

108 Saṃskṛta Core Concept Pointers – 7 – Dhyāna



Links to Related Resources & Longer Articles:

- 108 Dhāraṇā Practice Pointers
 - All models for meditation have a preliminary step, Pūrva Aṅga.....
 - Any model for Meditation presented in this Tradition will have.....
 - A Twelve Day Intensive Prāṇāyāma Sadhana proposal for Nāḍī Śodhana....
- Compendium of Quotes from TKV Desikachar on the Yoga of T Krishnamacharya.....
- Correct vibrational intonation was an important emphasis within all aspects of Mantra
 - Design an evening Practice before going out (as if) to teach Yoga...
 - Exploring Prāṇāyāma within Cikitsā, Rakṣaṇa and Śikṣaṇa Krama...
 - I do feel that verses 10 and 11 Yoga Sūtra Chapter Two offer.....
 - Laṅghana Kriyā has two functional dimensions...
- One example of this depth is Krishnamacharya's work in the teaching of Mantra.....
 - Prāṇāyāma within Rāja Yoga and Haṭha Yoga
 - Reflections on TKV Desikachar's Teaching and Svatantra.....
 - The breadth, depth and potential of Desikachar's teachings on practice.....
- The Link between the practice limbs of Āsana, Mudrā, Prāṇāyāma and Dhyānam
 - The Viniyoga of Inversion as an Āsana or as a Mudrā.....
 - TKV Desikachar talks on Śraddhā in the light of the Yoga Sūtra.....
 - What are the concepts of Sṛṣṭi Krama, Sthiti Krama and Antya Krama?
 - Yoga can be a mystery to be resolved or a question to be solved.....

Collated Related Short Posts & Quotes:

"In the Yoga Sūtra, a prominent text on Dhyānam within Yoga.
Book One is about the Process of the practice of Dhyānam;
Book Two is about the Preparation for the practice of Dhyānam;
Book Three is about the Outcome of the practice of Dhyānam;
Book Four is about the Goal of the practice of Dhyānam."
– Paul Harvey introduction to Yoga Sūtra Chapter's One to Four

"The ideal Dhyānam,
which becomes easier with practice,
requires certain preparations to reduce
the tendency of the mind to be distracted,
either by being jumpy and agitated, or dull and inert.
Chief among these preparations are proper diet and Prāṇāyāma."
– T Krishnamacharya on Yoga Sūtra Chapter One verse 2

"Another term for Citta Vṛtti Nirodha is Dhyānam,
the state of mind in which an individual focuses on,
visualises and remains with Īśvara."
– T Krishnamacharya on Yoga Sūtra Chapter One verse 2

"The Veda speak eloquently of the lotus in one's heart, where Īśvara resides.
It is only when the mind is quiet, clear, and steady that we can
reach into and visualise this most intimate part of ourselves.
Yoga as a Saṃskāra leads to Yoga as a means to experience this.
The experience of Dhyānam, in this ideal sense,
eventually evolves into Samādhi – total absorption in Īśvara."
– T Krishnamacharya on Yoga Sūtra Chapter One verse 2

"Jñāna Dhyānam is the dynamic yoking of
the two qualities of Abhyāsa and Vairāgya."
– Paul Harvey on Yoga Sūtra Chapter One verse 12

"According to Patañjali, the process of Abhyāsa needs
to be in place before Vairāgya is a viable reality,
as one is an increasingly subtle developmental process
arising from the initial engagement with the other.
Hence Abhyāsa is the attentive and consistent effort
to remain there and Vairāgya is our relationship with
what arises from and within our effort to remain there.
Here is a psychological drama where the internal play
of our neuroses acts itself out on the stage of the mind.
Though at least, with our efforts with Abhyāsa, the inner
audience can look at the play, rather than from the play.
Until we embrace the skills to remain there consistently,
we cannot consistently engage within the very erratic
relationship we have with the neurotic characters
that populate the drama/mystery/romance plays we
stage on a daily basis in our mind, as if a plat du jour.
Essentially until we choose to desist from not stopping,
we cannot begin to observe how much movement there is.
Thus, firstly there needs to be a consistent effort at
Abhyāsa Dhyānam, then we have the developmental
correlative of Vairāgya to help contend with what arises."
– Paul Harvey on Yoga Sūtra Chapter One verse 12

"In Jñāna Dhyānam the most difficult exercise for the mind is the one of not exercising the mind."

– Paul Harvey on Yoga Sūtra Chapter One verse 13

"Meditation is about the quality of the effort, rather than the fruit of the time."

– Paul Harvey on Yoga Sūtra Chapter One verse 13

"Having a meditation practice is one thing, practicing meditation is something else. Better not to confuse the two in terms of the gap between intention and outcome.

Meditation is that which might or might not arise out of our efforts at meditation practice.

The outcome depends on the extent of the intention."

– Paul Harvey on Yoga Sūtra Chapter One verse 14

"Those mental activities responsible for unhappiness become rare and ineffective. Whenever the person desires, he can be completely absorbed in his object of contemplation."

– T Krishnamacharya on Yoga Sūtra Chapter One verse 18

"What is Samādhi?

It is the ability to experience the true nature of the objects of Meditation, through a mind rid of the provocation of excitability and inactivity."

– T Krishnamacharya on Yoga Sūtra Chapter One verse 20

"The greater the Śraddhā, the more meaning there is in the techniques such as Āsana, Prāṇāyāma, Dhyānam, Bhāvana and all the others. Without Śraddhā, these techniques have little effect on the state of the mind and the progress to Citta Vṛtti Nirodha.

However, sometimes some minor benefits that we get through Āsana or Prāṇāyāma practice, open up the Śraddhā within us. Śraddhā is within each of us but is covered. It could be any experience that uncovers it."

– T Krishnamacharya on Yoga Sūtra Chapter One verse 20

"In the Yogavallī, T Krishnamacharya's commentary on the Yoga Sūtra, Śraddhā has been seen in a different, very interesting way.

In it, he has said that Śraddhā is a symbol for a special meditation and he calls this meditation, Ahaṃ Graha Upāsana.

Ahaṃ is the I, Graha is to grasp and Upāsana is to stay near.

Where a person wants to grasp the true nature of the I, it is called Ahaṃ Graha Upāsana."

– TKV Desikachar on Yoga Sūtra Chapter One verse 20

"It is not the number of hours in Meditation,
the type of Ratio in Prāṇāyāma,
the number of times you turn the Mālā,
it is the intensity of the attempt."
– TKV Desikachar on Yoga Sūtra Chapter One verse 22

"Bhakti Dhyānam uses Japa to build a bridge
over the fear bringing streams of the mind."
– Paul Harvey on Yoga Sūtra Chapter One verse 28

"In this Sūtra,
Patañjali lists the nine kinds of obstacles
that are confronted by those who,
though fit and able to meditate on Īśvara,
neglect to do so."
– T Krishnamacharya on Yoga Sūtra Chapter One verse 30

"The continuity of Dhyānam is compared to a flame which is free from wind."
– T Krishnamacharya on Yoga Sūtra Chapter One verse 43

"Deeper layers of meditative reflection,
as in Dhyānam, can reveal a source for the
symptoms, which we might compare to the
trunk from which these three branches grow.
Revealed is a confused sense of "I" Am-ness
in terms of what we believe to be as if one
inner essence which empowers us to perceive."
– Paul Harvey on Yoga Sūtra Chapter Two verse 6

"Different Yoga practices are meant to prepare a person towards Dhyānam."
– T Krishnamacharya on Yoga Sūtra Chapter Two verse 21

"The purpose of Āsana and Prāṇāyāma are twofold,
to reduce symptoms of ill-health or,
to prepare the mind towards fulfilling the
main emphasis of Patañjali, which is Meditation.
However according to the teaching I have received,
both of these roles can be fulfilled with relatively
few Āsana postures and Prāṇāyāma techniques."
– TKV Desikachar on Yoga Sūtra Chapter Two verse 28

"Prāṇāyāma leads to this. Pratyāhāra,
to see without the senses distracting or pulling the mind,
and Dhāraṇā –
To see without the mind losing itself,
because of colouring or expectations.
Dhyānam arises out of this."
– TKV Desikachar on Yoga Sūtra Chapter Two verse 49

"Just as Mūla Bandha, Uḍḍiyāna Bandha,
Jālandhara Bandha and Jivha Bandha
are very important for Prāṇāyāma,
Mano Bandha is very important for Dhyānam.
Mano Bandha is Dhāraṇā."

– T Krishnamacharya on Yoga Sūtra Chapter Three verse 1

"Dhyānam is the seventh Aṅga of the Aṣṭāṅga Yoga.
In order to experience Dhyānam, the sixth step,
Dhāraṇā, should have been practiced thoroughly."

– T Krishnamacharya on Yoga Sūtra Chapter Three verse 1

"Since Dhyāna cannot occur without an object of concentration,
there must be an area where you fix your mind.

So, first you have to fix or bind your mind
on a particular place, a chosen object;
this is known as Deśa Bandha.

And second, the mind should establish
a relationship with this object which
should last, at least, for a moment."

– TKV Desikachar on Yoga Sūtra Chapter Three verse 1

"Dhāraṇā is both a Sādhana and a Siddhi.
In that, it is a Siddhi of Pratyāhāra,
as well as a Sādhana for Dhyāna."

– Paul Harvey on Yoga Sūtra Chapter Three verse 1

"To hold the Citta for connective moments is Dhāraṇā.
To be held by the Citta for connective moments is Dhyānam"

– Paul Harvey on Yoga Sūtra Chapter Three verses 1-2

"Dhāraṇā is the process of 'holding onto' the object.
Dhyānā is the process of 'linking with' the object.
Samādhi is the process of 'integration into' the object."

– Paul Harvey on Yoga Sūtra Chapter Three verses 1-3

"The state of Dhyānam is possible in a seated posture.
If a person lies down, it may induce sleep.

If a person walks and moves about,
he may be distracted by the objects around him.

This posture must be in a place
where the mind will not be distracted."

– T Krishnamacharya on Yoga Sūtra Chapter Three verse 2

"Dhyānam is an activity of a mind
dominated by Sattva linked to Ātma.

So Ātma and Sattva required for Dhyānam to occur."

– T Krishnamacharya on Yoga Sūtra Chapter Three verse 2

"A person who is physically fit and
who has been cleansed by the Agni of Dhyānam
has no fear of sickness, disease, age or death."
– T Krishnamacharya on Yoga Sūtra Chapter Three verse 2

"Dhyāna is not simply to still the mind.
It involves our ability to reflect afresh,
to discover what we had not known before."
– TKV Desikachar on Yoga Sūtra Chapter Three verse 2

"How can we distinguish
the actual state of Dhyāna
from infatuation with an object
that pleases and fills the mind?"
– TKV Desikachar on Yoga Sūtra Chapter Three verse 2

"Meditation can't be taught,
but can be learnt."
– TKV Desikachar on Yoga Sūtra Chapter Three verse 2

"Meditation is not a technique,
it is a journey."
– TKV Desikachar on Yoga Sūtra Chapter Three verse 2

"To practice Dhyāna
there are two questions
we need to ask,
Can I hold an object?
Can I sustain that hold?"
– TKV Desikachar on Yoga Sūtra Chapter Three verse 2

"Dhyānam is the art of cultivating
a continuity of presence within
the activities in the psyche."
– Paul Harvey on Yoga Sūtra Chapter Three verse 2

"Dhyānam is both a Sādhana and a Siddhi.
In that, it is a Siddhi of Dhāraṇā,
as well as a Sādhana for Samādhi."
– Paul Harvey on Yoga Sūtra Chapter Three verse 2

"From Meditation
arises Integration.
The Splendour of Knowing
Connective Moments of
Containment within the Psyche."
– Paul Harvey on Yoga Sūtra Chapter Three verse 3

"Meditation must elevate the mind.
That is its basic purpose, to be where I was not.
This involves an ascent of the individual's mind."
– TKV Desikachar on Yoga Sūtra Chapter Three verse 5

"To derive Siddhi through
Saṁyama Dhāraṇā or
Savikalpa Samādhi,
Dhyānam and Samādhi
have to be practised.
These practices should
also be practised
according to one's capacity."
– T Krishnamacharya on Yoga Sūtra Chapter Three verse 6

"Meditation also depends on the meditator."
– TKV Desikachar on Yoga Sūtra Chapter Three verse 6

"One whose Citta is refined through
Dhyāna acts without self-interest.
This influence, born out of Dhyāna,
allows the person to act without harm.
Otherwise we do not know what will happen."
– TKV Desikachar on Yoga Sūtra Chapter Four verse 6

"The Yoga of meditation.
How to practice Yoga.
Types of persons who practice Yoga."
– Paul Harvey Introduction to Bhagavad Gītā Chapter Six

"Ekāgratā is compared to the sharp tip
of the steady flame of a Ghee Lamp
when not exposed to any wind.
In other words,
the mind should not move
anywhere else other than in the
direction fixed for Dhāraṇā.
Obviously the Viṣaya for Dhāraṇā
and Dhyānam should be the same.
The stronger the Dhāraṇā,
the steadier the Dhyānam."
– T Krishnamacharya on Bhagavad Gītā Chapter Six verse 19

"Any attempt to meditate is going to fail
if you are sitting on a pile of junk."
– TKV Desikachar on Bhagavad Gītā Chapter Six verse 34

"The journey with and through the Bhagavad Gītā is one of a Vinyāsa Krama with three distinct stages. Firstly, the Pūrva Aṅga aspect of our journey in the ascension from confusion to clarity, as epitomised in the first hexad. Here we start from being disturbingly yoked to Viṣāda as in the first Chapter, and through a chapter by chapter process, we deepen our self-inquiry into the nature of who. In other words, this hexad is an exploration of our relationship with what we perceive and identify with as if our perennial self. Through chapters two to five, we learn how to approach and refine the practice of Dhyāna as in Chapter six, through which clarity arises in our efforts to cultivate a sense of an inner guide."
– Paul Harvey on Gītārtha Saṃgraha of Śrī Yāmunācārya Śloka Two

"Just because a person is not practicing Dhyāna,
but only Āsana,
we cannot say he is not practicing Yoga.
In a body, each limb belongs to the body.
Similarly, practice of Āsana is indeed
practice of Yoga to that extent."
– T Krishnamacharya 1984

"To raise the awareness of the pupil to Dhyāna,
the teacher must instruct the pupil during Āsana practice."
– T Krishnamacharya 1984

"Before launching on Antar Aṅga Sādhana,
one should be a Niṣṭhāvān in Bāhya Aṅga Sādhana.
If this earlier stage is very well established,
then only a teacher may teach Dhyāna."
– T Krishnamacharya 1984

"One could say, of course, that I have taught Yoga to hundreds of people, of different ages, states, origins, but by Yoga I mean only postures and breath control, and do not count meditation or interpretation of the texts.

These I have only taught to a few people and only to those I deemed worthy after several interviews, designed to give me an idea of their personality and the firmness of their intentions.

I discouraged those who appeared to have superficial reasons for learning Yoga, but never those who came to find me because of health problems and who had frequently been turned away by the medical profession."

– From interviews with T Krishnamacharya by Sarah Dars, published in Viniyoga Review no 24, December 1989

"Holding the breath gives us a moment when there is nothing happening.

A moment when it should be possible to count.

In fact, the best time to introduce Mantra is not during inhalation or exhalation but while holding the breath.

It is said that a moment of holding the breath is a moment of Dhyāna.

Some Mantra are very long.

Since we do not have to concentrate on breathing while holding the breath, these longer Mantra can be recited correctly."

– TKV Desikachar Religiousness in Yoga Chapter Nine Page 128-129

"There are certain things we do in Yoga which seem to aid Dhyāna because they remove something which is blocking it."

– TKV Desikachar 'The Antaraṅga Sādhana, Saṁyama and Kaivalya' Religiousness in Yoga Chapter Thirteen Page 186

"One's own actions can develop or make one Guṇa prominent.

Thus we can plan or practice Āsana or Prāṇāyāma to promote one Guṇa.

The practice of Yoga can influence the Guṇa.

the room where you practice can affect the Guṇa

by photographs, colour of paint, smell.

Even Mantra are classified into Guṇa.

This needs to be considered when using Mantra for the individual.

Meditation can be related to the Guṇa.

The object of our inquiry must be related or, in accordance with what we want to produce."

– TKV Desikachar on Sāṁkhya and Yoga

"Then, he has also some views on Dhyāna.

Since Dhyāna is a characteristic of mind,

and since the mind is limited to form,

Deśa, or the object of meditation,

must be Saḡuṇa and not Nirguṇa.

Ordinary people need certain forms,

certain visualisations, for Dhyāna,

so any Dhyāna which is Nirguṇa is only Vikalpa."

– TKV Desikachar Switzerland 1981.

"Some people say they practice Āsana, Prāṇāyāma, Meditation.

Among these things which is close to Sādhana and which is not close to Sādhana?"

– TKV Desikachar France 1983

"In the Vedic tradition, meditation

– the need to reflect on something in order to understand it better

– is necessary for happiness."

– TKV Desikachar Madras December 19th 1988

"We need to begin with a definition of Dhyāna.
Dhyāna involves an individual and a question or object.
On a simplest level, what happens between the individual and that question or object is the
beginning of Dhyāna.

It can be any question, but it must be one question.
There must only be one channel between the "I" and the question, not multi-channels.
The "I" must temporarily drop the other interests and there must be a question.

There is no Dhyāna if there is no question or object."
– TKV Desikachar Madras December 19th 1988

"Perhaps the best explanation of Dhyāna is given by Patañjali in the Yoga Sūtra Chapter Three
verses One and Two, where he states that one must first fix the question (Dhāraṇā) and then
link to it (Dhyāna).

One who is not able to fix the question is not able to succeed in Dhyāna."
– TKV Desikachar Madras December 19th 1988

"Dhyāna means 'to look for something new on a specific subject'.
– TKV Desikachar Madras December 19th 1988

"Often Dhyāna fails because one is not able to reach the first stage,
the Pūrva Aṅga.

Often one wants to go to the second stage
without going through the first one,
and that is not possible."

– TKV Desikachar Madras December 19th 1988

Question: Does the object of meditation affect the 'I'?

"The characteristics of the object go into the meditator.

The Dhyeya (object or question) is very important,
it influences the meditator,
for whatever one is linked to,
its through the mind."

– TKV Desikachar Madras December 19th 1988

"Once again, let me remind you that Dhyāna is:

1. The ability to establish a contact with an object.
2. The ability to prolong this contact so as to create a link both ways."

– TKV Desikachar Madras December 19th 1988

Question: What is the greatest obstacle to meditation?

"The biggest obstacle to meditation is Vikalpa,
the ability of the mind to fabricate in spite of reality.
Through Vikalpa, the mind fabricates thoughts of no essence,
no substance; and since meditation is, for most of us,
the play of the mind, Vikalpa is the greatest obstacle."

– TKV Desikachar Madras December 19th 1988

Question: How does the 'I' influence Dhyāna?
"Patañjali's Yoga Sūtra, which describes every aspect of mental activity,
provides an answer to this question....."
– TKV Desikachar Madras December 19th 1988

"According to Patañjali (Yoga Sūtra C4 v17),
even when you have something in front of you, you may not see it.
Even when you don't have something in front of you but you want to see it,
you will see it.

Everything depends on YOU.

You may think you have a question when in reality you don't;
or you may not have a question but will find it as well as the answer."

– TKV Desikachar Madras December 19th 1988

"According to Patañjali (Yoga Sūtra C4 v17), comprehension is dependent upon two things:

1. Your interest

and

2. The proximity of the object.

Apekṣā is the interest of the Puruṣa for the object.

The success of Dhyāna depends on the force (Śakti) of the Puruṣa
that pushes the mind to direct itself towards an object.

Without interest, there is no question and no answer.

If you have the interest, you will discover the proximity."

– TKV Desikachar Madras December 19th 1988

"I do not reject the concept of meditation without a question for inquiry or an object for
meditation,

but how, given the previous definition of meditation,

could we explain the absence of a question or an object in this scheme?

Certainly, if the 'I' is not there, there can be no meditation.

Many heads have rolled on this question of objectless meditation and I want to save my head.

It may be possible to meditate without an object but,

personally, I am skeptical that one can."

–TKV Desikachar Madras December 19th 1988

"Even if one's Guru says a certain thing will happen and it happens,
that is still Vikalpa, as it has not gone through the necessary progression.

When you take the word of the Guru for authority,

unless you put it through the process of discriminative investigation (Viveka),

the mere acceptance of it, even if true, because it suits your fancy

i.e. Vikalpa, will not make it valid for you."

– TKV Desikachar Madras December 19th 1988

"I do not believe it is possible to teach meditation in a group situation,
but I hope I am wrong."

– TKV Desikachar Madras December 19th 1988

"What happens to the "I" in Dhyāna?"
– TKV Desikachar Madras December 19th 1988

"Dhyāna, the Saṃskṛta word for Meditation,
means the link between "I" and a particular question,
and the absence of links in other directions.
It pre-supposes that the "I" is equipped to be linked,
is conscious enough that a link is possible."
– TKV Desikachar Madras December 19th 1988

"In meditation,
one must make the transition
from the gross, that which has form
and which can be seen by the mind,
to the subtle, the formless."
– TKV Desikachar Madras December 19th 1988

"Is belief in God a must for the success of Dhyāna?"
– TKV Desikachar Madras December 19th 1988

"Any model for Meditation presented in this Tradition will have:

1. Preliminaries.
2. Peak.
3. Descent."

– TKV Desikachar Madras December 19th 1988

"The preliminaries are very important,
especially in isolating one object for meditation."
– TKV Desikachar Madras December 19th 1988

"How ineffective one's meditation will be if one thinks he or she can start at the peak."
– TKV Desikachar Madras December 19th 1988

"In Meditation, one needs time for the preliminaries;
then the actual meditation may be short because the mind is ready."
– TKV Desikachar Madras December 19th 1988

"From Pūrva Aṅga,
one goes into a state of Dhyāna,
and then must come out.
One must have the means to come out of that state."
– TKV Desikachar Madras December 19th 1988

"The length of time for each step of the meditation model is variable.
However, the preparation is linked to the exact character and evolution of Dhyāna."
– TKV Desikachar Madras December 19th 1988

"The Hindu Veda classify Dhyāna into three major but not water-tight divisions:

1. Karma – actions, the details, precise actions and results of rituals, such as the how and where you sit; considered most important for Dhyāna.
2. Jñāna – inquiry, into anything from the lowest to the highest, such as God, myself, Prāṇa, Brahma, etc; recognising absolutely one object of inquiry, not many.
3. Bhakti – trying to connect myself with the highest force; to accept the absolute power of God – that he is Master and Teacher, the only reality.

Patañjali's Yoga Sūtra, the definitive text on Yoga, classifies Dhyāna in different yet similar terms."

– TKV Desikachar Madras December 20th 1988

"Āsana is offered as a means not an end.

This is important because in current use,
there is no difference between Yoga and Āsana.
People say doing Yoga when in fact doing Āsana.

Yet they don't say I am doing Yoga when
they are doing Prāṇāyāma or Meditation."

– TKV Desikachar 1991

"There are simple postures for Prāṇāyāma and Dhyāna,
so that we can relax in the body and not be distracted by it.

There are challenging postures,
to enable us to master our bodies and for young people who
will be engaged by the performance aspect of the posture.

There are also corrective postures."

– TKV Desikachar England 1992

"Where do Āsana lead us?

1. For seated practices

(Adhyātmika Krama or Yoga Practice as a Self-Inquiry)

To stay in a stable posture with the spine erect,
for Dhyāna or preparation for Dhyāna.

2. For health.

(Cikitsā Krama or Yoga Practice as a Self-Healing)

They do something for the energy flow of the body.

3. Ability to master the body

(Śakti Krama or Yoga Practice as a Self-Empowerment)

Not necessarily to promote health,
but to show that we can master the body.

Often these are good for health,
though many are only useful as challenges."

– TKV Desikachar

Further Reading – What is the Yoga of Krishnamacharya?

"Āsana offers a purpose more than just physical.
Āsana offers a link of the mind to the physical.
Āsana introduces the concept of Dhyāna as a practice.
Āsana seeks to minimise the Saṃskāra
or habitual patterns which dull the mind.
In doing so it seeks to increase our sensitivity to ourselves,
what is around us and its corresponding influences,
and to what sustains us."
– TKV Desikachar

"Prāṇāyāma, the same as with Āsana and Dhyānam,
was taught according to the core principles within
Cikitsā Krama, Rakṣaṇa Krama and Śikṣaṇa Krama.
Thus we have breathwork practice possibilities
ranging from Cikitsā, using simple ratios to settle
an irregular breathing pattern or pulse fluctuation,
to Rakṣaṇa, with a visible competence and fluidity
within a range of basic techniques and mild ratios,
to Śikṣaṇa and a skill base encompassing all techniques,
and ratios and especially, the application and integration of
Kumbhaka with long holds both after the inhale and the exhale."
– 108 Prāṇāyāma Practice Pointers

"Interesting to observe myself
saying 'hello old friend' as I
take up my Dhyāna Piṭham."
– 108 Dhāraṇā Practice Pointers

"Some days my Dhyānam Sādhana is akin to sailing in the Aegean at sunset,
on others, it's more akin to slogging through mud at midnight.
Either way, it's just practice."
– 108 Dhāraṇā Practice Pointers

"Krishnamacharya taught that a Samāhita Citta
was a prerequisite starting point for Meditation.
If so, how do we relate to the modern phenomenon
that a Vikṣepa Citta can be a starting point for Meditation?
Unless perhaps we discern that here it isn't actually Meditation?"
– 108 Dhāraṇā Practice Pointers

"In Meditation the most
difficult exercise for
the mind, is the one of
not exercising the mind."
– 108 Dhāraṇā Practice Pointers

"Yoga Dhyānam is the art
of settling the mind
within the heart space."
– 108 Dhāraṇā Practice Pointers

"Better not to confuse what are
merely meditational practices,
with the practice of meditation.
The former may be taught as a
learning step towards the latter.
The latter is something that really
can't be taught, but can be learnt."
– 108 Dhāraṇā Practice Pointers

"There was a time when folks were
confused as to what is Meditation.
Now I wonder if folks are more
confused as to what isn't Meditation?"
– 108 Dhāraṇā Practice Pointers

"According to the teachings
of Krishnamacharya,
you must first change the
Manas in order to meditate,
before trying to meditate in
order to change the Citta."
– 108 Dhāraṇā Practice Pointers

"According to the teachings of Krishnamacharya,
you must first change the mind in order to meditate,
rather than trying to meditate in order to change the mind."
– 108 Yoga Practice Pointers

"Āsana is an interface between the body
and the systemic energy processes.
Prāṇāyāma is an interface between the
systemic energy processes and the psyche.
Dhyāna is an interface between the psyche
and the awareness that pervades our sense of being."
– 108 Yoga Practice Pointers

"Don't get stuck on the sticky.
Learn Prāṇāyāma.
Learn Pratyāhāra.
Learn Nādānusandhāna.
Learn Adhyayanam.
Learn Dhyānam."
– 108 Yoga Practice Pointers

"The ABC of the Viniyoga of Yoga
is the bespoke long term cultivation of
a personalised, pertinent and progressive
Āsana Practice as a foundation for a separate
Breathing Practice with its own identity alongside a
Chanting Practice to honour teachings and transmission.
Dhyānam is the fabric that time weaves from these related threads."
– 108 Yoga Practice Pointers

"What constitutes lazy Dhyāna practice?"
– 108 Yoga Practice Pointers

"The art of Viniyoga is about
how you bring life to the Dhyāna
rather than expecting the Dhyāna
to bring life to you."
– 108 Yoga Practice Pointers

"In Āsana the emphasis is
more on Body, Breath, Mind.
In Prāṇāyāma the emphasis is
more on Breath, Mind, Body.
In Dhyānam the emphasis is
more on Mind, Breath, Body."
– 108 Yoga Practice Pointers

"These days, given its increasingly
populist context and application,
is there any difference between
Meditational, Mindfulness
and Meditation?
If so, does it matter
and if so,
why does it matter?"
– 108 Yoga Practice Pointers

Different Types of Postural Activity in Āsana Practice
"Furthermore, the consideration of movement
or stasis sits within a relationship to the
deeper purpose of Āsana within our journey
through the body and the breath, to the mind
and beyond, through considerations such as:
In relation to the concepts of Dhāraṇā and Dhyānam.
Dynamic is the effort to move the activities of the mind,
as well as of the body, in one direction as in Dhāraṇā.

The observations from dynamic work also allow us to see the role or appropriateness or subtlety of static work. Here static can be considered as the holding of the mind, as well as of the body, in one direction as in Dhyānam. As Dhāraṇā precedes Dhyānam in terms of directing the activities of the mind, so dynamic work precedes static work in terms of directing the activities of the body. So, the quality of the attention within the mind, as well as the body, is important in helping us to experience the progressive interrelationship between movement and stasis."

– 108 Yoga Planning Pointers

– The Viniyoga of Planning Principles Guidelines – Collected & Collated

What is the role of the practice of Āsana?
"Perhaps at this point, we need to consider what is seen, especially these days, as a role for the practice of Āsana.

For example:

- Physiological Limitations
- Psychological Tensions
- Recreational Pastime
- Fitness Activity
- Prepare for Prāṇāyāma
- Prepare for Chanting
- Prepare for Meditation
- Personal Ritual
- Self–Inquiry
- Something else?

Thus the roles are many...."

– 108 Yoga Planning Pointers

– The Viniyoga of Planning Principles Guidelines – Collected & Collated

"Don't let Meditation become just another form of security, rather than an inquiry into the nature of insecurity."
– 108 Yoga Study Path Pointers

- "Better not to confuse:
- Bodywork with Āsana.
 - Energywork with Mudrā.
 - Breathwork with Prāṇāyāma.
 - Mindwork with Dhyānam.
 - Voicework with Mantra.
 - Soulwork with Puruṣa."
- 108 Yoga Study Path Pointers

"According to the Paramparā of
Krishnamacharya and Desikachar,
Āsana begets Mudrā,
Mudrā begets Prāṇāyāma,
Prāṇāyāma begets Pratyāhāra,
Pratyāhāra begets Dhāraṇā,
Dhāraṇā begets Dhyāna.
Of these five Upāya, only
Dhyāna is Meditation."
– 108 Yoga Study Path Pointers

"Dhyāna Sādhana was taught
according to the principles of
Cikitsā, Rakṣaṇa and Śikṣaṇa Krama,
with meditational practices ranging from
pacification to protection to empowerment."
– 108 Yoga Teaching Path Pointers

Legend of Patañjali

– Dhyānaṃ Ślokaṃ for Yoga Sūtra as MP3 Sound file
"It was learnt by heart as a Bhāvana for Dhyānaṃ,
to create a meditational mood linked to Patañjali
prior to commencing, either Chanting practice
or textual study of the Yoga Sūtra.
As taught to TKV Desikachar by T Krishnamacharya."
From Paul's chant study recordings of TKV Desikachar
– Yoga Sūtra Chanting Practice – PDF and MP3 Support Resources