



KRISHNAMACHARYA

HEALING AND YOGA
FOUNDATION

Introducing Therapeutic Yoga in Belgium

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श्री कौस्तुभाय नमः
श्री गुरुभ्यो नमः

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Introduction

Introduction

The history of Yoga in Belgium

Yoga has a history in Belgium. The development of Yoga in Belgium, as we know it today, was started by two big streams in the 50s-60s. On one side, a stream that was considered as purely spiritual, a ritual dimension and almost Hindu. It could be symbolized by the commitment of the Beatles to the Maharishi Mahesh. Oftentimes labelled as sectarian, it has almost disappeared these days. The second stream, which has developed and taken the place of Yoga as we know it today, was more focused on postures.

It was mainly Claude Maréchal, gymnastics professor, excelling in the practice of postures, who brought this type of Yoga to Belgium. Not so long after, Frans Moors joined him in this adventure. Ever since, this stream of Yoga developed so well that 2 Yoga federations were born, and thousands of Yoga teachers have been taught in Belgium. This second stream is therefore mainly comprised by the Yoga from these two exponents, that of the tradition of two legends, TKV Desikachar and Krishnamacharya. Other less important streams, came forward at that time, for example with Jean-Pierre Radu and André Van Lysbeth, who had as common ground the importance they conferred to postures. In the beginning, the main objective of these pioneers was to make Yoga popular, by leaving aside certain less practical aspects – to which we'll come back later- in their learning and their teaching. In other words, the West had just discovered Yoga and it was not ready to practice it in its more profound aspects.

It is also owed to Desikachar the dissemination of the origins of the philosophy of Yoga and part of the dissemination of *Yoga-Sūtras* in the West. It was in Zinal, during a Yoga congress in Switzerland, where he asked a group of Yoga teachers how many of them, knew the *Yoga-Sūtras*, that just a handful of people barely raised their hands; the rest of the people in the room had never heard of the *Yoga-Sūtras*! This story marked the beginning of the popularization of this amazing text in Europe.

Nowadays, any serious Yoga teaching centre, whether from this tradition or not, teaches this crucial text. For example, it is part of the mandatory syllabus of the European Yoga Union. Everybody knows Yoga, and everybody has at least heard about the *Yoga-Sūtras* once in their lifetime.

A physiological and rational Yoga

The line of thought under which this introduction phase of Yoga was given corresponds to an ideologically accepted framework by the society of that time. In the post-war Belgium, acceptable criteria were mainly physiological, anatomical, scientific and philosophical (in the rational sense of the term). This is why the Yoga comprised by postures and philosophy was able to spread in Belgium.

However, over time, due to a break between the tradition and because of all imposed rules by the Federations, a big number of practitioners reduced Yoga to these unique dimensions, without even realizing it. Yoga became, for many, simple gymnastics accompanied by a philosophy (though strongly linked with its exercises).

The physiological explanations accepted at that time became the core of the Yoga theory, reason/mind and common sense applied to *Yoga-Sūtras* became the core of these sutras. Hence, Yoga was considerably impoverished after this generalization phase to turn into a gymnosophist practice, including body and reason (including the mental being), yet Yoga is primarily an energy work.

Another major contribution that this tradition brought at the time was the addition of rigorous and deep breathing exercises in the practice of postures. It was this feature that differentiated considerably this tradition from others which, if breathing was considered, it was in a much more superficial way. Each posture, according to TKV Desikachar and Krishnamacharya are part of a coded sequence, known as *vinyāsa-krama* (chain), in which inhalation and exhalation are strictly coded and summarized grosso modo by the following rule: we cannot inhale in a position that closes the body. This fundamental rule is understood in the West as the result of a physiological process. In fact, it is the exhalation that respects the movement of internal organs in a closing posture of the body. An inhalation would create important tensions that, in the long term, could create illnesses (for example organ prolapse, etc.). The closing movement helps exhale, and exhalation helps movement thanks to its internal mechanics. This is in a short way, the framework that allows to understand Yoga in the West. Yet, Yoga texts explain breathing in terms of energy and not in physiological terms. When exhaling in a closing posture, we bring the energy and the awareness to a specific body region. This energy theory is fully present here, and it is fundamental in regard to the physiological theory. In the eyes of the Yogis of the past, the body operates well when the energy -also known as *prāṇa* - flows freely and fluidly. However, given its non-scientific nature, the energy aspect was considered as lacking practical value and it was relegated to the last place, understood at the most as a cultural metaphor escaping Western common sense. But, what could explain this partial acceptance of Yoga?

The Western Trauma

We need to return to the history of our country to understand it. It is a traumatized West who is to welcome Yoga. Belgium, to stay within the subject of my thesis, is in the same condition. Having experienced two world wars in less than a century, it wasn't until a couple of years after the last liberation from occupation that Yoga intervenes in Belgium. Victims were in numbers, families decimated, torn. People discovered with horror the hidden wrongdoings of nazis, while society rebuilt itself gently. One cannot be free from such traumatism in a few years. A philosopher like Thomas Hobbes showed in the *Leviathan* (see bibliography), the links between fear and the use of reason. If reason prevailed in a cartesian sense at that time and prevented Yoga to be understood more deeply, it was mainly due this fear, and in a lesser extent, to the fact that the traumas were so alive and Yoga too new to allow healing through its practice. It was the genius of Desikachar who understood this and who allowed Western people to practice, each in their own way, within this scenario, without forcing to receive that which we were not (as western people) ready to take. The physical and intellectual aspects dominated the energy and transforming aspect of Yoga.

A new breath

We're 2017 today, 72 years after war, society and individuals continue to suffer from several unexplained problems. Postures and breathing alone, if they relieve at least something, do not allow to relieve the deeper sorrows. In the meantime, work on oneself has progressively expanded thanks to different disciplines: sophrology, kinesiology, reiki, energy work, etc. The West is searching for an answer to its problems by slowly understanding that pure science, pure theory and that pure reasoning cannot heal all the problems. Catholic spirituality, prevailing in Belgium, has been swept by sexual scandals. Few people have still faith in this institution and the spiritual people that remain part of it have failed to make themselves heard. In this context, Yoga can finally play a more important role and can take the emotional and energy domains beyond, to allow a better evolution of its practitioners.

Charlatanism

Unfortunately, therapeutic Yoga does not only have to open the cultural barriers to touch Belgian people's hearts, but it also must fight against pseudo-therapeutic Yoga. Everyone declares themselves Yoga therapists. Tensions remain, even within students that have learnt with TKV Desikachar. For example, Dr. Chandraskharan teaches a "Therapeutic Yoga" in Belgium, by combining Yoga techniques with physiological theories, for instance, yoga and the digestive system, etc. Not only, this type of teachings belongs to the past (old paradigm), without taking into account the possible openness to the heart these days, but it also shows at which point therapeutic Yoga, who takes into account all layers of the human-being, has been misunderstood by the very ancient students of TKV Desikachar. This complicates the dissemination of our teachings because this group of people is, in addition to that, dishonest and they have presented several anonymous files with defamatory accusations to the Belgian Federations to prevent us from teaching the therapeutic Yoga according to the TKV Desikachar tradition; a Yoga by the Yoga, and not a Yoga by the medicine or physiology.

About this work

This research is the topic of this work. Therapeutic Yoga, in fact, treats the individual as a whole, in which energy flows correctly, where emotions influence the body, where the experiences from the past play a role, where the family history is recorded, etc. The individual and his body do not make part anymore of an isolated entity from the external world who is its sole master, this entity is the result of a personal, family, or social history, capable of freeing itself gently, but deeply by practising Yoga sincerely and with the condition that it is taught under the guidance of a competent teacher.

The practical tools of today are wider than before. In addition to the work on the body and breathing, the *mantra* (repeated sounds), the *nyâsa* (position of the fingers), visualisations, the chant and the personal search allow to better address the Yoga tools in all its holistic dimension. The goal of this work is to show the reception and efficacy of this "new" face of Yoga in Belgium, the *cikitsa* (therapeutic) Yoga. This would not have been possible without

the constant support of Dr. Kausthub Desikachar, my mentor, who works relentlessly in this endeavor.

Literature

Books

1) *J'ai mal à mes ancêtres (My ancestors hurt)*

- *New Theories*

This exceptional book has opened the door to what is known in psychology as psychogenealogy. This stream, still small these days, promotes a model that explains psychological, emotional, mental and physical problems, according to the family history and particularly due to secrets within the family. These unresolved traumas are passed on to generations within a family. This book presents several methods, family constellations amongst them, which consists of putting in place the stories of the past to resolve issues that a person might be facing in the present. This method is inspired by other traditional cultures.

In fact, today's West has been cut from its roots. Nowadays, no one gets inspired by the ancient times in their everyday life. Yet, in humankind history, this historical shallowness, big in numbers, is a minority in terms of culture: from the indigenous people from the Amazon to the Maori people, going through the Indian Yogis, all of them have a connection with their respective ancient ancestors. And it is from these traditions that practitioners have inspired themselves, but with the concern, one more time, of rationalizing their beliefs to make them acceptable. Thus, ideas from other cultures will be found, without defining them, under a jargon that has been framed into psychology and rationalism. Something that is on one side extremely intelligent because it enables to bring healing to western people, and on the other side is a constraint because total healing is not possible after reducing the baseline culture. Furthermore, it becomes theft in a certain way. We all know how capitalist modernity treats traditional societies nowadays, without offending us enough about it...

- *The effect of our ancestors*

Our ancestors and our family history find a particular place in this minority stream of psychology. Here it is an extract of Jodorowsky [who happens to use the less filters when expressing himself]: "I think that we have many unconscious: the individual, the family, the social, the historical. Our ancestors are in our historical unconscious, where they are alive and they operate. Yet, the current world is in danger. It is sick. Its body is fighting to survive. I think our ancestors rise now to fight our illness as antibodies: to defend and heal our future. Our current decadence has its good sides too. On the opposite side, I think we all have a work to do to heal our past. A sick past can be healed. How so? By changing the point of view. History is nothing but a point of view" (p.54). This extract summarizes by itself the underlying theories in this book, the West rediscovers its ancestors through its suffering, and it heals itself by relying on them. Yet, among these ancestors in question, there are those that have transmitted their traumas. It is a bit as if they're tempting to redeem their mistakes. We will talk about this again with the *Mahābhārata*.

2) The Mahābhārata

The *Mahābhārata* is an orally transmitted text in the four corners of India from the ancient times until the 19th century, where it was put into written record. This story is known these days worldwide, though rarely read. If it is difficult to tell how many verses it comprises, is because of the multiple editions that exist. However, according to Renou, it has “in the Northern Edition more than 90000 verses” (Renou et Filliozat 1985, vol. I, 385), that gives an idea of its depth. It derived from a poem named *bhārata* (India) which is the longest version that could not reach to us. The origin of the author of *Mahābhārata* is not clear, as the name « Vyāsa » simply means compiler.

What is known is that the text was written in classical Sanskrit and is the fruit of classical Brahmanism. It is rooted in the depths of Indian culture. It takes certain tales and stories coming from *Ṛg-Veda*, the *brāhmaṇa* and by large from Vedic canon in its whole. “It only took that these excerpts were detached from their context, amplified, given a stable form of long verse, to recognize in them the traces of an epic” (*Idem*, 383)

The epic would constitute a reshaped crystallization of Vedic culture in the form of an orthodox Brahmanism in a time where this culture was threatened. As explained by Biardeau: “The alteration that (...) the epic has made to Vedism is nothing but a minimal “deviation” that served as a display to save it, see it reinforced and without a doubt to contribute in the long term to throw the Buddhist enemy out of India. It’s a sort of complement to the revelation and thus it has not stolen its name of fifth “Veda”. » (Biardeau 2002, 42 according to vol. I, 160).

The epic would then be, according to the author, a reaction of orthodox Brahmanism against the Buddhist menace. All of this to say that the reasons that pushed this culture to produce such a work are not well known, but it constitutes a form of crystallization of the Indian spirit at the time of its creation.

The base unit of the tale lies on the war between two groups of cousins: the *Kaurava* and the *Pāṇḍava*. A profound jealousy pushes the firsts to hate their cousins, who are more competent, and to conspire against them. The conspirators win the government of the kingdom for a period of thirteen years after cheating the dice. When the period ended, they refused to return their debt to the *Pāṇḍava*. This situation throws them in to a massive war known as *Bhārata*, at the origins of India. Therefore the name of *Mahābhārata*, which means “the big tale of India” or “the big battle of India”. Tangled in this tale, comprised of 18 books of several twists, are stories from history, moral, cultural, metaphysical, magical parentheses, etc. The diversity of stories and the numerous inclusions of small stories within the big ones and the smallest ones, etc. give sometimes a vertigo to the modern reader.

It is however possible to consider this text as an “encyclopaedia” of the classical period. As noted by Angot, in fact, «the *Mahābhārata* says about itself (...) that “all of what exists here exists somewhere else and that what is not there cannot be found elsewhere” (Angot 2007b, 186). It is interesting to note also that it contains the famous poem known as the *Bhagavad-Gītā*. This poem tells the moment where, at the beginning of the great war, Arjuna, the best warrior of the *Pāṇḍava* stops fighting, not willing to taint himself with the murder of so many people (even when belonging to the *kṣatriya* warrior caste), amongst them, members of his family, friends, ... Kṛṣṇa, his coach, gives him then a philosophical and religious training to which many Hindus adhere till today.

- *The ancestors*

Several stories explain the link between the individual and the kinship where he belongs. Hence, the individual holds the weight of the actions of his predecessors, and the wellbeing of them in the world of the death depends on his actions. This explains the origin of the word *putra*: *punnamno narakātrāyate iti putra*. The word *putra* in this context is the result of the contraction under the form of a paronomasia of the word *put* which represents hell and the word *trāyate* which mean the capacity to be protected from this hell named *put*. Under this perspective, the actions of a son allow a dead parent to go beyond hell and to reach paradise. For Śaṅkara, in a comment about this paronomasia found in a big *upaniṣad* (the *brhad-āraṇyaka-upaniṣad*) the actions of the son allow to bridge the lack of actions of the father and with such to complete the deceased (wherever he may be). For others, like in the *Mahābhārata*, the son is the one that, thanks to rituals, allows the deceased to pass to the good regions of the beyond.

- *Bonds*

The meaning of this word is highly interesting, it sends us back to Jodorowsky's theory that we have seen before, under which there is always a connection between our ancestors and us. Nevertheless, what is more interesting in this conception is that we help our ancestors to go forward thanks to our actions and a work in ourselves. The common point of all these conceptions is that our life is bonded, whether we want it or not, to our ancestors.

3) The history of the Twentieth century

- *Content*

This book has the merit of summarizing the history of the twentieth century, from the first world war to our days. It is interesting in the sense that it constitutes a scientific and serious testimony of our history, but it is at the same time, given its length and its simplicity in writing, accessible to everyone.

- *Links*

We can better understand what the history of our parents, grandparents and great-grandparents has been, how the social unconscious has been structured by dramatic events. This book does not contribute anything else but this with regards to this paper.

4) Online Seminar about the cakra

- *Content*

This seminar is essential for the understanding of Therapeutic Yoga. We all know, in fact, that the *āsana* and the breathings are developed from the model of the *nāḍī* (channels that allow the energy to flow) and the *cakra* and the energy flow in these subtle channels.

Each *nāḍī* and *cakra* is an important energy center linked to multiple physical, psychological and emotional functions. This seminar has allowed me to understand the functions of each *cakra* (energy center), to understand the associated traumas and which are the tools that allow to relieve or heal these traumas.

The fundamental idea is that each *cakra* relies on the previous one. If the first *cakra* is strong, the others will be so equally. This *cakra* concerns the foundation of an individual, physically and psychically. It develops at the time of conception (others will say it develops even before conception) until the 18 first months of life. It is essential that the mother be in good condition during pregnancy, well surrounded and that the baby be in a healthy environment during this period in order for him to develop good foundations for the rest of his life.

- *Links*

Still, it is also in this *cakra* that the transgenerational trauma installs itself. The wounds and the history of the family leave their marks in this *cakra*. This involves that the baby, when growing up, will develop symptoms associated to this trauma: fear, the inability of taking his place, of existing, etc. Numerous Yoga practitioners in Belgium suffer of this type of trauma these days, sometimes due to their infant years, often due to a combination of their own trauma linked to that of the family history. Thus, a problem associated with this *cakra* is linked to issues with *śraddhā* (confidence). These people seek sometimes desperately help in Yoga without arriving to trust. It is clear that, in using the appropriate tools, the symptoms at the core of these people are reduced. Nevertheless, they remain fragile for a long time and the quality of communication will play an essential role in their personal development. This aspect explains why there is such fear and anxiety in society these days. I allow myself to send the reader back to the reasons explained in the introduction.

5) Online Seminar paritāpa

- *Content*

This seminar has been essential to me in the way it considers therapeutic Yoga. At the beginning, I thought therapeutic Yoga focused on an illness by taking into account the individual characteristics. I thought naively that a specific posture was designed to help a specific illness and that another specific posture would help another specific illness. That would only take us to study the pharmacopoeia of postures to relieve humanity. What a naive idea! After this seminar I realised until what point the physical symptoms are oftentimes the result of a very deep trauma, which must be addressed, if they really want to help get out of illness.

This seminar also provides the tools that allow to help a person to get out of the mechanisms that are linked to these traumas. This exit is difficult and requires frequently as a first stage, to accept the trauma or suffering that, in many cases, has been denied, which explains somehow why this suffering expresses itself in the form of an illness. Yet, this coming to awareness is not easy. And, once it is made, it has to go by its expression and conscious resolution by means of a practice. The quality of the healer is essential in this case. The student must have the feeling of being safe, of not being judged...

While the healer must keep the confidentiality of what is being said during the session and design an appropriate and doable practice for the student.

The student has to feel taken by the process, this feeling is called *dhāraṇā* (the action of supporting). The healer must be sufficiently open and available to make the student feel that he is not alone and that there is hope. Additionally, the practice has to continue the stabilization of the psyche through certain methods of which we will speak later. It is absolutely essential for the healer to be balanced himself, and capable of addressing the different traumas without being affected by them. Nevertheless, the healer has to accept to be disturbed by what he listens, otherwise he will be listening without empathy. It is because of this that the first patient of a healer is...himself! The latter has to be engaged in his own healing and belief system, guided by his mentor, and spending the needed time, sometimes after a difficult session, to find himself the joy for life that is required to be able to guide the others serenely.

6) The Yoga-Sūtras

- *Introduction*

The *Yoga-Sūtras* of Patañjali, written in the beginning of our era, represent the reference text of Yoga. Comprised by 195 aphorisms, distributed in four chapters that are addressed to four different students, the *Yoga-Sūtras* synthesize all the existing forms of Yoga at the time of Patañjali, the tools of Yoga, the states of mind and the different results of Yoga practice. This text has been commented by several Indian wisemen: Vyāsa, King Bhoja, Vijñāna-Bhikṣu, Vacaspati-Miśra, Śaṅkara, Krishnamacharya, etc. A deep study of Yoga cannot avoid a rigorous look on this text.

- *Therapy*

Several concepts of *Sūtra* are absolutely required to understand therapeutic Yoga. We'll just discuss, here, briefly some concepts fast.

The vyūha model

Before discussing the *aṣṭāṅga-yoga* (the yoga of eight limbs), Patañjali talks about seven levels of wisdom to arrive to *viveka* (discernment). Among these, Vyāsa quotes the four which constitute that what Vyāsa calls the *vyūha* model (disposition)

first stage: heya (the symptoms)

In classical Yoga, this first stage consists of recognizing that one can suffer. *Parijñatā duḥkham* (recognize suffering all around) according to commentators, is to recognize the depth of suffering, in all life domains and to have the will to go beyond them. In therapeutic Yoga, this concept is understood with a little less intensity, the practitioner recognizes that there is a problem and that he is willing to get out of it.

second stage: hetu (the cause)

If possible, with the help of a teacher or a practice, the practitioner identifies the cause of his suffering.

third stage: hānam (the objective)

The practitioner and the teacher set an objective to be achieved in regard to the problem to be solved. This can take many forms, in certain cases, it is to eliminate the illness, in others, it is to live better with the problem, to improve the quality of life or even to not worsen the problem depending on the nature of the illness.

fourth stage: upāya (the tool)

This stage is essential, but oftentimes underestimated in the world of Yoga these days. The reason is essentially this: very few tools are known. Yet, we should not choose the tool but for the last moment. Today, Yoga teachers sell more often a method rather than an objective, just like when some doctors sell only an aspirin while others sell only a medicine for the stomach, etc.

Yet, in the case of Yoga, it is only when the diagnose has been made, the causes were determined, and the objective has been set that the tool will be chosen. For example, we could think that a pain in the back can only be healed through postures. Yet, it all depends on the causes of this pain. For example:

- a) A back pain due to a bad position can be relieved with postures that go slightly to the opposite sense of the bad starting position.
- b) A back pain due to stress can be relieved thanks to soft breaths and a soothing chant.
- c) A back pain due to a bad relational attitude can be solved thanks to a personal search guided by a mentor
- d) etc.

It is absolutely necessary to respect each of these stages because a bad choice of tool can lead to a bigger suffering of the person.

This model can be applied to shallow causes such as back pain, headaches, etc. But it also has all its depth for the historical problems: “I suffer because there is a problem in my family history, I must become aware and clean that as much as possible”, etc.

Other aphorisms are very equally instructive like the aphorisms concerning meditation. If I meditate on friendship, I receive the force of friendship, if I meditate about an elephant, I receive the force of an elephant. In this way Patañjali describes the process of meditation under which the person that meditates receives the quality of the object of which they meditate. It is useful in the therapeutic process to bring strength, stability, light, lightness, etc. to the practitioner.

The Yoga-Rahasya

This essential text, however very little known in the world of Yoga, presents certain essential concepts like the therapeutic Yoga as a branch apart from Yoga, the importance of breathing in the practice of postures, the yoga for pregnant women, the yoga for people with heart problems, etc. It assumes additionally that the teacher has knowledge of therapeutic Yoga because in the frame of Yoga for the youth, it explains that it has to give an adapted practice to someone young who is sick, only after it has well understood the origins of the problem. Ultimately, it gives the essential parameters for a good yoga practice: age, strength, interest, responsibilities, state of health, environment, etc. This text is thus essential for the understanding of therapeutic Yoga and it contributes, certainly, to the big efficacy of the Krishnamacharya tradition in this domain.

Conclusion

There is no book about therapeutic Yoga where the depth could allow this work to progress due to the lack of clarity about this tool, though potent, to work the symptoms of our personal and family history. The books that propose certain tools for certain illnesses exist, but they cannot replace the traumatic void left by the history of our countries. Without understanding this history, we can at the most relieve people from their symptoms, but cannot make them grow with their history, emancipating them from their problems, by means of practice and reflection, step by step, into a bright path.

It is because of that, that I chose books that speak deeply, either of this magnificent Indian discipline like Yoga (*Yoga-Sūtras*, *Mahābhārata*, Kausthub Desikachar’s seminars), or about the history of each of us, by diving into our roots (“My ancestors hurt”, “The history of the twentieth century”). Each of these works contribute in their own way to the making of the theoretical framework that allows to consider the therapeutic application of this work.

Methodology

Methodology

More of a path than a methodology

Let's say it at once, it is impossible to make a methodology for such a program: to introduce therapeutic Yoga in Belgium. It will be more enlightening to narrate certain stories, positive ones and negative ones, of this adventure. All the more so, each story is unique, each person has a unique practice and very specific problems. A qualitative approach seems for me more appropriate, in a way that I shall introduce them in this new particular framework for the instauration of what I have the honour of playing a modest role.

In order to outline it, it is important to know that culture in Belgium does not recognize Yoga as having therapeutic power. The illnesses are considered as mainly physiological and the different treatments are like that as well. There are not yet, or at least very few clients who are willing to practice Yoga as a complementary healing system with a therapeutic role. Nevertheless, the value of wellbeing and "calmness" that it brings to the individual has been recognized and the people that cross my door are drawn by this interest: to improve their lives.

Illnesses appear in this process as an element among others which have to be taken into account to improve the quality of life. I consider this as luck because the big part of these people are open to spirituality and inwardness. Thus, Yoga becomes an extraordinary means to get out of unhappiness.

The framework for practice

Most of the people have started with group courses, after which they decided to pursue a training for yoga teachers, not necessarily with the objective of becoming teachers themselves, but to find in this training a better platform that allows them to sustain their practice. Within the trainings I hold, individual courses are imposed in order to provide people the best possible practice. It is in fact impossible to become a good Yoga teacher if the Yoga that is practiced is not made according to the person that we are. This platform provides also two advantages: people engage into Yoga, it is not difficult to make them practice regularly, meaning daily and they're not beginners. Thus, there is no need to recur all the time to the basics like the breathing synchronization, etc. Finally, the commitment that they show allows them to overcome certain emotional difficulties connected to this course. Nevertheless, among the different cases that I am presenting here, there are some where the person does not take part in the training, but where their commitment remains the same without doubt.

The trauma

The common denominator in all the cases is the fact that these people suffer at least of a past unresolved trauma. All these people have, either consciously or unconsciously, past traumas that are important. The title of this work could have been: “Work with traumas thanks to therapeutic Yoga”, but I would have been forced to call people that have had a conscious trauma, when in reality a trauma adheres itself in the body by making itself forget the conscious work. I considered more important to keep this work as being the most authentic as possible as a work made with real people. Generational and transgenerational traumas are the common factor in all these people. This is why I have dwelled into the details of this type of problem in the literature section of this work and on the introduction. In this context, only a deep work and in connection with the emotions allow to get out of this type of situations. The tools will oftentimes be connected to *mantra*, meditation, a breathing and energy work to allow people to find their own internal resources to overcome their wounds. The tool choice will be described depending on individual cases.

An individualized Yoga

Putting in place a strict methodology concerning the implementation of therapeutic Yoga constitutes an engagement and adoption in the long term. In fact, participants’ mindset are, in the beginning, far from a fair application of therapeutic Yoga. We have to start by proposing individualized courses in the framework of my trainings or in my website. This way I can reach to wider audiences and that allows me to not fall into the same territory as the medical field. From my point of view, all forms of Yoga are therapeutic Yoga to the extent where it is being taught between two people, the teacher and the student, in mutual respect and with respect to the tradition. The practice for the student has to be tailor made in the same way a costume should be prepared. The *Yoga-Rahasya* specifies some parameters that allow to adapt the practice: age, body mass, strength, interest...each practice is entirely individualized. Each practice is always individualized, thus therapeutic.

Lack of a Therapeutic Yoga course in Belgium

As a Yoga trainer of trainers, the first stage to put in place therapeutic Yoga was to make my project accepted by my professional entourage. To start with, I had considerable resistance. In fact, at the time, students came out of Yoga teacher trainings without having ever been corrected, neither in individual courses nor during trainings. The objective of the Yoga training of trainers was more oriented to introducing the Yoga basics intellectually rather than providing an adapted practice. Nevertheless, the adaptation of postures was part of the programme, however, the explanations were more theoretical than practical and the students, without knowing how to correct themselves most of the time, were not capable of making a simple posture like *uttānāsana* (standing forward bend) in a way that was the most adapted to their condition.

In the same way, there were many personal questions about the application of tools or of the philosophy of Yoga during the course. The teachers had to make a pause during a regular lesson very often to answer personal questions that could have been addressed more

specifically in an individual course. Thus, the need for this course was considerable, but absolutely absent during trainings.

Introducing a course within trainings

Using this as a constant, I judged appropriate to request future participants to come to individual courses in order for them to experience a healthy and individualized practice as that is what constitutes the heart of the Krishnamacharya tradition. One of his quotes was: “Teach that what is in you, in a way that it could be applied to the other”. To become good Yoga teachers, the aspiring Yoga teacher does not need to practice all the Yoga tools they teach, but they are obliged to practice the exercises that are beneficial for them and that lead them into an internal adventure. It is only in this condition that the aspiring Yoga teacher will be able to find the best available tools for their students. This is why I felt compelled to create the individual courses as part of the training curriculum. Nevertheless, since this was not part of the cultural environment in Belgium, it was not easy to convince the institutional environment of Yoga, and this was a necessary step. Once the human setbacks were overcome, this point was finally introduced in the programme and the students were more open to individual courses, and so to therapeutic Yoga. This has allowed me, to have several testing subjects too, in order to install therapeutic Yoga smoothly within the Belgian culture.

The process of a course

An individual session always starts by welcoming the person. This moment is essential to build trust in people. After that, the person explains the reasons that led them to the session. An open dialogue with an active listening disposition allows to help the person to specify their request. It is possible that, at this stage, the person realizes the real reason why they came to the session. This process is mainly a *svādhyāya* process (guided introspection): a personal internal inquiry. At the beginning of the process, the role of the teacher is to be the less commanding as possible, to allow the student to better understand the place where he is. The second possible situation is more complex, if there is a motivation for practising Yoga, there is no particular objective, for example: “I want to practise Yoga, I want to know myself, etc.” Thus, the role of *svādhyāya* becomes essential because I have to guide the student in accordance to what is observed, briefly since we are at the beginning of the session, towards the understanding of certain of their unconscious traumas. It is all the more complicated to show others certain not so evident things that are not going well in them. That is not possible until having examined the person according to the process described below (*praśnam* - questioning-, *sparśanam* - touching - and *darśanam* -seeing -). If everything goes as expected, the person leaves with a motivation and a good practice that will lead them to a stronger health state *svastha* (health)

Non-judgement

To allow the student to connect with their real needs, several conditions are required: to have a neutral and welcoming attitude at the same time. There are many times when the students are trying to test you to see if you are going to react to what they are saying before allowing themselves to liberate the emotions that are the real reason why they come to a session. It is critical to have *upekṣa* (non-judgement) as *bhāvana* (attitude). However, it is not possible to force students to express what they feel, which is also a reason why the teacher has to have *īśvara-praṇidhāna* (let-go) as essential attitude for their approach. These attitudes are only possible if the teacher is engaged in his practice, monitored by his mentor and open with respect to his own problems. My mentor, Kausthub Desikachar, often says that we cannot help people until we haven't progressed ourselves.

darśanam

Darśanam is the tool that we use since the beginning of the session until the end of it. We pay attention to the non-verbal communication, the coherence between what the person expresses orally with what their body expresses, the tone of language used when approaching certain topics, etc. This non-verbal communication traduces the person's attitude that they cannot control. To verify what type of practice to give, it is often adequate to look how the person moves in simple postures. The observation of *samasthiti* (the posture where the body is in neutral position) standing or lying down is also useful: is there a space between the back of the neck and the ground? is the left side stronger than the right side or is it the opposite? Is the stomach bloated? Is the skin with a yellow color? Can we see the veins under the skin of the hands? So many useful indications within the therapeutic work.

praśnam

The dialogue, *praśnam*, is by necessity an essential tool that aids to motivate the person to make their practice, at the end of the session. The method of interrogation on the side of the teacher is equally important. This depends on the level of openness of the student and on the level of trust between the two people. If the level of trust is not enough, the dialogue should allow to establish it through the quality of interrogation. If the relationship allows for it, the teacher could go touch directly the "wounds" or the person's traumas to make them reflect and to provide a practice, that would then allow to touch this painful area in the practice. Progress should be made step by step in this domain. By going fast or by making this question without having a real trust relationship, the therapeutic process could be broken. The method, caution, care and intuition should guide the teacher in his questioning.

sparśanam

Another tool is *sparśanam* (touch). This is a delicate tool. The fact of touching someone is not trivial in our culture, and often, in Belgium, people touch each other very little. An extremely useful tool is taking the pulse, but only after asking for permission. This allows to get information such as: how are the *doṣa* (the three humors) expressing themselves? Are they in congruence with the person's physique? Is the pulse fast? Is it regular? is it identical on both sides? This allows to get a feeling of how the energy is flowing inside the person and to make

the right questions to verify is what the person is saying is connected to the way the energy expresses itself. This method requires a lot of intuition from the teacher and openness from the side of the teacher and the student. If the patient is restless by the teacher, the energy will not reflect its real state. That is why it is important to establish a reassuring and trustful dialogue before. In certain cases, when the person is really open and after demanding permission, touching the person's belly when they are lying relaxed on the floor, allows to verify the location of certain energy nodes known as *granthi*. These nodes translate unconscious traumas and the surroundings where they are located affect certain functions of the person's body: in the lower part of the belly, sexuality or reproduction, close to the navel, a problem with the parents, etc. These observations allow to have a better outlook on the person. The touch of these point is slightly painful, and the person realizes that there are certain tensions on which they need to work. It is extremely useful in cases where the person has suppressed their traumas behind unconscious defence mechanisms and that a work is justified.

In case of trouble

It could happen that the person's request either surpasses my personal capacities or that I perceive that the cause of the problem surpasses my capacities. In that case, I advise a light practice to the person, and I explain to them that I would like to see them again after talking to my professor, Kausthub Desikachar. If the time of the year allows for it, I invite them to see him. This link is essential because it allows to learn how a session unfolds with a person that has this type of problem. It also allows me to stay sane in my head and that my observations be the least affected by the illnesses of the people that come to see me. Without that and without my personal practice, I wouldn't be able at all to see what happens with the person that is in front of me, my own problems would take control and I would not have the required distance to observe, feel and welcome what the people come to share in my practice. Finally, the fact of knowing that I belong to a lineage allows a connection to the people to a tradition that is bigger than us and that inspired them and gives them stability. This presence alone is also vital and miraculous in itself.

Conclusion

The particular subject of this dissertation does not allow to put in place a strict method, but a framework. The establishment of this framework, will allow little by little to change mindsets and to raise awareness in people about the real work of Yoga: a daily work on their health, their emotions, their quality of life. The Yoga therapist has to be well trained to be able to create trust within the framework he has set and to help the person.

Case studies

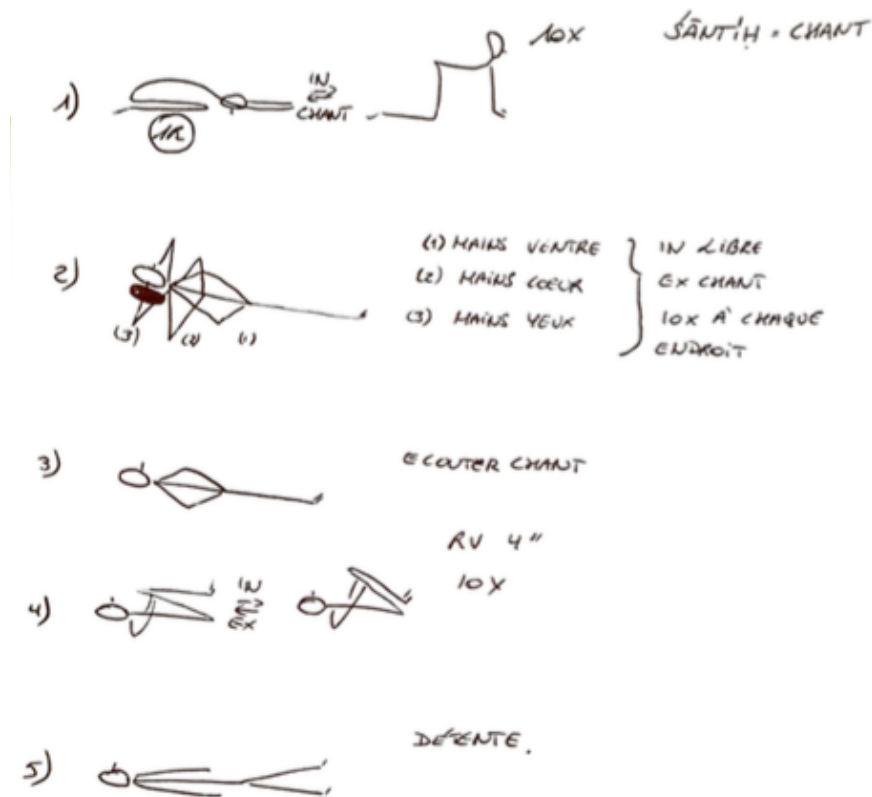
Case study # 1

A school teacher who is currently unemployed due to memory loss and considerable fatigue. This person came to see me because the Yoga that she practiced in the group course was a revelation in her life.

- *Phase 1*

She really wanted to have a sanctuary where she could express herself freely about her personal difficulties. She had a problem with establishing visual contact. We had sessions every 2 weeks during several months. This phase was mainly a *svādhyāya* phase for her. She would tell me about her life and her difficulties. She cried a lot. It was a big liberating phase for her. The objective was to bring coherence to the person by listening to her and giving her a *laṅghana* practice to allow her to recover the energy.

- 1) Santih = Chant
- 2) (1) hands on the belly (2) hand on the heart (3) hands on the eyes / inhale free / exhale chant / 10x in each place
- 3) listen to chant
- 4) rv 4'' 10x
- 5) relax


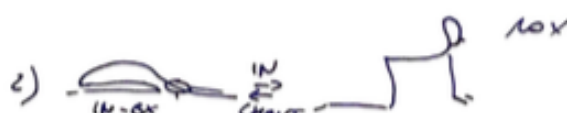






Right from the start the mantra *śāntiḥ* allowed to calm her anxiety. Breathing in *vajrāsana* (diamond posture) allowed to stabilize and support her. It is the *dhāraṇā* concept. The same concept works for the second exercise, but with a more important meditative aspect. Placing the hands, *nyāsa*, allows to focus the energy in three different parts of the body to relieve evident tensions. The chant that is listened to in the third exercise is *śannomitra*, a chant about peace. The fact of listening and letting herself go is absolutely critical for someone who has the feeling of having everything on her shoulders alone all the time. Afterwards, the positive vibrations of the chant are relaxing by themselves. *Apānāsana* (the wind-relieving pose) in empty retention in the fourth exercise allows to stretch the breath, to increase relaxation and to give a structure that helps relaxing physically and emotionally at the same time. The feedback concerning the practice was positive. The person felt a considerable restoration of harmony and felt supported. This allowed to increase trust in the sequence of the process.

- Phase 2

The person started to establish projects and expressed doubts and fear about her capacity to accomplish them. She has remarkably more energy, even when the depression phase is not finished yet, there is more clarity.

CHANT: OM DUM DURGAYA NAMAH

- 1) 
- 2) 
- 3) 
- 4) 

ii) IN LIBRE EX CHANT 10x (VENTRE)
 iv) IN LIBRE EX CHANT 10x (COEUR)
- 5) 
- 6) 
- 7) REPETER 1

This has been the key practice in this person's therapeutic process. The mantra about *durgā* has also given her a great mental strength and has allowed to cut several negative elements from her life. From that moment on, she has started to accept several "open files" in her life: the relationship with her work, with her family in the strict sense and in the wider sense, etc. She started thinking in these terms: "ok, this is what is going on now, but what do I really want for myself if I put aside all the negative influence that I have received until now?" Thus, the practice was very *br̥hmana* (stimulating) on a mental level to allow her overcome this depression phase. Nevertheless, on a physical level, the practice had two objectives, relax and decompress, as in the first and second phase, and to reinforce the *mūlādhāra cakra* which was weak in order allow a smooth restart to make projects and to have hope in the future. It was then that she decided to make important decisions: going to a meditation center many times a week. These elements are crucial because, by reconnecting in her practice to the *mūlādhāra cakra*, this person has reconnected to her own identity, an identity that was forgotten due to the many external pressures.

- *Phase 3*

I've progressively introduced *adhomukhaśvānāsana* (downward-facing dog pose), and then *ūrdhvamukhaśvanāsana* (upward-facing dog pose) into the practice to continue increasing energy and to allow her to develop her projects. She met someone at the meditation center because her fear of commitment had reduced.

- *Phase four withdrawal*

I saw this person for the last time, full of vitality, a strong look and I gave her a completely different practice. In fact, she was so connected to herself that she had so much energy she wanted to spend thanks to Yoga. I felt that it was the end of our relationship, that Yoga had helped her find her new voice and to create a positive identity. At the end of the process, she returned back to work, but only part-time, she renewed her links to her religion and found a new loving partner. I felt this was what she came looking for in Yoga and that there needed to be space.

- *Critical discussion*

Several elements have allowed to succeed in this therapeutic project. First, a good trusting relationship already existed between us, this person had already heard about my work in several occasions. Second, she was supported outside of this strict therapeutic process. She met a psychoanalyst regularly and she went to a psychiatrist that allowed her to rest. Yoga's role in this case was to reconnect the person to herself. This is what makes this case beautiful, this person has learnt to know what she really wanted and to make decisions on her own. It is a beautiful case of successful therapeutic Yoga.

Yoga describes well this process of having a lot energy when one is engaged into practice (*ārambha-avastha*), the first stage of a longer spiritual journey. This phase does not last in

the person, if she continues her practice falls into another form of depression, something normal in this type of path, that will allow her to rebuild herself. I did not feel that our link was sufficient at that time to support her further because the religious practice had taken a bigger place in her life and Yoga was less practiced. I advised her to find a person she could trust in her religious circle that could monitor her in case that her religious practices lead her to this second stage. I remained open to work with her by asking her to contact me in case she felt she needed to, but I did not offer any exact date, so she could have the freedom that she gained and to not have her become dependent on me or on Yoga. We need to accept that Yoga plays its part and that it's a walking-stick to allow certain people go through the adversities that they experience.

Case study #2

A woman suffering of anxiety who wants to become a Yoga teacher.

- *Phase 1*

This first phase was the initial contact. This lady came into my trainings. She was very sensitive and reacted often to all the small things that she could perceive, she acted as if I were personally attacking her in the group. By means of reassurance and attention, this lady came to take individual courses with me on a regular basis.

- *Phase 2*

I listened to her a lot and gave a simple Yoga practice with the *mantra śāntiḥ*, and mainly *laṅghana* postures.

- *Phase 3*

I proposed her to take a course with my teacher. When he asked her what he could do for her, she closed-up. After the course, she was emotionally disturbed. Having gone to the meeting, I could notice that no mistake was made by my teacher, but it was the fact that she changed of confidant was not a simple thing for her.

- *Critical discussion*

What is interesting about this case it that she and I started to develop a trusting relationship. My mistake was to think that she was ready. Then, as this relationship had taken considerable time and attention to be built, I should have known better that it would not be easy to change

of adviser. In fact, what I have learnt is that the relationship prevails above the rest, that it is the basis of Yoga and that it is the important link to be worked. I made a mistake.

Case study #3

A student started my training having considerable voice problems. Her voice trembled so much that it was difficult to understand what she said. When she introduced herself, she explained that it is a physical problem and that she was being treated by doctors for her condition.

- Phase 1

We all accepted her just the way she is without ever judging. Then, during individual courses, I gave her a completely guided practice on what she asked for: to reduce stress. Nothing else.

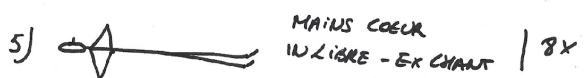
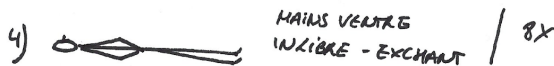
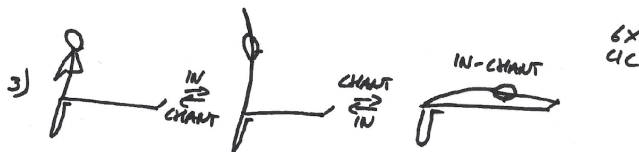
- Phase 2

I continued on this trail by giving her what she asked for, this time a practice that allowed her to be less affected by the energy of her colleagues. I chose to develop a practice around *sudaršana kavacam*

CHANT: JAYA JAYA SRT SUDARŠANA (sudaršana's armor).



CHANTER DANS CHAQUE P.

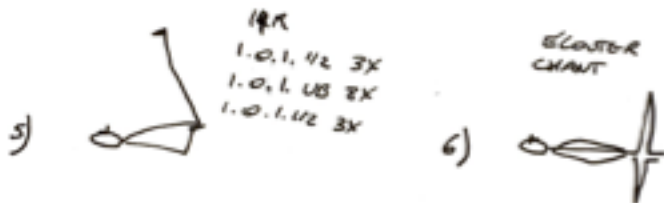
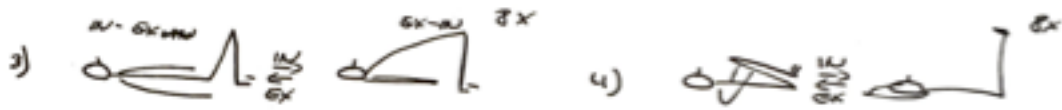
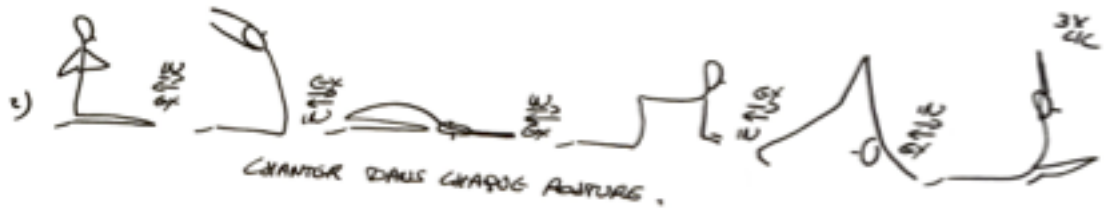


Little by little a relationship of trust was built between us as the practice went very well. She felt well protected. At the same time, this powerful mantra reconnected her little by little to her deep emotions and to her family *vāsana* (memories)

She realized by herself that she carried ancestral traumas. When her grandfather died in prison, her aunt was accused by her family of not taking care of him and thus of his death. Right after this event, the family was drowned into a great poverty. Additionally, there were many other secrets in the family.

- *Phase 3*

She now speaks freely with people from her family and tries to understand what still needs to be solved. Her practice has increased. She is ready to take individual courses with Kausthub Desikachar and is preparing herself to go to India with me to a Yoga Therapy training in two years. This experience has transformed her and given meaning to her life.



9) REPETER EXERCISE ①

- *Critical discussion*

This is an interesting case of a non-resolved transgenerational trauma and the strength of *mantra*.

The problem associated with the throat is linked to the fact of not being able to talk about important things. The family secrets have a heavy weight on this family. Also, the fact of not being able to be herself due to the poverty that hit the family.

Practice of the third phase works on the *mūlādhāra-cakra* to continue purifying this family's past. The person's voice is much more fluent now.

Case study #4

The body of this 45-year-old-student hurt him so much when he moved during the nights making him adopt painful and strange positions. This 45-year-old man suffered a lot. I asked him to lay down on the floor in *śavāsana* (corpse pose) and to listen to a chant. At that moment, his body started to contort in all directions. I took this student to my teacher who gave him a practice. Ever since, this student has progressed and practices regularly.

- *Critical discussion*

What is interesting about this case is the capacity of trauma to express itself in a non-rational way. Other Yoga teachers and other therapists feared seeing him or in some cases did not take him seriously. This attitude shows a misunderstanding of the way traumas have an impact on the body.

Another interesting aspect is that we need to allow the person's symptoms to express themselves. It is necessary to have a complete open attitude to understand the complexity of this phenomenon. Remaining seated on a chair while demanding him to talk or asking him to make certain postures would not have given any result.

Case study #5

Once starting to become known in Belgium, certain students come to me with direct confidence. This was this case. A Yoga beginner, this man in his forties wanted to “clean his sexuality”. During the discussion, he shares with me illegal phantoms.

My first reaction was to not judge during the meeting, by remaining in an open role. I immediately noted that this person was being monitored by a psychologist or a university psychiatrist for the same reasons. And finally, I spent time to clean myself after the first meeting that took away from me all lust for life, I was unable to move for around two or three hours.

What was difficult in this case, other than the content and that the student was a beginner in Yoga, for him, I am a sort of therapist/healer with whom he enjoys talking to. Above all, he needs a non-judgemental listener who can allow him to evolve in this domain. The main tool is thus *svādhyāya*. My objective is to praise him for any progress or development that he has in the field, what seems to move him a lot. Nevertheless, the tools that would make him good are still unapproachable for him: *mahā-mudrā* (the big *mudrāi* - a particular posture that seeks to destroy the *kleśa* - afflictions), certain powerful *mantra*, *godha-pīṭham* (the iguana posture).

I asked for advice from a renowned colleague that works in the psychiatric field. He has accepted to keep the professional secret on this case (I haven't given him the identity of my student). He explained to me that the cause and not the symptom needs to be treated. There where I wanted to allow the person to control himself better to avoid his ghosts to overwhelm him over reality, my colleague has asked that I work on his deep malaise where the ghosts are a symptom. I have given my student a beautiful meditation about water. When he inhales, he visualizes that pure water is getting into him, when he exhales, the water comes out with all impurities. This image adheres to a metaphor that he used to compare his emotional state. On the other side, water is connected to deep emotions and to sexuality. The end of the practice is reinforced listening to *pavāmāna sūktam* which has the objective of purifying his emotions.

- *Critical discussion*

What I would like to emphasize in this discussion is the fact that we cannot judge people. We need to welcome the person just as they are. In fact, if the person makes the effort to start their evolution and if we can contribute a little bit to it, it is worth it because the problem is there whether we want it or not. It is however important to protect ourselves and to not work alone on this type of cases. It should be taken care of by people where the therapeutic quality is recognized by institutions because in case of outbursts or problems with the person, we will not carry this responsibility.

Case study #6

A young 30-year-old woman suffering from trichotillomania (hair pulling disorder). She had already made a long journey into Yoga when she came to see me; This person was already being monitored by a renowned psychologist. When asking him, he did not have any idea on what the leading causes of these symptoms could be.

- *Phase 1*

We decided to meet together with my mentor, Kausthub Desikachar. During the session she received a particular chant. Then, I modified her practice according to my mentor. This practice was very *laṅghana* (soothing), but during the lying positions, I asked to press balls in each hand during inhalation and to release them during exhalation.

- *Phase 2*

One day, after coming back home from a meeting, she lied on her couch and spent all night screaming and crying. She's been relieved ever since, and her disorder has disappeared in 99%.

- *Critical discussion*

My mentor gave me support and a vision I could not have on my own from the start. It is important to stay humble and to help the person as much as we can, and then to find advise from people who are more competent. Another important remark is that neither this person nor myself had noticed until what point this lady had anger in her.

Case study #7

A young man who had recently had heart surgery after some cardiac arrests. He had lost sleep, had very little energy and a big feeling of disconnection with himself.

I listened to his complains for a long time. Having had heart surgery myself, I had the feeling to clearly understand what he was going through, which allowed me to give him courage. Since he was a beginner in Yoga, I gave him several simple practices, with different *mantra*. The first *mantra śāntiḥ* (peace) had a good effect on him, he slept better, was more relaxed, etc. Then I gave him the *mantra om kṣamāya namaḥ* (mantra on forgiveness), because he had visibly an event that he could forgive himself for and that was certainly one of the causes for his disconnection. When I saw him again the next week, he was in a profound state of despair, he could no longer sleep, was apathetic and anxious at the same time. We returned to the *mantra* from the beginning and he was able to sleep well again without any inconvenient. I then changed his *mantra* to *mām pāhi* (protect me). This last practice worked well, he felt way better, he spaced his practices until he no longer practiced at all.

- *Critical discussion*

The first thing to remark in this example was the difficulty to avoid projecting our own problems onto the students. In this case, this was made consciously and helped relieve the students, but this cannot always be the case.

Hence, the importance of *mantra*, the three proposed *mantra* are known as being *laṅghana*. However, this shows that they're not interchangeable. In this case, the *mantra śāntiḥ* and *mām pāhi* focus more on the person's symptoms. The *mantra* on pardon focuses more on the cause. The student, who was a beginner in Yoga, could not work on the latter because he was not ready yet.

Finally, this case raises the question to know when someone needs to work on the cause (*śodhanam*) and when to work on the symptom (*śamanam*). In this case the demand was explicitly made on a symptomatic level, even when the conversation was redirected to the cause (or instead, one cause). Having said this, it is not unusual that when working on the cause, the symptoms disappear, but the effect was the opposite here, because the student was not ready for this process. I was certainly beyond my enthusiasm. It was because of this situation that I requested my students to send me a feedback on the practice I give them by email.

Conclusion

- *Summary of Case studies*

These different cases show certain important specificities for a coherent work in therapeutic Yoga. These different successes and failures take into the light certain intrinsic specificities to this new yet ancient discipline. The first case has shown until which point there must be the heart and the attention to allow the person to evolve. It is thanks to the establishment of a heart connection that the person could believe adequately in the practice and could sing *mantra* that are not *a priori* part of their culture. This is also something that the second case showed me, it takes for this relationship from the heart to evolve into a relationship of trust and that takes time. It is essential not to go fast. By taking more time, I am certain that things could have turned out differently. The third case shows until what point the Yoga practice is holistic and how a Yoga practice can reveal things to people that experience it. This also validates the work on transgenerational traumas that are beginning in the West. The fourth case shows how certain behaviours are understandable when we find the connection to certain traumas from the past and that should prompt us to offer a neutral space where people can really display their emotions. The fifth case shows how we need to be open when we listen someone and to not show when we are disturbed. The sixth case shows equally the strength in symptoms connected to traumas. Finally, the seventh case shows the importance of chants and the caution that is needed to implement them in the practice.

- *What remains to be done*

All these cases show that therapeutic Yoga practice poses certain questions, requires experience, practice and a considerable guidance. There is no standardized way to do it, but there needs to be a framework, a neutral space, an openness of spirit, and the flexibility on the way things are going to unroll. Writing these lines has pushed me to study even more and to transform myself personally alongside my mentor to allow me to become fairer in my actions.

CONCLUSION

Conclusion

The goal of this work

The goal of this work is twofold: to show that therapeutic Yoga is a new discipline that has everything to prove still and to explain the depth of traumas in Belgium due to the recent history of the country and at the same time due to the lack of openness in the culturally accepted paradigms until now, to really take charge of the depth of these traumas. The West is searching for a spirituality, in default of having one that helps in daily life, the West is searching for a practice that does not trap, but that liberates. Little by little Yoga can be deployed in order to give one part of itself increasingly to this demoralized West (in every sense of the word)

In this context, therapeutic Yoga, when applied properly, can play an important role. By addressing symptoms, thanks to a clever implementation, it can promote the reconnection with oneself. This reconnection is vital in order to allow people to regain control of their lives and to make important decisions.

Limitations of this work

The first limitation of this work is the fact that I am in a learning process. There will necessarily be comparable situations where I will answer in a more appropriate way in the future when I will have evolved in this domain. This work also explains the challenges of therapeutic Yoga in Belgium. As someone who is part of this domain, it is not possible for me to explain things in a completely neutral position. Therefore, I believe objectivity is not possible in this work. A last limitation in the making of this work is that I had to change some stories in order to not compromise confidentiality, while keeping, from my perspective, that what allows to move forward the research in this domain.

The strengths of this work

The strength of this work is that the conditions were not created in a laboratory, which could influence people's attitudes. In general, we're not aware of our transgenerational weight, nor our unconscious traumas. Only an open attitude and a deep commitment in the practice can allow to discover them. I believe that the strength of this work is that I worked with people who had this level of commitment.

Overall conclusion

Therapeutic Yoga needs an accepted framework by all, whether it be in the context of training or in that of individual course. A deep work has been made in order to allow this framework in Belgium. Nevertheless, once the framework is established, it will be necessary to keep an open mind to welcome all that may come along in this framework. We might expect surprises.

This is the reason why the teacher will always have to be in contact with a mentor who can guide them to understand their own functioning mode to not impose it in the therapeutic sphere and to help them, through a guidance and an adapted practice to clean themselves from emotions that they might receive from the students. Another important reason is the refinement of perception when working in individual courses. The mentor will show us the path to perceive our students' problems in a more and more subtle way. Our action will be thus better concerning this path.

There should not be a lot of overthinking when we receive someone in order to not interfere with the process, nevertheless, a strong background and a continuous training will allow to better address students' needs. Between courses, it would be better that the teacher reflect and question himself about the quality of this approach and the tools he provides. That is why it is important and healthy to demand students a feedback of their practice in order to eventually adapt or rectify the practice according to them.

Lastly, it is a long process, the history of our country and our families is painted with several traumas that can be awakened during the therapeutic process. A real path will be long and transforming for the people involved in this process. This is an intricate path because it involves barely understood notions by today's science. However, the notions of psychogenealogy, epigenetics deserve a doctorate thesis of their own. Though, someone with better scientific knowledge of these subjects should answer this challenge.

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GLOSSARY

Glossary

adhomukhaśvānāsana: Downward-Facing Dog posture

apānāsana: wind-relieving pose

ārambha-avastha: refers to the first stage of a spiritual process where the individual feels a lot of energy

aṣṭāṅga-yoga: Yoga of eight limbs, introduced in the second chapter of the *Yoga-Sūtras* of Patanjali

bhāgavata-purāṇa: Important hindu text that tells the story of *kṛṣṇa*

bhārata: term that refers to India

bhāvana: visualization

bhoja: Great King who discussed the *sūtra* of Patañjali

bṛhad-āranyaka-upaniṣad: Great hindu speculative text

bṛhamana: term used by Krishnamacharya that designates the quality of expansion given by a practice

cakra: psycho-spiritual energy center. They are usually counted as seven

cikitsa: literally “desire for healing”, meaning therapeutic Yoga

darśanam: literally “the action of seeing”, meaning the observation in the context of a therapeutic Yoga course

dhāraṇā: literally “the action of upholding”

durgā: Hindu goddess who sits on a tiger after receiving the weapons of all gods to fight an invisible demon

godha-pīṭham: Iguana posture. Used as *mudrā*

īśvara-praṇidhāna: literally, "devotion to the lord", sometimes "letting go"

kaurava: from the family of *kuru*, the family who cheated the dice

kavacam: armor, protection

kleśa: affliction (ignorance, ego, passion, rejection and fear)

kṣatriya: traditional caste of warriors

laṅghana: term used by Krishnamacharya to designate the quality of relaxation given by a practice

mahā-mudrā: literally the big *mudrā*, that allows to defeat the *kleśa*

mām pāhi: *mantra* that has a protective energy

mantra: sanskrit positive chant, repeated by the practitioner to be replenished of energy

mūlādhāra cakra: first *cakra*, that symbolizes our identity, structure and capacity to sustain something

nāḍī: circuit that allows energy to flow

nyāsa: particular positioning of the hands used in certain practices

om kṣamāya namaḥ: *mantra* that demands to reduce obstacles, to forgive

pāṇḍava: from the *paṇḍu* family, Arjuna family that fought to reclaim the kingdom that was unfairly taken from them

parijñatā-duḥkham: literally "the obligation of knowing suffering all over oneself"

praśnam: literally "action of enquiring", meaning the dialogue in the context of a therapeutic Yoga course

punnamno trāyate iti putra: paronomasia that literally means "the son is that who protects/crosses the hell known as *put*"

putra: the son

śamanam: action of reducing symptoms

samasthiti: position in which the body is neutral

śaṅkara: big wise indian philosopher

śanno mitra: beginning of a chant about peace

śāntiḥ: *mantra* about peace

śavāsana: corpse posture

śodhanam: action of reducing causes

sparśanam: literally "action of seeing", meaning the observation in the context of a therapeutic Yoga course

sudarśana: solar disc worn by *viṣṇu* to destroy demons

sudarśana-kavacam: protecting chant

svādhyāya: guided introspection

svastha: health

trāyate: littéralement: "he goes through, he protects"

ūrdhvamukhaśvanāsana: Upward-Facing Dog posture

uttānāsana: Forward bending posture

vacaspati-miśra: Great indian wise person

vajrāsana: diamond posture

vāsana: memory that influences behavior

veda: texts received from the gods at the beginning of the indian culture

vijñāna-bhikṣu: Great indian wise person

vinyāsa-krama: chain

viveka: judgement

vyāsa: great indian wise person, editor of *Mahābhārata* and *bhāgavata-purāṇa*, commentator of the *Yoga-Sūtras* and promoter of *veda*.

vyūha: literally "disposition", term under which *vyāsa* designs the model introduced in the *sūtra*