

The distractions and obstacles which hinder the aspirant's practice of Yoga are:

1. Vyādhī – sickness which disturbs the physical equilibrium
2. Styāna – languor or lack of mental disposition for work
3. Saṁśaya – doubt or indecision
4. Pramāda – indifference or insensibility
5. Ālasya – laziness
6. Avirati – sensuality, the rousing of desire when sensory objects possess the mind
7. Bhrānti Darśana – false or invalid knowledge, or illusion
8. Alabdha Bhūmikatva – failure to attain continuity of thought or concentration so that reality cannot be seen
9. Anavasthitattva – instability in holding on to concentration which has been attained after long practice.

There are, however, four more distractions: (1) duḥkha – pain or misery, (2) daurmansya – despair, (3) aṅgamejayatva – unsteadiness of the body and (4) śvāsa-praśvāsa – unsteady respiration.

To win a battle, a general surveys the terrain and the enemy and plans counter-measures. In a similar way the Yogi plans the conquest of the Self.

Vyādhī: It will be noticed that the very first obstacle is ill-health or sickness. To the yogi his body is the prime instrument of attainment. If his vehicle breaks down, the traveller cannot go far. If the body is broken by ill-health, the aspirant can achieve little. Physical health is important for mental development, as normally the mind functions through the nervous system. When the body is sick or the nervous system is affected, the mind becomes restless or dull and inert and concentration or meditation become impossible.

Styāna: A person suffering from languor has no goal, no path to follow and no enthusiasm. His mind and intellect become dull due to inactivity and their faculties rust. Constant flow keeps a mountain stream pure, but water in a ditch stagnates and nothing good can flourish in it. A listless person is like a living corpse for he can concentrate on nothing.

Saṁśaya: The unwise, the faithless and the doubter destroy themselves. How can they enjoy this world or the next or have any happiness? The seeker should have faith in himself and his master. He should have faith that God is ever by his side and that no evil can touch him. As faith springs up in the heart it dries out lust, ill-will, mental sloth, spiritual pride and doubt, and the heart free from these hindrances becomes serene and untroubled.

what is yoga?

Pramāda: A person suffering from pramāda is full of self-importance, lacks any humility and believes that he alone is wise. No doubt he knows what is right or wrong, but he persists in his indifference to the right and chooses what is pleasant. To gratify his selfish passions and dreams of personal glory, he will deliberately and without scruple sacrifice everyone who stands in his way. Such a person is blind to God's glory and deaf to His words.

Ālasya: To remove the obstacle of laziness, unflagging enthusiasm (vīrya) is needed. The attitude of the aspirant is like that of a lover ever yearning to meet the beloved but never giving way to despair. Hope should be his shield and courage his sword. He should be free from hate and sorrow. With faith and enthusiasm he should overcome the inertia of the body and the mind.

Avirati: This is the tremendous craving for sensory objects after they have been consciously abandoned, which is so hard to restrain. Without being attached to the objects of sense, the yogi learns to enjoy them with the aid of the senses which are completely under his control. By the practice of pratyāhāra he wins freedom from attachment and emancipation from desire and becomes content and tranquil.

Bhrānti Darśana: A person afflicted by false knowledge suffers from delusion and believes that he alone has seen the true Light. He has a powerful intellect but lacks humility and makes a show of wisdom. By remaining in the company of great souls and through their guidance he sets his foot firmly on the right path and overcomes his weakness.

Alabdha Bhūmikatva: As a mountain climber fails to reach the summit for lack of stamina, so also a person who cannot overcome the inability to concentrate is unable to seek reality. He might have had glimpses of reality but he cannot see clearly. He is like a musician who has heard divine music in a dream, but who is unable to recall it in his waking moments and cannot repeat the dream.

Anavasthitattva: A person affected with anavasthitattva has by hard work come within sight of reality. Happy and proud of his achievements he becomes slack in his practice (sādhana). He has purity and great power of concentration and has come to the final cross-roads of his quest. Even at this last stage continuous endeavour is essential and he has to pursue the path with infinite patience and determined perseverance and must never show slackness which hampers progress on the path of God realization. He must wait until divine grace descends upon him. It has been said in the *Kāthopanishad*: 'The Self is not to be realised by study and instruction, nor by subtlety of intellect, nor by much learning, but only by him who longs for Him, by the one whom He chooses. Verily to such a one the Self reveals His true being.'

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To overcome the obstacles and to win unalloyed happiness, Patañjali offered several remedies. The best of these is the fourfold remedy of Maitri (friendliness), Karuṇa (compassion), Muditā (delight) and Upekṣā (disregard).

Maitri is not merely friendliness, but also a feeling of oneness with the object of friendliness (ātmīyatā). A mother feels intense happiness at the success of her children because of ātmīyatā, a feeling of oneness. Patañjali recommends maitri for sukha (happiness or virtue). The yogi cultivates maitri and ātmīyatā for the good and turns enemies into friends, bearing malice towards none.

Karuṇa is not merely showing pity or compassion and shedding tears of despair at the misery (duḥkha) of others. It is compassion coupled with devoted action to relieve the misery of the afflicted. The yogi uses all his resources – physical, economic, mental or moral – to alleviate the pain and suffering of others. He shares his strength with the weak until they become strong. He shares his courage with those that are timid until they become brave by his example. He denies the maxim of the ‘survival of the fittest’, but makes the weak strong enough to survive. He becomes a shelter to one and all.

Muditā is a feeling of delight at the good work (punya) done by another, even though he may be a rival. Through muditā, the yogi saves himself from much heart-burning by not showing anger, hatred or jealousy for another who has reached the desired goal which he himself has failed to achieve.

Upekṣā: It is not merely a feeling of disdain or contempt for the person who has fallen into vice (apuṇya) or one of indifference or superiority towards him. It is a searching self-examination to find out how one would have behaved when faced with the same temptations. It is also an examination to see how far one is responsible for the state into which the unfortunate one has fallen and the attempt thereafter to put him on the right path. The yogi understands the faults of others by seeing and studying them first in himself. This self-study teaches him to be charitable to all.

The deeper significance of the fourfold remedy of maitri, karuṇa, muditā and upekṣā cannot be felt by an unquiet mind. My experience has led me to conclude that for an ordinary man or woman in any community of the world, the way to achieve a quiet mind is to work with determination on two of the eight stages of Yoga mentioned by Patañjali, namely, āsana and prāṇāyāma.

The mind (manas) and the breath (prāṇa) are intimately connected and the activity or the cessation of activity of one affects the other. Hence Patañjali recommended prāṇāyāma (rhythmic breath control) for achieving mental equipoise and inner peace.

Śiṣya and Guru (A Pupil and a Master)

what is yoga?

The *Śiva Samhitā* divides sādhakas (pupils or aspirants) into four classes. They are : (1) mṛḍu (feeble), (2) madhyama (average), (3) adhimātra (superior) and (4) adhimātratama (the supreme one). The last, the highest, is alone able to cross beyond the ocean of the manifest world.

The feeble seekers are those who lack enthusiasm, criticise their teachers, are rapacious, inclined to bad action, eat much, are in the power of women, unstable, cowardly, ill, dependent, speak harshly, have weak characters and lack virility. The Guru (Teacher or Master) guides such seekers in the path of Mantra Yoga only. With much effort, the sādhaka can reach enlightenment in twelve years. (The word mantra is derived from the root 'man', meaning to think. Mantra thus means a sacred thought or prayer to be repeated with full understanding of its meaning. It takes a long time, perhaps years, for a mantra to take firm root in the mind of a feeble sādhaka and still longer for it to bear fruit.)

Of even mind, capable of bearing hardship, wishing to perfect the work, speaking gently, moderate in all circumstances, such is the average seeker. Recognising these qualities, the Guru teaches him Laya Yoga, which gives liberation. (Laya means devotion, absorption or dissolution.)

Of stable mind, capable of Laya Yoga, virile, independent, noble, merciful, forgiving, truthful, brave, young, respectful, worshipping his teacher, intent on the practice of Yoga, such is a superior seeker. He can reach enlightenment after six years of practice. The Guru instructs this forceful man in Haṭha Yoga.

Of great virility and enthusiasm, good looking, courageous, learned in scriptures, studious, sane of mind, not melancholy, keeping young, regular in food, with his senses under control, free from fear, clean, skilful, generous, helpful to all, firm, intelligent, independent, forgiving, of good character, of gentle speech and worshipping his Guru, such is a supreme seeker, fit for all forms of Yoga. He can reach enlightenment in three years.

Although the *Śiva Samhitā* and the *Haṭha Yoga Pradīpikā* mention the period of time within which success might be achieved, Patañjali nowhere lays down the time required to unite the individual soul with the Divine Universal Soul. According to him abhyāsa (constant and determined practice) and vairāgya (freedom from desires) make the mind calm and tranquil. He defines abhyāsa as effort of long duration, without interruption, performed with devotion, which creates a firm foundation.

The study of Yoga is not like work for a diploma or a university degree by someone desiring favourable results in a stipulated time.

The obstacles, trials and tribulations in the path of Yoga can be removed to a large extent with the help of a Guru. (The syllable gu means darkness and ru means light. He alone is a Guru who removes darkness and brings enlightenment.) The conception of a Guru is deep and significant. He is not an ordinary guide. He is a spiritual teacher who

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teaches a way of life, and not merely how to earn a livelihood. He transmits knowledge of the Spirit and one who receives such knowledge is a śiṣya, a disciple.

The relationship between a Guru and a śiṣya is a very special one, transcending that between parent and child, husband and wife or friends. A Guru is free from egotism. He devotedly leads his śiṣya towards the ultimate goal without any attraction for fame or gain. He shows the path of God and watches the progress of his disciple, guiding him along that path. He inspires confidence, devotion, discipline, deep understanding and illumination through love. With faith in his pupil, the Guru strains hard to see that he absorbs the teaching. He encourages him to ask questions and to know the truth by question and analysis.

A śiṣya should possess the necessary qualifications of higher realisation and development. He must have confidence, devotion and love for his Guru. The perfect examples of the relationship between a Guru and a śiṣya are those of Yama (the God of Death) and Nachiketā in the *Kaṭhopaniṣad* and of Śrī Krishna and Arjuna in the *Bhagavad Gītā*. Nachiketā and Arjuna obtained enlightenment through their one-pointed mind, their eagerness and questioning spirit. The śiṣya should hunger for knowledge and have the spirit of humility, perseverance and tenacity of purpose. He should not go to the Guru merely out of curiosity. He should possess śraddhā (dynamic faith) and should not be discouraged if he cannot reach the goal in the time he had expected. It requires tremendous patience to calm the restless mind which is coloured by innumerable past experiences and saṃskāra (the accumulated residue of past thoughts and actions).

Merely listening to the words of the Guru does not enable the śiṣya to absorb the teaching. This is borne out by the story of Indra and Virochana. Indra, the king of Gods, and Virochana, a demon prince, went together to their spiritual preceptor Brahmā to obtain knowledge of the Supreme Self. Both stayed and listened to the same words of their Guru. Indra obtained enlightenment, whereas Virochana did not. Indra's memory was developed by his devotion to the subject taught and by the love and faith which he had for his teacher. He had a feeling of oneness with his Guru. These were the reasons for his success. Virochana's memory was developed only through his intellect. He had no devotion either for the subject taught or for his preceptor. He remained what he originally was, an intellectual giant. He returned a doubter. Indra had intellectual humility, while Virochana had intellectual pride and imagined that it was condescending on his part to go to Brahmā. The approach of Indra was devotional while that of Virochana was practical. Virochana was motivated by curiosity and wanted the practical knowledge which he believed would be useful to him later to win power.

The śiṣya should above all treasure love, moderation and humility. Love begets courage, moderation creates abundance and humility generates power. Courage without love is brutish. Abundance without moderation leads to over-indulgence and decay. Power without humility breeds arrogance and tyranny. The true śiṣya learns from his Guru about a power which will never leave him as he returns to the Primeval One, the Source of His Being.

All the important texts on Yoga lay great emphasis on *sādhana* or *abhyāsa* (constant practice). *Sādhana* is not just a theoretical study of Yoga texts. It is a spiritual endeavour. Oil seeds must be pressed to yield oil. Wood must be heated to ignite it and bring out the hidden fire within. In the same way, the *sādhaka* must by constant practice light the divine flame within himself.

‘The young, the old, the extremely aged, even the sick and the infirm obtain perfection in Yoga by constant practice. Success will follow him who practises, not him who practises not. Success in Yoga is not obtained by the mere theoretical reading of sacred texts. Success is not obtained by wearing the dress of a yogi or a *sanyāsi* (a recluse), nor by talking about it. Constant practice alone is the secret of success. Verily, there is no doubt of this.’ – (*Haṭha Yoga Pradīpikā*, chapter I, verses 64–6.)

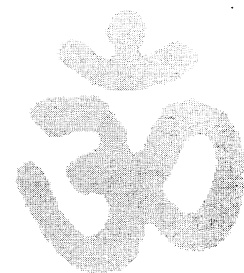
‘As by learning the alphabet one can, through practice, master all the sciences, so by thoroughly practising first physical training one acquires the knowledge of Truth (*Tattva Jñāna*), that is the real nature of the human soul as being identical with the Supreme Spirit pervading the Universe.’ – (*Gheraṇḍa Saṁhitā*, chapter I, verse 5.)

It is by the co-ordinated and concentrated efforts of his body, senses, mind, reason and Self that a man obtains the prize of inner peace and fulfils the quest of his soul to meet his Maker. The supreme adventure in a man’s life is his journey back to his Creator. To reach the goal he needs well developed and co-ordinated functioning of his body, senses, mind, reason and Self. If the effort is not co-ordinated, he fails in his adventure. In the third valli (chapter) of the first part of the *Kāthopaniṣad*, Yama (the God of Death) explains this Yoga to the seeker Nachiketā by way of the parable of the individual in a chariot.

‘Know the *Ātman* (Self) as the Lord in a chariot, reason as the charioteer and mind as the reins. The senses, they say, are the horses, and their objects of desire are the pastures. The Self, when united with the senses and the mind, the wise call the Enjoyer (*Bhokṛt*). The indiscriminating can never rein in his mind; his senses are like the vicious horses of a charioteer. The discriminating ever controls his mind; his senses are like disciplined horses. The indiscriminating becomes unmindful, ever impure; he does not reach the goal, wandering from one body to another. The discriminating becomes mindful, ever pure; he reaches the goal and is never reborn. The man who has a discriminating charioteer to rein in his mind reaches the end of the journey – the Supreme Abode of the everlasting Spirit.’

‘The senses are more powerful than the objects of desire. Greater than the senses is the mind, higher than the mind is the reason and superior to reason is He – the Spirit in all. Discipline yourself by the Self and destroy your deceptive enemy in the shape of desire.’ (*Bhagavad Gītā*, chapter III, verses 42–3.)

To realise this not only constant practice is demanded but also renunciation. As regards renunciation, the question arises as to what one should renounce. The yogi does not renounce



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the world, for that would mean renouncing the Creator. The yogi renounces all that takes him away from the Lord. He renounces his own desires, knowing that all inspiration and right action come from the Lord. He renounces those who oppose the work of the Lord, those who spread demonic ideas and who merely talk of moral values but do not practise them.

The yogi does not renounce action. He cuts the bonds that tie himself to his actions by dedicating their fruits either to the Lord or to humanity. He believes that it is his privilege to do his duty and that he has no right to the fruits of his actions.

While others are asleep when duty calls and wake up only to claim their rights, the yogi is fully awake to his duty, but asleep over his rights. Hence it is said that in the night of all beings the disciplined and tranquil man wakes to the light.

Aṣṭāṅga Yoga – The Eight Limbs of Yoga

The *Yoga Sūtras* of Patañjali is divided into four chapters or pāda. The first deals with samādhi, the second with the means (sādhana) to achieve Yoga, the third enumerates the powers (vibhūti) that the yogi comes across in his quest, and the fourth deals with absolution (kaivalya).

Yama

The eight limbs of Yoga are described in the second chapter. The first of these is yama (ethical disciplines) – the great commandments transcending creed, country, age and time. They are: ahimsā (non-violence), satya (truth), asteya (non-stealing), brahmacharya (continence) and aparigraha (non-coveting). These commandments are the rules of morality for society and the individual, which if not obeyed bring chaos, violence, untruth, stealing, dissipation and covetousness. The roots of these evils are the emotions of greed, desire and attachment, which may be mild, medium or excessive. They only bring pain and ignorance. Patañjali strikes at the root of these evils by changing the direction of one's thinking along the five principles of yama.

Ahimsā. The word ahimsā is made up of the particle 'a' meaning 'not' and the noun himsā meaning killing or violence. It is more than a negative command not to kill, for it has a wider positive meaning, love. This love embraces all creation for we are all children of the same Father – the Lord. The yogi believes that to kill or to destroy a thing or being is to insult its Creator. Men either kill for food or to protect themselves from danger. But merely because a man is a vegetarian, it does not necessarily follow that he is non-violent by temperament or that he is a yogi, though a vegetarian diet is a necessity for the practice of yoga. Blood-thirsty tyrants may be vegetarians, but violence is a state of mind, not of diet. It resides in a man's mind and not in the instrument he holds in his hand. One can use a knife to pare fruit or to stab an enemy. The fault is not in the instrument, but in the user.