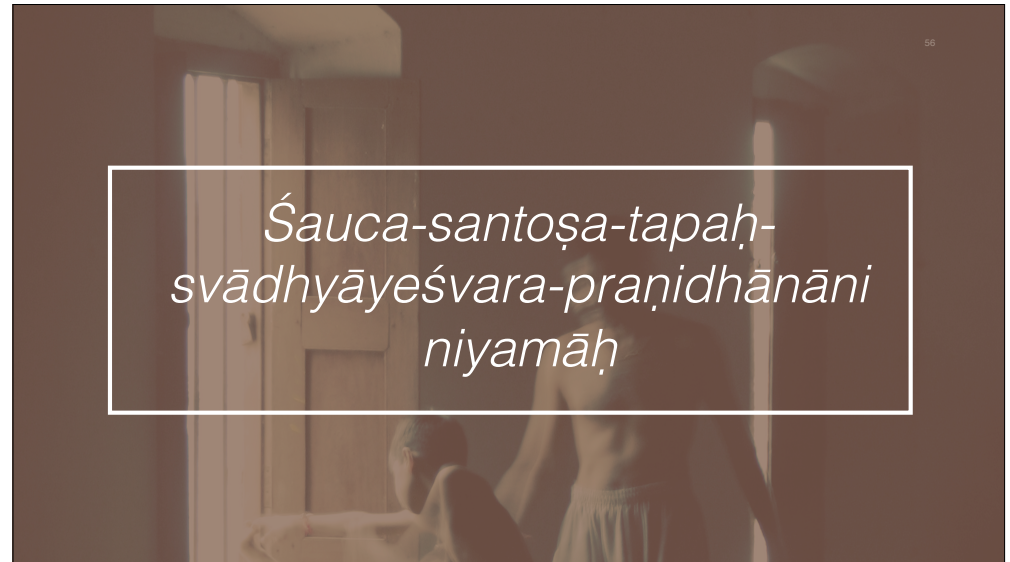
54



YOGA PSYCHOLOGY

NIYAMAS

55



*Śauca-santoṣa-tapaḥ-
svādhyāyeśvara-praṇidhānāni
niyamāḥ*

56

NIYAMAS

The five yamas are:

- ▶ Śauca (cleanliness)
- ▶ Saṁtoṣa (contentment)
- ▶ Tapas (austerity)
- ▶ Svādhyāya (self study)
- ▶ Īśvarapraṇidhānā (reverence of God)

57

YAMAS

The niyamas are about self regulation.

They support us to cultivate sattva within ourselves.

58

NIYAMA // ŚAUCA

Śauca translates to
mean cleanliness,
both internally and externally

T.K.V. Desikachar

59

NIYAMA // ŚAUCA

Yoga practices to cultivate sattva
and reduce tamas and rajas

60



YOGA PSYCHOLOGY

NIYAMA // ŚAUCA

What śauca means to me

61

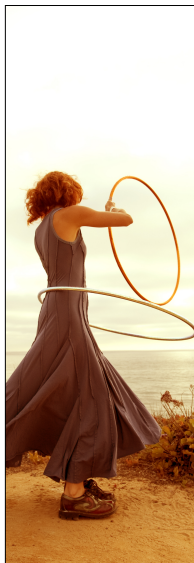


YOGA PSYCHOLOGY

NIYAMA // ŚAUCA

Keep ahimsā in mind,
cultivating śauca in a way that
is nourishing and joyful, not
depriving and restrictive

62

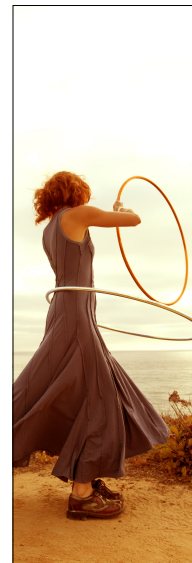


YOGA PSYCHOLOGY

NIYAMA // SAṂTOṢA

Saṁtoṣa translates to mean
contentment

63



YOGA PSYCHOLOGY

NIYAMA // SAṂTOṢA

*True happiness comes from
contentment with whatever one
has, not with thinking that one will
be happy when one gets all that
one desires.*

Edwin F. Bryant

64

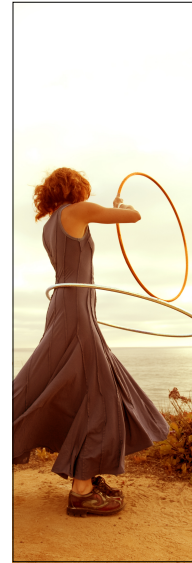


YOGA PSYCHOLOGY

NIYAMA // SAṂTOṢA

Contentment is a radical act

65



YOGA PSYCHOLOGY

NIYAMA // SAṂTOṢA

Gratitude is a way to cultivate contentment

66



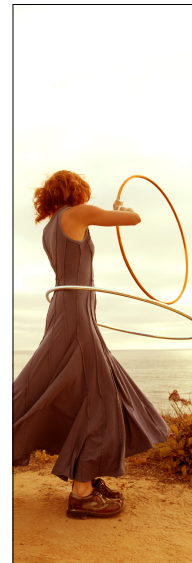
YOGA PSYCHOLOGY

NIYAMA // SAṂTOṢA

Participants who recorded gratitude:

- ▶ reported more happiness and joy
- ▶ experienced fewer symptoms of physical illness
- ▶ spent more time exercising
- ▶ were more optimistic and satisfied with their lives

67



YOGA PSYCHOLOGY

NIYAMA // SAṂTOṢA

- ▶ reported increased positive affect and decreased negative affect, were more likely to offer emotional support to others
- ▶ felt an increased sense of connection with others
- ▶ slept more hours and with a better quality of sleep each night

68



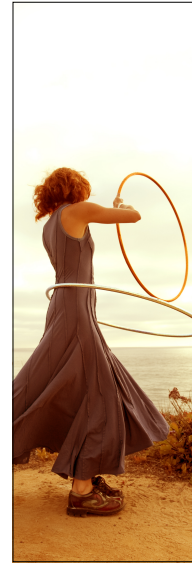
YOGA PSYCHOLOGY

NIYAMA // SAṂTOṢĀ

Grateful contemplation resulted in:

- ▶ increased activation of the PNS
- ▶ decreased activation of the SNS
- ▶ reduced stress
- ▶ increased well being

69



YOGA PSYCHOLOGY

NIYAMA // SAṂTOṢĀ

Ways to cultivate gratitude:

- ▶ writing a gratitude journal
- ▶ sharing gratitudes at dinner
- ▶ count 10 gratitudes on your fingers
- ▶ meditating on gratitude
- ▶ taking photographs of things you're grateful for www.capturinggratitude.com

70

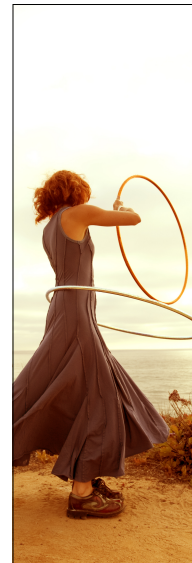


YOGA PSYCHOLOGY

NIYAMA // SAṂTOṢĀ

As Yoga Teachers we can model contentment in the way we engage with ourselves, and we can be intentional in our language while we're teaching yoga, supporting our students to be content with their practise just as it is, and to find contentment in each moment.

71



YOGA PSYCHOLOGY

NIYAMA // SAṂTOṢĀ

To cultivate gratitude in a yoga class, I will ask my students in savasana (corpse pose) at the end of class to take a moment to feel gratitude for themselves for taking this time out of their busy day to practice yoga and come home to themselves.

72

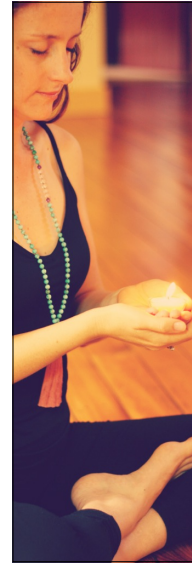


YOGA PSYCHOLOGY
NIYAMA // TAPAS

Tapas translates to mean
heat or glow

Georg Feuerstein

73



YOGA PSYCHOLOGY
NIYAMA // TAPAS

Tapas is also commonly translated to mean *austerity*, and refers to the ability to tolerate suffering of the body, enduring hardship and remaining undisturbed by physical discomfort while on the spiritual path

Edwin Bryant

74

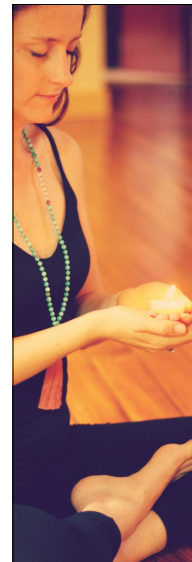


YOGA PSYCHOLOGY
NIYAMA // TAPAS

'Tapas must not be confused with harmful self-castigation and fakiristic self-torture'

Georg Feuerstein

75

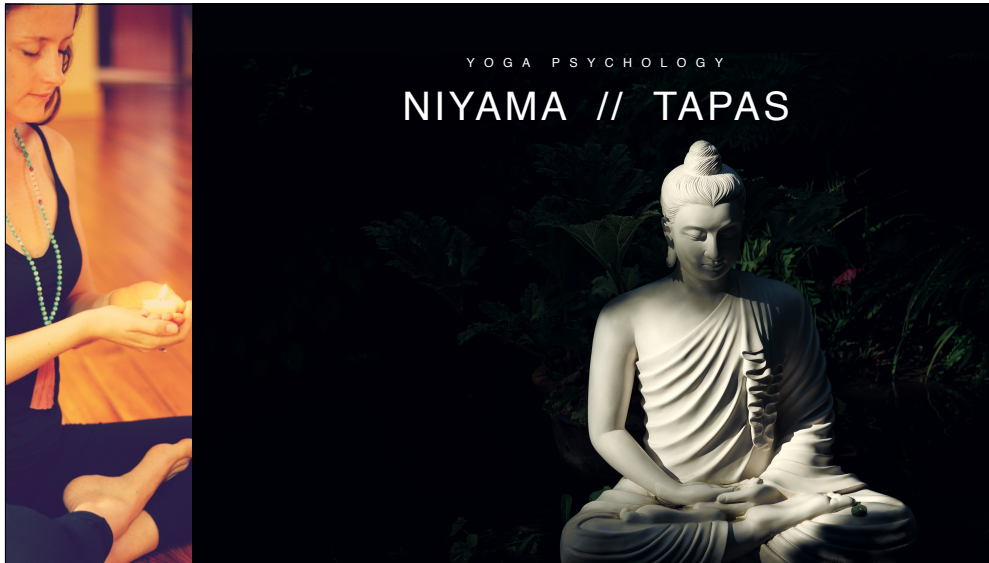


YOGA PSYCHOLOGY
NIYAMA // TAPAS

'Tapas must not cause suffering. That is very important'

T.K.V Desikachar

76



77

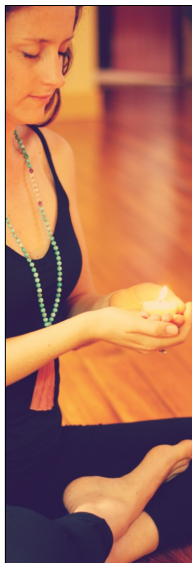


YOGA PSYCHOLOGY
NIYAMA // TAPAS

The more adversity we can tolerate, the more peace of mind we have because we don't fear adversity happening

Dr Rishi Vivekananda

78



YOGA PSYCHOLOGY
NIYAMA // TAPAS

Try modest austerities, such as observing silence and spending time alone, rather than larger hardships to avoid falling into the trap of it becoming *'a big ego-trip for premature saints'*.

Dr Rishi Vivekananda

79



YOGA PSYCHOLOGY
NIYAMA // TAPAS



80

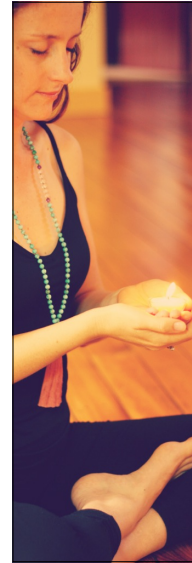


YOGA PSYCHOLOGY

NIYAMA // TAPAS

We can share the practice of tapas with our students in class by inviting them to stay present in each moment, with whatever is arising in the body, breath or mind.

81

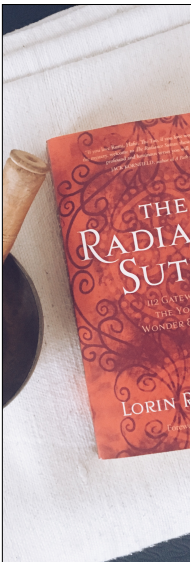


YOGA PSYCHOLOGY

NIYAMA // TAPAS

But know that this can be very intense and overwhelming for students, particularly those with a lot of challenging emotions, and ahimsā dictates that we practice this in a way that is kind and nourishing and doesn't cause harm.

82



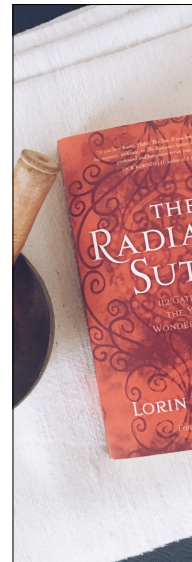
YOGA PSYCHOLOGY

NIYAMA // SVĀDHYĀYA

Svādhyāya translates to mean to *study yourself*, as *sva* means *self* or *belonging to me* and *adhyāya* means *inquiry* or *self examination*

T.K.V Desikachar

83



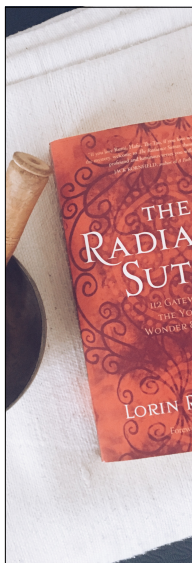
YOGA PSYCHOLOGY

NIYAMA // SVĀDHYĀYA

The study of ancient texts and the repetition of mantras act as reference points in our self examination

T.K.V Desikachar

84

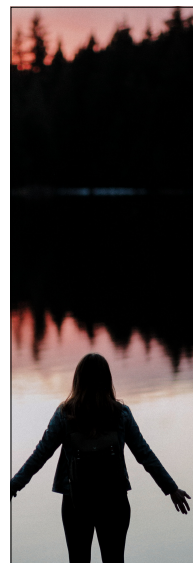


YOGA PSYCHOLOGY

NIYAMA // SVĀDHYĀYA

As Yoga Teachers, we can share wisdom from ancient texts with our students, and we can promote self enquiry and understanding by encouraging our students to explore their own internal experience and needs.

85



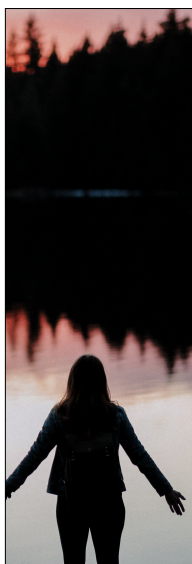
YOGA PSYCHOLOGY

NIYAMA // ĪŚVARAPRAṆIDHĀNĀ

ĪśvarapraṆidhānā translates to mean *'to lay all your actions at the feet of God'* or *'reverence to a higher intelligence'*

T.K.V Desikachar

86



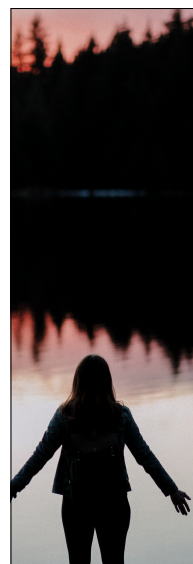
YOGA PSYCHOLOGY

NIYAMA // ĪŚVARAPRAṆIDHĀNĀ

ĪśvarapraṆidhānā as *surrender*

Darren Main

87



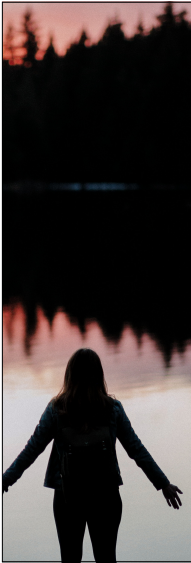
YOGA PSYCHOLOGY

NIYAMA // ĪŚVARAPRAṆIDHĀNĀ

Three phases to ĪśvarapraṆidhānā:
1. Open to the possibility of a great organising force

Darren Main

88



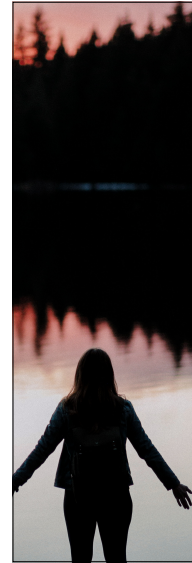
YOGA PSYCHOLOGY

NIYAMA // ĪŚVARAPRAṆIDHĀNĀ

2. Recognising we are an inseparable part of the universe, and therefore this universal wisdom is also guiding our lives

Darren Main

89



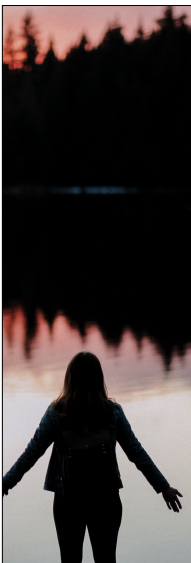
YOGA PSYCHOLOGY

NIYAMA // ĪŚVARAPRAṆIDHĀNĀ

3. Surrounding our lives to this force, while continuing to be active and engaged in the world

Darren Main

90



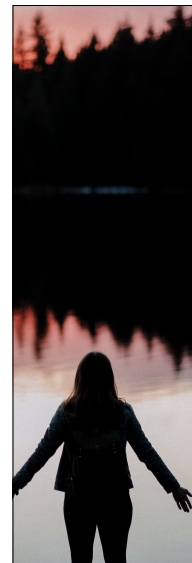
YOGA PSYCHOLOGY

NIYAMA // ĪŚVARAPRAṆIDHĀNĀ

‘When we really practice ishvara pranidhana we stop trying to swim upstream, and instead allow the current of life to carry us along without effort or strain’

Darren Main

91

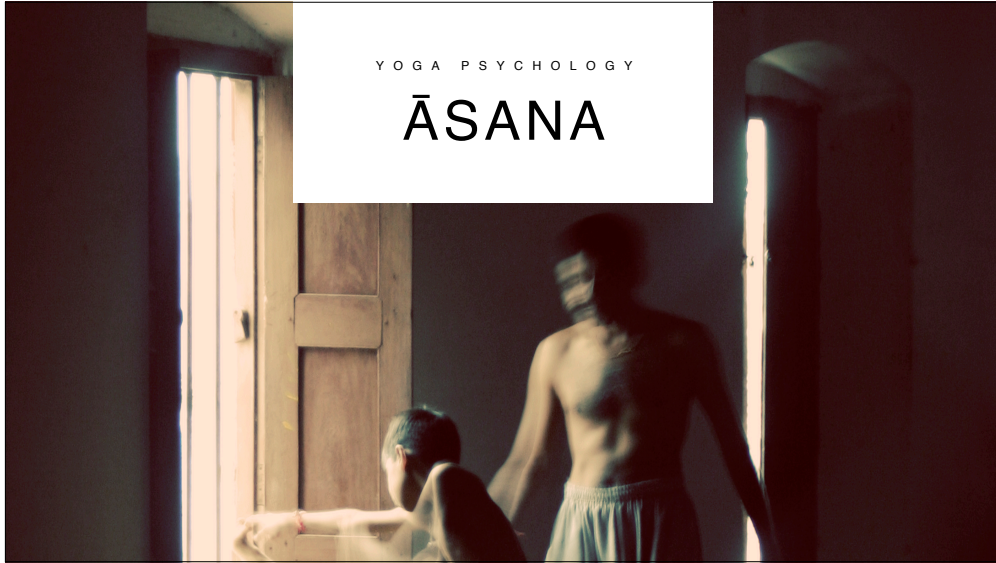


YOGA PSYCHOLOGY

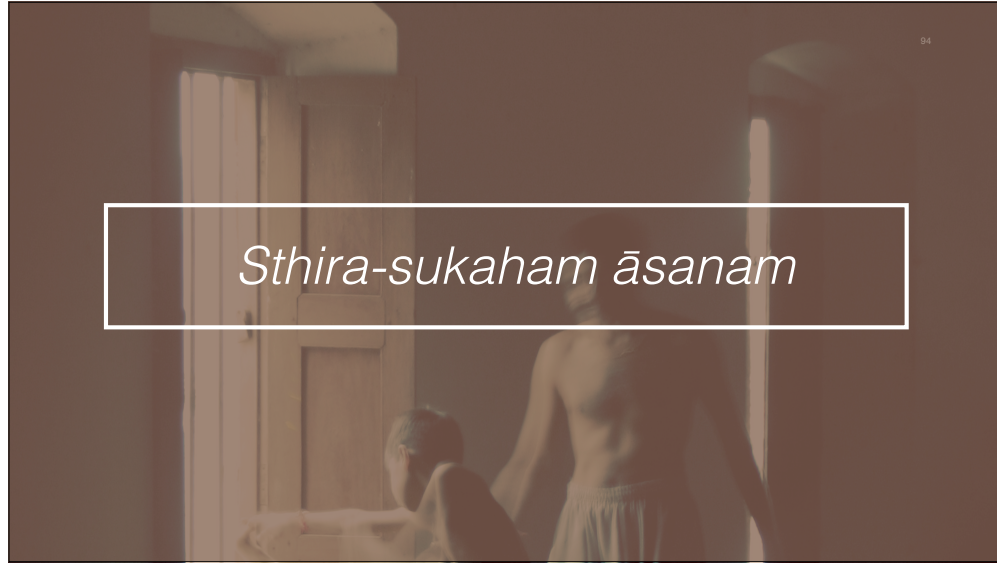
NIYAMA // ĪŚVARAPRAṆIDHĀNĀ

As Yoga Teachers we can support our students to surrender to the present moment, just as it is, without trying to fix or change anything.

92



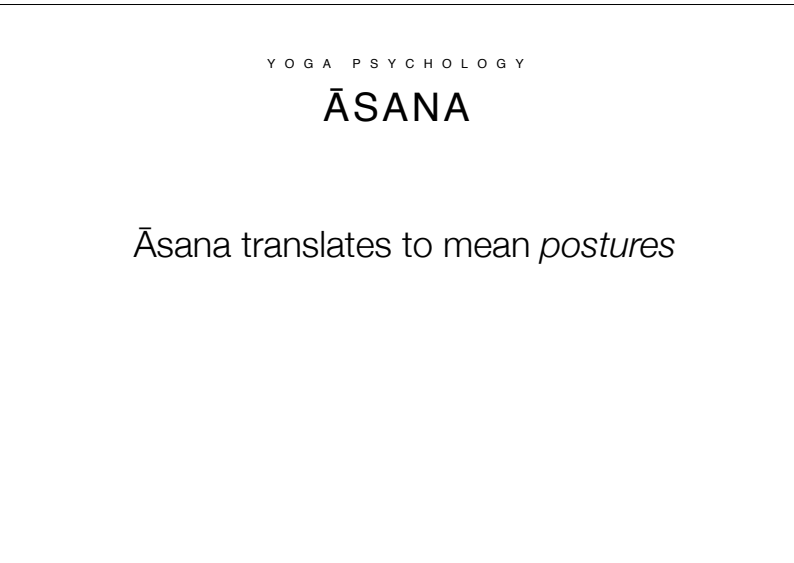
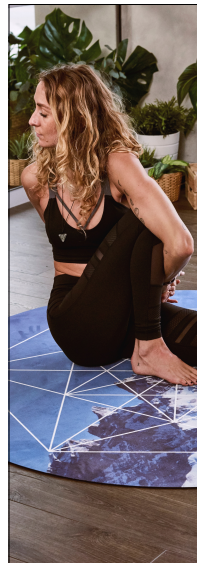
93



94



95



96

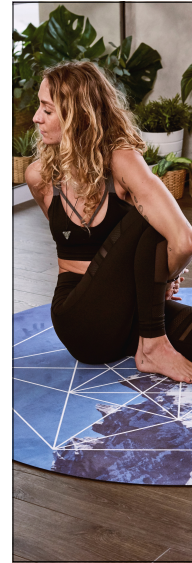


YOGA PSYCHOLOGY

ĀSANA

Sthira-sukham āsanam =
postures should be steady and
comfortable (II.46)

97



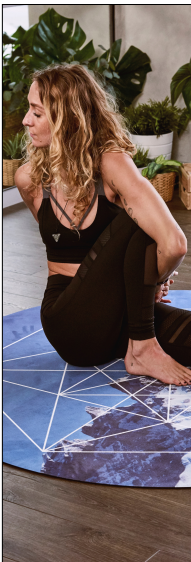
YOGA PSYCHOLOGY

ĀSANA

*Prior to everything, asana is spoken
of as the first part of hatha yoga.
Having done asana one gets
steadiness (firmness) of body and
mind; diseaselessness and
lightness (flexibility) of the limbs*

Hatha Yoga Pradipika (I.17)

98

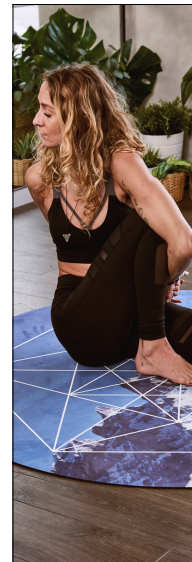


YOGA PSYCHOLOGY

ĀSANA

The role of āsana is to reduce rajas
so we can carry out our dharma.

99

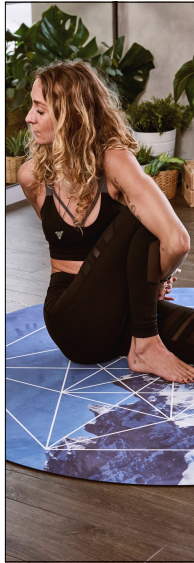


YOGA PSYCHOLOGY

ĀSANA

In Mental Health Aware Yoga we teach
āsana, not just as a way to strengthen
the body, but to cultivate sattva, and as
a vehicle to explore the themes of
presence, mindfulness, self compassion,
interoception, embodiment, self
regulation and self knowledge.

100

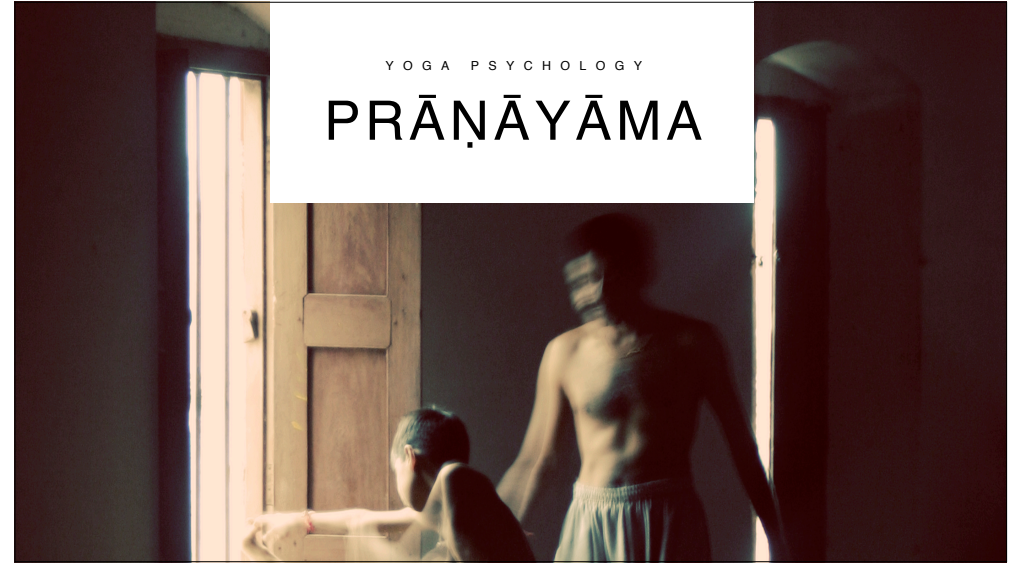


YOGA PSYCHOLOGY

ĀSANA

Encourage your students to practice āsana in a way that is steady and comfortable, not punishing and arduous.

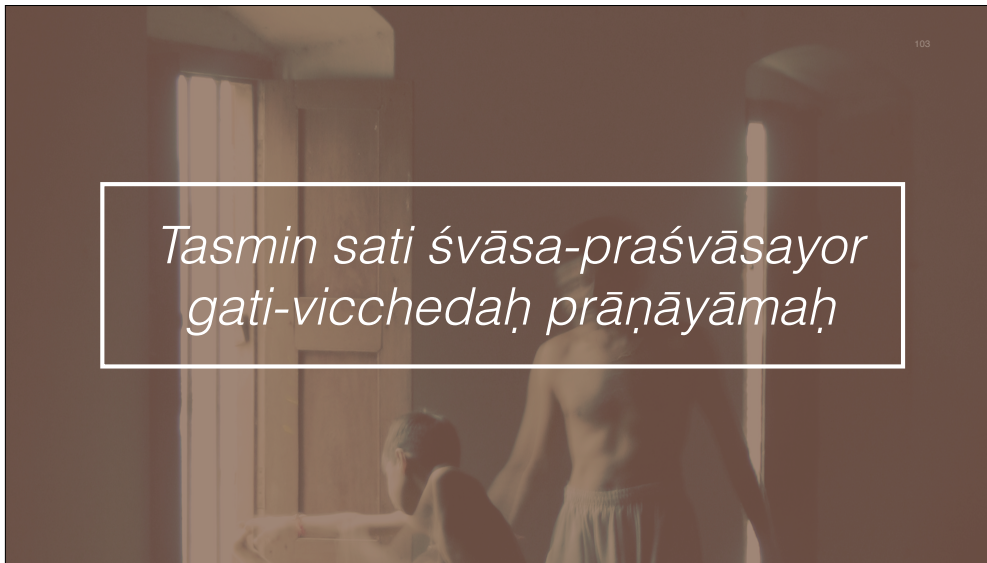
101



YOGA PSYCHOLOGY

PRĀṆĀYĀMA

102



*Tasmin sati śvāsa-prāśvāsayor
gati-vicchedaḥ prāṇāyāmaḥ*

103



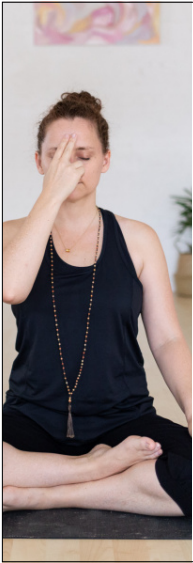
YOGA PSYCHOLOGY

PRĀṆĀYĀMA

The word *prāṇāyāma* is comprised of two parts; *prāṇā* and *āyāma*.

T.K.V Desikachar

104



YOGA PSYCHOLOGY
PRĀṆĀYĀMA

Prāṇā is 'that which is infinitely everywhere.'
It is our vitality and continually flows from within us, filling us and keeping us alive

T.K.V Desikachar

105

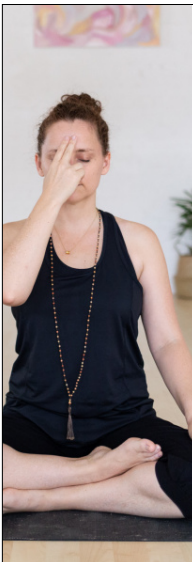


YOGA PSYCHOLOGY
PRĀṆĀYĀMA

Āyāma means to 'stretch' or 'extend'
and refers to the action of prāṇāyāma

T.K.V Desikachar

106



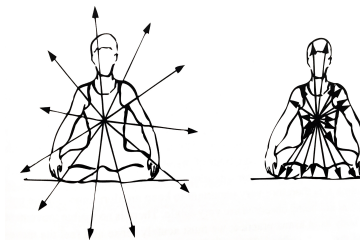
YOGA PSYCHOLOGY
PRĀṆĀYĀMA

The role of prāṇāyāma is to reduce
tamas and cultivate sattva

107



YOGA PSYCHOLOGY
PRĀṆĀYĀMA



Prāṇā dispersed
beyond the body
in an unhealthy person

Prāṇā within the body
in a healthy person

Illustrations from The Heart of Yoga by T.K.V Desikachar

108

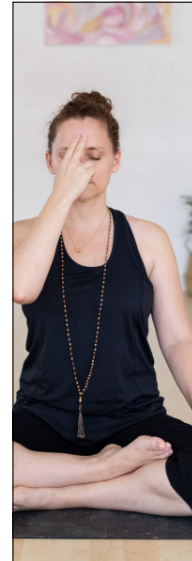


YOGA PSYCHOLOGY
PRĀṆĀYĀMA

The practice of prāṇāyāma is conscious breathing in order to influence this flow of prāṇā. Prāṇāyāma aims to reduce the amount of prāṇā outside the body, and hence one definition of a yogi is one whose prāṇā is all within the body.

T.K.V Desikachar

109



YOGA PSYCHOLOGY
PRĀṆĀYĀMA

The quality of our breath is closely linked to our state of mind

110



YOGA PSYCHOLOGY
PRĀṆĀYĀMA

The breath is faster when we are excited or anxious and deeper and quieter when we are relaxed

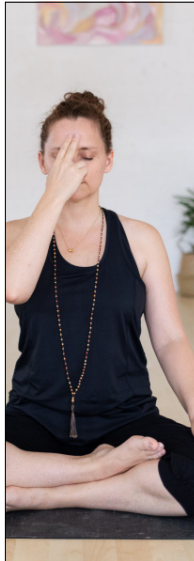
111



YOGA PSYCHOLOGY
PRĀṆĀYĀMA

Our breath is influenced by our state of mind, and our state of mind is influenced by the prāṇāyāma practices that work with the breath

112



YOGA PSYCHOLOGY
PRĀṆĀYĀMA

As Yoga Teachers, we can support our students to notice their breath as a way to understand their state of mind.

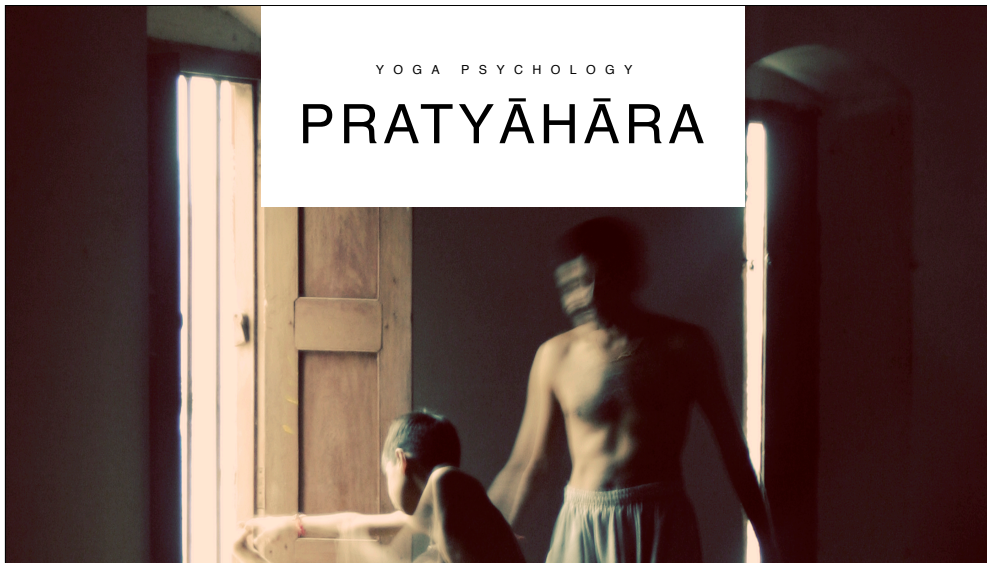
113



YOGA PSYCHOLOGY
PRĀṆĀYĀMA

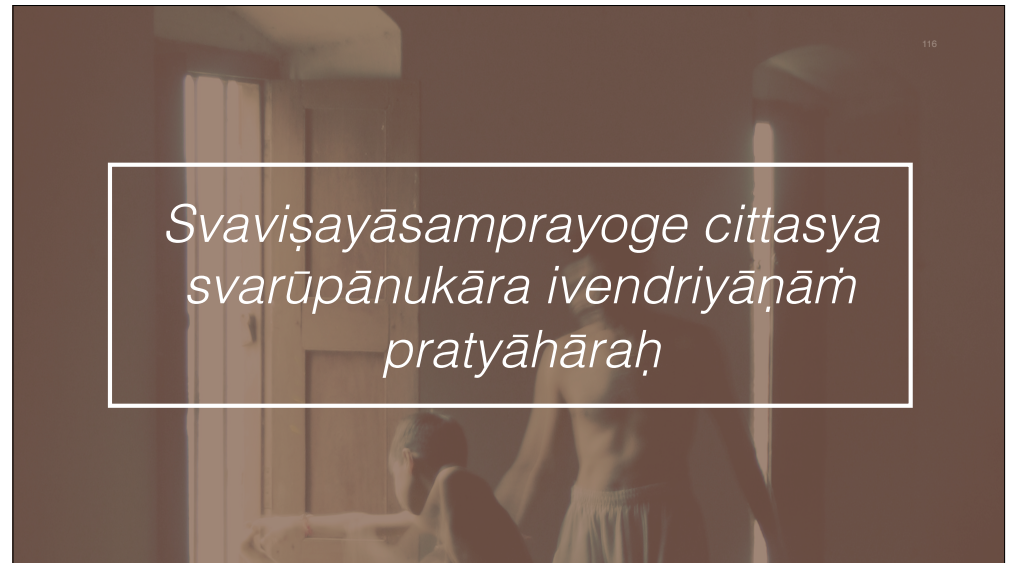
As Yoga Teachers, we can teach practices in order to consciously cultivate sattva, and to explore the themes of presence, mindfulness, self compassion, interoception, embodiment self regulation and self knowledge.

114



YOGA PSYCHOLOGY
PRATYĀHĀRA

115



*Svaviṣayāsamprayoge cittasya
svarūpānukāra ivendriyāṅgāṃ
pratyāhāraḥ*

116

Tataḥ paramā vaśyatendriyāṇām



PRATYĀHĀRA

Pratyāhāra relates to the senses, and is the threshold between the internal and external practices

Saraswathi Vasudevan

117

118



PRATYĀHĀRA

Ahāra means ‘nourishment’ and pratyāhāra translates as ‘to withdraw oneself from that which nourishes the senses’

T.K.V Desikachar

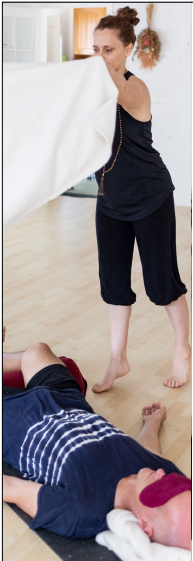


PRATYĀHĀRA



119

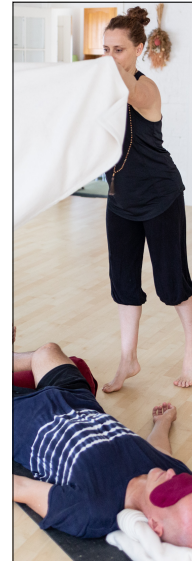
120



YOGA PSYCHOLOGY
PRATYĀHĀRA

Individuals with a history of trauma may be triggered by external noises

121



YOGA PSYCHOLOGY
PRATYĀHĀRA

For these students, pratyāhāra (and the later limbs) may not be possible, and even confusing or triggering

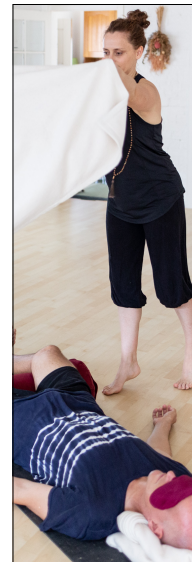
122



YOGA PSYCHOLOGY
PRATYĀHĀRA

Pratyāhāra is a state that arises spontaneously, rather than a specific technique

123



YOGA PSYCHOLOGY
PRATYĀHĀRA

Taking attention inwards is so important in this over stimulated society we live in and allows for presence, interoception, self regulation and self knowledge

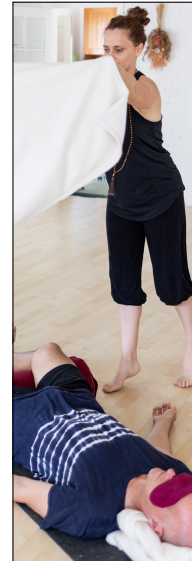
124



YOGA PSYCHOLOGY
PRATYĀHĀRA

We can create space for pratyāhāra to occur by inviting the students to focus their minds on a particular object and offering opportunities to close the eyes, or soften the gaze, and sense the body internally

125



YOGA PSYCHOLOGY
PRATYĀHĀRA

Go gently, and only offer this as an option, not a requirement

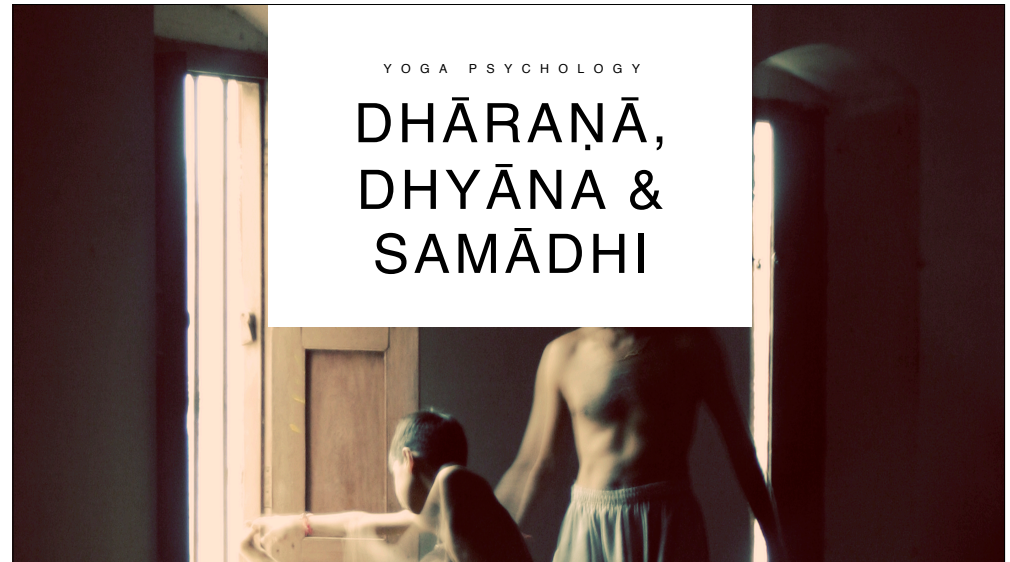
126



YOGA PSYCHOLOGY
PRATYĀHĀRA

Always give the option of eyes open or eyes closed

127



YOGA PSYCHOLOGY
**DHĀRAṆĀ,
DHYĀNA &
SAMĀDHI**

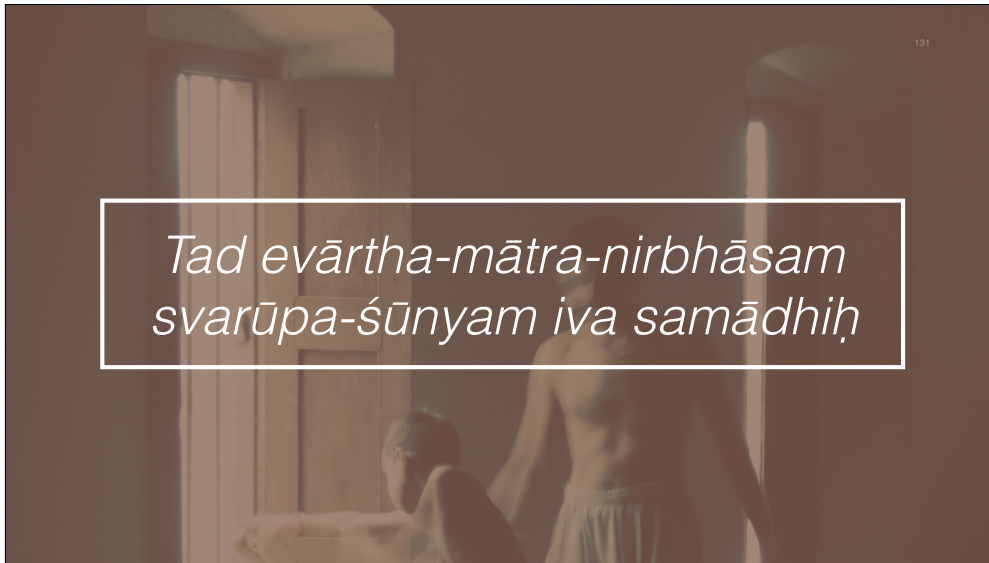
128



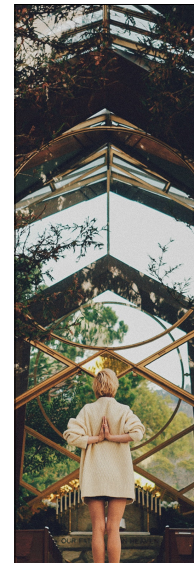
129



130



131



YOGA PSYCHOLOGY
DHĀRAṆĀ, DHYĀNA & SAMĀDHI

The five limbs up until this point have been focussed on preparing the mind, and now *dhāraṇā*, *dhyāna* and *samādhi* are the fruits of these five limbs.

T.K.V Desikachar

132



YOGA PSYCHOLOGY

DHĀRAṆĀ, DHYĀNA & SAMĀDHI

Dhāraṇā means *to hold or concentration*, and is the ability to focus the mind on a single object, despite many potential distractions

T.K.V Desikachar

133



YOGA PSYCHOLOGY

DHĀRAṆĀ, DHYĀNA & SAMĀDHI

Dhyāna means *meditation*, and is the state in which the mind has an uninterrupted flow or connection only in relation to the object it is focused on

T.K.V Desikachar

134



YOGA PSYCHOLOGY

DHĀRAṆĀ, DHYĀNA & SAMĀDHI

'Dhāraṇā is the contact, and dhyāna is the connection'

T.K.V Desikachar

135



YOGA PSYCHOLOGY

DHĀRAṆĀ, DHYĀNA & SAMĀDHI

Samādhi means 'to bring together' or 'to merge' and is a result of the dhāraṇā and dhyāna

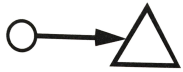
T.K.V Desikachar

136



YOGA PSYCHOLOGY

DHĀRAṆĀ, DHYĀNA & SAMĀDHI



Dhāraṇā - focus the mind on the object



Dhyāna - the mind links with the object



Samādhi - the mind blends and becomes one with the object of meditation

Illustration from The Heart of Yoga by T.K.V Desikachar

137



YOGA PSYCHOLOGY

DHĀRAṆĀ, DHYĀNA & SAMĀDHI

While we cannot directly practise or teach pratyāhāra, dhāraṇā, dhyāna and samādhi, we can practise and teach āsana and prāṇāyāma to create optimal conditions for these four states to spontaneously occur

138



YOGA PSYCHOLOGY

DHĀRAṆĀ, DHYĀNA & SAMĀDHI

'I am creating the conditions in my mind that are conducive for dhyāna to occur'

139



YOGA PSYCHOLOGY

DHĀRAṆĀ, DHYĀNA & SAMĀDHI

These later limbs may not be possible for students with mental health challenges, especially with a history of trauma, so it's important to go gently or even avoid speaking about it altogether.

140



YOGA PSYCHOLOGY

DHĀRAṆĀ, DHYĀNA & SAMĀDHI

Enlightenment as an accident.

Yoga makes us more accident prone.

141



142