CHAPTER-VI

YOGA THERAPY
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VI.1. What is Yoga Therapy.

The approach of yoga therapy is based on the holistic concept of human beings: the five ‘sheaths’ to existence, of which the first is—physical frame. The second—vital body that is made up of prāna, the life energy that flows through us in invisible channels known as nādis. The third is the mind (our emotions and thoughts). The fourth is the higher intellect (perfect thought and knowledge). The fifth is the ‘abode of bliss’. That is the positive energy that is associated with the divine.

Disease is seen to arise through imbalance in any of the three lower sheaths of existence. In the physical, prānic, and mind sheaths, ego consciousness, which is centered around the self, predominates and so harmony in these sheaths can be easily disturbed. The fourth and fifth sheaths can be easily are permeated by a wider, universal consciousness and can not be perturbed. When we are truly healthy, the positive energy in the highest sheath percolates freely through the lower ones and brings total harmony and balance to all our faculties. But though the harmony of the higher sheath is constant, the free movement of bliss can be blocked by imbalance in the lower sheaths.
The other type of illness arises through disturbances in the mind and includes all the psychosomatic and degenerative ailments. In these disorders, psychological factors play a much greater role and conventional treatment alone is not usually an effective cure. According to Indian beliefs, such ailments are thought to be caused by mental diseases called ādhis. These arise when exclusively strong feelings of like or dislike become amplified and established, acting to distract personality and to obstruct the flow of positive energy to the lower sheaths. This causes imbalances that result in physical ailments and also make us feel restless and discontinued.

The inner peace that is our natural state is generated by the positive energy from the bliss-sheath. When the flow of this energy is interrupted by ādhis, our sense of well-being is diminished and, in our attempt to regain it, we may be further aggravating the problem by behaving inappropriately. We may, for example, find ourselves eating the wrong foods, living in unhealthy surroundings, lapsing into negative states of mind, or driving ourselves to hard. But these methods give only temporary relief and may, in fact, be damaging our health.

With psychosomatic ailments, yoga provides the vital element that modern therapies lack and acts directly on the mental imbalances and underlie them. While emotion culturing and meditation make us aware of the tyranny of thoughts and emotions, happiness analysis teacher us how to look
within ourselves to find peace and satisfaction. At the same time, other yoga practices facilitates the restoration of health at other levels as well. This effectively complements medical techniques which improve the situation physically but one unable to eradicate the primary cause of the problem.

VI.2. The basis of Yoga Therapy

Yoga is fundamentally different from conventional medical practice in its approach to health care. Instead of trying it using a specific cure, yoga aims to treat illness by improving health on all levels simultaneously and by restoring inner harmony.

Ill-health occurs when the total balance of perfect health is disrupting influence may only affect one level at first, the disturbance soon spreads. All the five sheaths of existence interout, thus something that primarily affects the mind, say, can soon spread to the body and pranic sheaths. A bad day at work may make us irritable, for example, and it also increases stress reactions, makes our muscles tense, and often deletes our energy level, living to chronic fatigue.

For this reason, yoga contains elements that address problems at every level – āsanas that release and tone our muscles and massage our internal organs, prānāyāma that slows our breathing and regulates the flow of prāṇa, relaxation and meditation that act to calm our mind, and emotion – culturing produces equanimity. For just as negative influences spread disruption,
positive action has repercussions as well. The different types of yoga practice argue each other and are more effective when done together. When we do āsanas and stretch our muscles, muscular tension is released and we are able to release easily. Likewise, when we relax the mind and release suppressed emotions, we tend to become less tense at a physical level. Every element of yoga brings benefits throughout and also acts to amplify the effect of other types of practices.

Daily practices of complete yoga session can restore our natural balance and harmony, bringing positive and health to all parts of our life—physical, mental and spiritual.

VI.3. The Therapeutic Potential of Yoga

Yoga is an ancient Indian science and way of life. In recent years the practice of yoga has become popular because it promotes positive health and is also useful in the prevention and treatment of diseases. The therapeutic potential of yoga has largely been investigated for stress related psychosomatic ailments. But with the recent interest in “psycho-neuro-immunology” (the effect of the psyche on the immune system), there is also a possibility that yoga therapy can modify the course of infections diseases.

One of the stress condition which can definitely be controlled through yoga practices, such as prāṇāyāmaⁱ, or kriyās², and integrated approach of yoga therapy (IAYT)³ have been described. The IAYT acts at the different
levels, viz physical, mental, emotional and spiritual, to correct imbalances, so that the asthma patient requires less (or no) medicine while symptoms reduce significantly.

Patients with type II diabetes mellitus were also shown to improve following yoga practice. More recently attempts have been made to understand these therapeutic benefits of yoga therapy for essential hypertension have shown that yoga therapy compare favourably with biofeedback. A study conducted in the UK on patients with rheumatoid arthritis demonstrated that yoga practice refused symptoms and need for medicine while functions improved.

Apart from the above mentioned applications of yoga as therapy in psychosomatic ailments. A is now known that if patients with pathological anxiety practice specific yoga techniques such as pranayamas, they show significant improvement. Schizophrenic patients are less easy to manage. However preliminary results show that there is a period of six to eight weeks, during which the outcome is questionable. If a programme of yoga is continued along with psychotherapy and support, there is an subjective and subjective improvement.

Yoga practice has also been used in the rehabilitation of the mentally handicapped. Nine months of yoga practice significantly improved the IQ, social adoption and eye hand coordination of 45 children with varying degrees of mental retardation, compared to a matched, non-yoga group. Yoga
practice was also significantly more efficient than games in improving the psychological status of children at a remand home**, suggesting a role for yoga in the rehabilitation of institutionalized children.

The concept of psycho-neuro-immunology has given rise to interest in the idea that the practice of yoga can be used for the management of infectious diseases, such as pulmonary tuberculosis. A recent study sheared that two months of yoga therapy along with conventional, short term chemotherapy, caused conversation to a negatively in a significantly shorter time, i.e. two weeks. This remarkably beneficial effect of yoga on the immune system has resulted in an interest in the effect of yoga on the immune system has resulted in an interest in the effect of yoga therapy in cancer, and even in AIDS patients with cancer and even in AIDS patients. It has been shown that the practice of yoga reduces the unpleasant side-effect of chemotherapy in patients with concern of the uterine oervix. It is also interesting to study scientifically investigated reports on cancer regression following meditation. It is encouraging to note that there has been a scientific study which showed that AIDS patients benefited (clinically, psychologically, immunologically) from yoga therapy. However, more controlled studies are required to draw conclusions.

The objective of Vivekananda Kendra Yoga Research Foundation, or in short VK YOGAS, is to make yoga a socially relevant science by using modern scientific research to establish the usefulness of yoga in all walks of
like. Over the last 15 years, the Yoga Therapy Research has drawn attention to the immense potentialities of yoga in health management. The published research papers in national and international journals appended in the end clearly show that we are heading for a major role in the use of the Integrated Approach of Yoga Therapy (IAYT) for prevention, treatment, long term rehabilitation and promotion of positive health.

VI.4. **Psychology of Yoga**

Patañjali’s book is considered as the most authentative presentation of the science of Yoga by a master mind, which has stored the text of time and experience and is used almost as a textbook by all those who study the practice of higher Yoga systematically.

It is the only knowledge which is available to the ordinary students in the outer world which throws some light on the inner aspects of man’s life his ultimate destiny and the means which are available for gaining complete freedom from the illusion, limitations and miseries of the ordinary life in which all of us are involved.

We should not forget that the purpose of requiring this knowledge is to enable us to enter the part of yoga and acquire those qualifications which enable us to put ourselves into touch with the source of true knowledge within as.
This outer physical universe is a projection and reflection of the inner spiritual universe, a fact which is hinted at in the acult Maxim "As above, so below".

Psychology tells us that our progress in studying any subject or mastering - technique depends. The more keenly such undertaking the greater our capacity to make rapid progress in that field of work. Interest in its twin depends upon our samskaras, the momentum we bring from our past lives, as well as the efforts we have made in this life. The more we god involved in the subject the more are interest grows and kind of virtuous circle is set up in which are interest grows and a kind of virtues circle is set up in which our interest and capacity to learn reinforce each other continuously, so, there is no other way of making process in any line of endeavour except to give as much time and attention as we can to the activities which will develop our interest and faculties in that direction.

Our outer life reflects to some extent to our inner desires, our capacities and the work which we are meant to do which is represented in the following way:

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  Reality
   ↓
  Consciousness
   ↓
  Mind
   ↓
Matter
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Meditation should not be allowed to become a routine activity of the mind. It should become a habitual state of the mind in which it reverts automatically to ponder the realities of the inner life. Whenever it is free to do so it will be seen, therefore, that Prakṛti, or Nature in a general and all inclusive sense, is a correlate of the mind principle and both are necessary for the production of mental phenomena which constitute, in essence, the manifested universe. The relations of these basic realities in existence may be represented as follows:

Ultimate Reality

Cosmic consciousness ◄---------------------► Cosmic power

Cosmic Mind ◄---------------------► Cosmic Nature

Subjective Mental ◄---------------------► Objective Mental

Phenomena ◄---------------------► Phenomena

Fig. No.36

Then we come to the last link of the chain the relation of mind and matter, and have to consider the basis of matter. This is a field in which we are really in confrontation with modern science, which has investigated matter very thoroughly and accumulated a tremendous amount of factual
data with regard to the nature of matter must take into account the scientific views on the subject.

The four states of consciousness Jāgrata, Svapna, Suṣupti and Turiya.

Awareness, as we have seen in other contents, being an expression of consciousness, is an integrated state while mind is a differentiated state. As consciousness recess toward its central source in the practice of higher yōga the citta-vṛttis or mental states become more refined and tenous and the illuminating power of consciousness and realized in ever increasing measure as the reality from which the mind is derived and which it functions. So, it is easier to see the significance of the four states of consciousness and their mental relationship in these inner plans.

In fact, these four states of consciousness are inherent on consciousness itself and are therefore present in the functioning or expression of consciousness an every plane.

Jāgrata

The Jāgrata or waking state is of course that state in which the consciousness in actual touch with the objects in actual town with the objects. The objects may be those of physical plane or consciousness may embrace in its vast sweep all the “objects” on the Atomic plane, which is what omniscience really means. But if there is actual perception of the
'objects', whatever their nature, the state has to be considered under the category of Jāgrata and the knowledge is Pratyakṣa.

(Facts of) right knowledge (are based on) direct cognition, inference and testimony.

Wrong knowledge is a false conception of a thing whose real form does not correspond to such a mistaken conception.

When one sees a rope as a shake in the dark the knowledge belongs to the category of Viparyaya but the state of consciousness involved is Jāgrata.

Now suppose any man still in the working state classes his eyes and concentrates his mind on a particular image formed in his mind to the exclusion of all sensuous impressions received from outside. It is not possible for an ordinary man to do this because under all conditions residual or marginal impressions will keep impinging on the periphery of consciousness and divide the attention partly, depending upon the degree of concentration which the person is capable of. A scientist with a highly trained intellect or a great artist may be able to attain a high degree of isolation in this manner but this can never be complete. Only the Yogi who is capable of practicing pratyāhāra can isolate the mind completely from external objects and confine it to the pratyāya present in the mind.1

Svapna

It should be noted here that the mental image present in the mind may be of two kinds. It may be either the reproduction of an experience gone through before or a creation of the mind irrespective of any such previous experience. Whether it is the result of reproduction through memory or production through imagination it represents the Svapna state of consciousness and the two kinds of modification of the mind Smṛti and Vikalpa.

Memory is not allowing an object which has been experienced to escape.

An image conjured up by words without any substance behind it is fancy.

There is really no essential difference between these kinds of modifications. In both cases there is no actual contact with the external objects though there are mental images present in the mind. It is these two conditions which determine their classification in the svapna or dream state.

It is called dream state because the dreams which we experience in sleep illustrate very aptly this state of consciousness and the fulfillment of the two conditions referred to above, namely the absence of contact with external objects and the presence of mental images in the mind.
As soon as the practice of *Pratyāhāra* has been perfected in *Yoga* all mental operations of *Dhāraṇā*, *Dhyāna* and *Samādhi* take place really in the *svapna* state of consciousness because contact with the external world is completely out off and the Yogi’s mind is concentrated on the *pratyaya* present in his own mind.

The Suṣupti state of consciousness is caused by the fact that the state of dreamless sleep is meant merely to illustrate the Suṣṭi state and does not actually present that state.

There are two aspects in Suṣupti state.

1. There is no *Pratyaya* or mental image present in the mind in dreamless sleep as there is in the dream state.

2. There is still awareness or consciousness present in this state as it is present in the state of dreamless sleep.

The mind is free from any mental concept and yet consciousness is present, even though it may be difficult to establish logically, beyond doubt, the presence of consciousness in dreamless sleep.

Sleep which most of us experience everyday is not actually *suṣupti*. Suṣupti state have been pointed out already, namely, the absence of a *Pratyaya* and the presence of consciousness or awareness of the same time means ‘without’ and refers to the absence of *pratyaya* and ‘with’ and refers to *prajñā* or consciousness.

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**Turiya**

At each level it is related to the jāgrata, svapna states going before and Turiya a state coming offer. Direct contact with the ‘objects’ on a particular plane corresponds to the Jagrat or waking state. Withdrawal of the mind within on the same plane corresponess to the svapna or dream state. The empty condition of the mind after dropping the pratayya in Asamprajñāta samādhi corresponds to the susupti state. The passage of consciousness through the Laya centre with a blurred reflection or partial awareness of reality hidden within this centre corresponds to the Turiya state. Turiya avasthā means the transcendent state.

\[\textit{kṣīna-vṛttarbhijātasyeva maṇegrahitr-grahan-ghrhyeṣu tatsthata tadajañatā samāpatthi.}\]

"In the case of one whose Citta-Vṛttis (mental modifications) have been almost annihilated, fusion or entire absorption in one another of the cognizer, cognition and cognized is brought about as in the case of a transparent jewel (resting on a colored surface)."

In hints at the mystery of knowing by becoming’, the Yogic technique which is used in realization and self-realization.

What is seeks the convey through a striking simile is the truth that consciousness functioning through one centre can become fused with

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2 Y.S. 1.41.
consciousness functioning through another centre, and the first entity can in this manner know what is contained in the consciousness of the second entity. This is essentially the technique of Samādhi both sabīja and nirbīja. These who have studied the Yogasūtras will recall that in Sabīja- Samādhi the reality widen behind any ‘object’ of meditation is realized while in Nirbīja- Samādhi it is the Reality itself which is the object of realization. The reality behind any object is that object as it exists in the Divine Mind.

samādhi-siddhir īśvara-pranidhānāt. It means :-

“Accomplishment of Samādhi from resignation to God”.

Samyama is the total process of meditation which begins with concentration on an ‘object’ whose real nature is sought to be realized and ends with the fusion of the mind with that ‘object’ through Samādhi, whereby the Yogi becomes aware of the reality of that particular object. The relation of subjected or the triplicity of perceiver, perception and perceived may be represented by the following diagram:

![Diagram](image_url)

Fig. No.37

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3 Ibid. II.45.
So, when the three become other they do not disappear but undergo a kind of subtle transformation, but still being present in the realm of the real. The object is there in its real nature, the perceiver is there in his real nature and perception also is there in its real nature. It is the real perception of the real object by the real perceiver.

"sadā jñātāścittavṛttaḥ puruṣasya paryāni mitvā".

(Y.S. IV.18)

The modification of the mind are always known to its Lord on account of the changelessness of the Puruṣa.

The capacity of the monad to know everything which asses in the mind of the individuality and personality attached to him is due to the fact that his consciousness functions in the realm of the Eternal and so knows everything that takes place in the realm of time and space.

"tavairāgyadapi dosabīja kṣaye kaivalyaṁ".⁴

By non-attachment even to that; on the very seed of bondage being destroyed follows Kaivalya.

\[\text{citterapratisamkramayah tadākaratappatu} \]

\[\text{sva-buddhi-saṁvedanam.} \]⁵

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⁴ Y.S. III-50.
⁵ Y.S. III.22.
Knowledge of its own nature through self-cognition (is obtained) when consciousness assumes that form (or state) in which it does not pass from place to place.

Though this aphorism is meant to give in a nutshell the principle underlying the final technique of self-reflexation through Nirbiya-Samādhi is also throws light on the nature of consciousness and its relation to the different levels of the mind.

“tadādṛṣṭuḥ svārūpevasthānam”\(^6\)

“Then (in the integrated state) the seer is established in his own essential and fundamental nature”.

\(vṛtti-sārūpyamitaratra\)\(^7\)

“In other states (in the disintegrated states) there is assimilation (of the seer) with the modifications (of the mind).

In other words, when the self-realized individual is established in his real nature he is in the realm of integrated consciousness or sat-self contained whole, and above the realm of the mind. When he is functioning in the realm of the mind his consciousness is assimilated with the modification of the mind. The light of consciousness instead of being centered in itself is dispersed in the objects contained in the mind.

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\(^6\) Ibid. I.3.
\(^7\) Ibid.

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VI.5. Soul and Consciousness

There is a link between soul and consciousness.

Spirit and consciousness matter through a vehicle of consciousness by the following diagrams:

![Diagram]

When spirit and matter come together, spirit begins to affect matter and matter begins to affect spirit. The result of the action of spirit upon Matter is to evolve gradually and slowly vehicles through which it can express itself on the different planes. The result of the action of matter upon spirit is to develop the mind and its faculties of different levels and unfold
the infinite potentialities which are present in a latent form in consciousness. This mutual action and reaction of spirit and matter or purusa and prakrti and the evolution and unfoldment which its purpose and result is hinted at very clearly in aphorism Yoga sutra II.23 that “svasvāmiśaktyā svarūpopalabdhiḥ saṁyogah”

The purpose of the coming together of the puruṣa and prakṛti is gaining by the puruṣa of the awareness of his true nature and the unfoldment of powers inherent in him and prakṛti.

The reciprocal action of matter spirit through a vehicle produces a series of sensous impressions and mental images in the mind. A world of farm, colour, sound etc. springs up in the mind associated with the particular body. The vibrations originating in the environment and within the vehicle itself are carried along the channels of the sense, organs into the brain and produce in a mysterious manner the sensuous images which are of a mental nature in the mind. The raw material for the activity and development of the mind is provided by the sensuous images produced by the sense-organs. It should be noted that the vehicle itself is part of the material environment which produces the sensuous or mental images in the mind, for many of the changes taking place in the vehicle, like disease, etc. produce their corresponding sensations and mental images like pain, etc. in the mind. The vehicle is not something independent of spirit and matter, but a part of the material environment overshadowed by the spirit.
jātīlakṣaṇa-देशािरणवमावचेदे
tulyaयोस्ततः pratipattiḥ. 8

From it (Vivekajam. Jñānam) knowledge of distinction between
similar which can not be distinguished by class characteristic or position.

kṣyāṇa pratiyogī pariṇāmāparāntanigrāhyah kramah. 9

The process corresponding to moments which become apprehensible
at the final end of transformation (of the Guṇas) is kramah.

Composing the two sets of phenomena we find that in both cases the
images are illuminated by an external source of light, by the light of
consciousness or Buddhi in the case of mental images and they are light
within the projector in the case of photographic images projected on the
screen.

And lastly in both cases the images are projected from a centre, the
centre of egoism or Ahamkāra in the case of the mind and the small aperture
which shuts and opens alternatively in the case of the unematographic
projector. We also see that the same center of light can illuminate
theoretically an infinite number of film rolls on the one hand and on infinite
number of mental worlds of the Monads on the other. This may be illustrated
by figures (a) and (b) respectively.

8 Y.S. III-53.
9 Ibid. IV.33.
Figure (a) represents a number of screens arranged in a circle on which different pictures are being projected from a common central light. Figure (b) represents an infinite number of concentric glass globes which are perfectly transparent and are being illuminated by a common central light. As mind is not material and is previous to pure integrated consciousness at all levels we can see easily how an infinite number of minds can be illuminated by the light of divine consciousness emanating from the common centre or Mahābindu and shining in the hearts of all Jivātmās or souls.

So we see that the parallelism between the light phenomena and mental phenomena is almost complete, showing in a remarkable manner how the phenomena of mind and consciousness reflected faithfully in the phenomena of physical light. These things point to the probability of
physical light being in some mysterious manner an expression of consciousness on the physical plane.

VI.6. Mind and its function

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\begin{align*}
\text{Cognition} & \quad \begin{cases} \text{Physical} \\ \text{Perception} \quad \begin{cases} \text{Mental} \\ \text{Illustration} \\ \text{Delustration} \\ \text{Halucination} \end{cases} \end{cases}
\end{align*}
\]

Conflicts

All conflicts in the mind may be classified under five types of conflicts mentioned in Yoga Sūtra of Patañjali the conflicts are modern in nature and the solution too is also an age old practice. The Yogasūtra removes the conflicts by the yogic practices and ignorance etc. are removed automatically.

Mind and Three Guṇas

\[\text{te vyaktasūkṣmā guṇātmānaḥ.}^{10}\]

They, whether manifest or four unmanifest, are of the nature of Guṇas. The Śāstras state that the guṇas are the best nature and function of the primodial cause but they do not come to the path of our eyes.\[11\]

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The essence of the object consists in the uniqueness of transformation (of the Guṇas).

"vastusāmye cittavedattyorbibhakataḥ parthah".  

The object being the same the difference on the two (the object and its cognition) are due to their (of the minds) separate path.

"na caikacittatantram vastu tadapramaṇakaṁ tadā kim syāt"  

Nor is an object dependent on one mind what would become of it when not organised by that mind.

"taduparāgāpekeśitvācittasya vastu jñātājnānam"  

In consequence of the mind being coloured or not coloured by it, an object is known or unknown.

"sada jñātaścittavṛttayastatprabohaḥ sarusasyāpārīṁāmitvāt"  

The modification of the mind are always known to its lord on account of the changelessness of the Puruṣa.

"na tatsvābhāsanāḥ drśyatvāt"  

No nor is it self-illuminative, for it is possible.

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12 Y.S.IV.14.
13 Y.S. IV.15.
14 Y.S.IV-16.
15 Y.S.IV-17.
16 Y.S.IV-18.
17 Y.S.IV-19.
Moreover, it is impossible for it to be of both ways (as perceiver and perceived) at the same time.

"cittāntaradbhye budhibudheratiprasaṅgaḥ smṛtisamāskaraśca" \(^{19}\)

It cognition of one mind by another (be postulated) we would have to assume cognition of cognition and confusion of memories also.

"cittarepratisamkramā yāstadarapattau svabudhisāṃvedanam" \(^{20}\)

Knowledge of its own nature through self-cognition (is obtained) when consciousness assumes that form in which it does not pass from place to place.

"draṣṭṛdṛṣyoparaktam cittam sarvārthaṁ" \(^{21}\)

The mind colored by the knower (i.e. the Puruṣa) and the known is as apprehending.

In order to understand the essential nature of the Guṇas we have to proceed step by step and trace systematically the various links of the chain of doctrines which are related to it or which serve to throw light on it. As some of these doctrines have been discussed fully elsewhere in different contexts it is not necessary to deal with them here in detail. Mere reference to them

\(^{18}\) Y.S.IV-20.
\(^{19}\) Y.S.IV-21.
\(^{20}\) Y.S.IV-22.
\(^{21}\) Y.S.IV-23.
painting out their relevance to the question we are considering should suffice.

The whole system of occult philosophy is based upon the most fundamental doctrine which asserts unequivocally that the manifested universe is derived from and is the expression of an ultimate reality referred to as the absolute or Paramātman. This reality in its highest aspect is a harmonized, balanced, integrated whole, without beginning or end, beyond all opposites and differentiated states and therefore both a void and a plesum.

In its next lower aspect there is first a primary differentiation into the polar and opposite principles which are called Shiva and Shakti and may be considered as the arot of consciousness and the root of flower. Closely associated with the primary differentiation but derived from it there is a secondary differentiation which brings into existence the self and not-self relationship and lays the foundation of the mind-principle. Although these two differentiation which may best be considered as one, a double differentiation which may best be symbolized by a cross representing two kinds of polarities acting as it were, at right angles to each other.

The above mentioned aspects of the Unmanifest may be represented diagrammatically as follows:—
It will be seen from the above that the secondary differentiation being based upon the primary differentiation will affect both the poles of the primary duality and differentiate there into their corresponding triplicities,
consciousness giving rise to the triplcity of satcit. Ānanda and power to that of Tamas-Rajas Sattva. Although the triple products of this secondary differentiaton are not generally considered polar they are based on the opposition of two opposite principle in contrast and so in a wider sense may be considered as polar in nature. Their polar nature is shown further by such facts as the mutual dependence of the opposites present in each triplcity, i.e. satcit and Tamas-Rajas. These opposites can not be separated completely, can not be found singly and when the two extreme opposites disappear the third element of the triplcity whichisthe connecting link between the two disappears simultaneously.

The essential nature of the Guṇas is given in aphorism II-18 of the Yogasūtras. "prakāśa-kriyā sthitti-śīlam bhūtendriyāmakam bhogāpavargārtham drśyam".

The seen (objective side of manifestation) consists of the elements (Bhūtas) and sense-organs (Indriyas) is of the nature of radiation, activity and stability (sattva, Rajas and Tames) and has for its purpose (providing the puruṣa with) experience and liberation.

The structural or objective aspect is hinted at in the phrase prakāśa-kriyā-sthiti-śīlam which means simply that the three Guṇas are in their essential nature merely different combination of vibration, activity and stability which lie at the basis of Bhūtas and Indriyas.
The relation of the two triplecties may be represented as follows:

<table>
<thead>
<tr>
<th>Seer</th>
<th>Seeing</th>
<th>Seen</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Perceiver)</td>
<td>(Perception)</td>
<td>(Perceived)</td>
</tr>
</tbody>
</table>

Tamas       Sattva       Rajas

The above will show the relation of perception or *Buddhi* with *Sattva* on which the psychology of Yoga is based.

"sattva-purusāyoratyantāsāmkīrṇayoḥ
pratyayāviśeso bhogāḥ parārthāsvārthasaṁyamāt puruṣa-jñānām"

Experience is the result of inability to distinguish between the *Puruṣa* and the *Sattva* though they are absolutely distinct. Knowledge of the *puruṣa* results from *Samaya* on the self-interest (of the *puruṣa*) apart from another interest (of prakṛti).

It will be seen from the above diagram that the principle of cognition or awareness which is included in Ānanda of the Vedantic terminology corresponds to the *Sattva Guṇa*. It is because the object of *Yoga* is self-realization or obtaining awareness of one’s true nature (I-3) that *Sattva Guṇa* plays such an important part in the exposition of its doctrines.
VI.7. Transformation of \textit{Jaḍa} to \textit{Cetanā}

According to Yogic psychology the result of the interaction between the Bhutas and Indriyas is not haphazard but regulated exactly according to natural laws which can be defined and formulated in mathematical terms because definite structures or combinations of the three \textit{Guṇas} lie at their basis. Although the interaction takes place in the realm of so-called matter and though the instrumentality of apparently material instruments, its result is obviously a mental phenomenon, namely, the appearance of sensations in the mind of the perceiver whom the sense-organs belong.

\textit{\textit{tato, niṁdiprādurbhāvaḥ kāyasampattadhamānabhīghātaśca}}\textsuperscript{22}

These, the attainment of \textit{Aṇimān} etc. perfection of the body and the non-obstruction of its functions (of the body) by the powers of the elements.

Now, according to the doctrine of the \textit{pañcabhūtas} the so called matter and energy which affect are sense-organs and produce the mental sensuous images in our mind are also associated with consciousness and it is this consciousness which may be considered as the “soul” of mother which interacts with the consciousness of the perceiver through the \textit{Indriya} or the instruments of perception and produces the mental images. The whole process of sensuous cognition may be represented diagrammatically in a very simple manner as follows:

\textsuperscript{22} \textit{Ibid, III.45.}
Outwardly, we see only the interactions in matter through the vibrations which provide the agents of stimulation and the sense-organs which provide the instruments of stimulation. But associated with both, the matter which stimulates through vibration and the sense organs which receive the stimulation, is consciousness or its modification mind. We are dimly aware of the presence of consciousness behind the sense-organs but do not know that behind the interaction of consciousness with consciousness which bridges the gulf between matter and mind and brings about the enigmatic of mysterious emergence of the mental images through a purely material interaction referred to above (Cf.Y.S. III.45)

There, the attainment of Ānīman etc. perfection of the body and the non-obstruction of its functions (of the body) by the powers (of the elements).

"tato manojavitvam vikaraṇabhāvah pradhānajayaśca"
Thence, instantaneous cognition without the use of any vehicle and complete mastery over Pradhāna.

From a careful study of these commentaries he will see that the doctrine of Bhūtas and Indīryas provides a very simple and scientific method of classifying all phenomena which are cognized by the mind. The five sense organs are called the Indīryas and the five mysterious agents which through the agency of matter stimulate the sense-organs and produce the five kinds of sensations are called Pañcabhūtas.

<table>
<thead>
<tr>
<th>Bhūtas</th>
<th>Indīryas</th>
<th>Tanmātras</th>
<th>Citta</th>
<th>Budhi</th>
<th>Ātman</th>
</tr>
</thead>
<tbody>
<tr>
<td>(elements)</td>
<td>(sense organs)</td>
<td>(sensations)</td>
<td>(mind)</td>
<td>(perception)</td>
<td>(Spirit)</td>
</tr>
</tbody>
</table>

Pṛthivī (earth) ➔ nose ➔ Smell (Gandha)

Jala (water) ➔ tongue ➔ Taste (Rasa)

Tejas (light) ➔ eye ➔ Sight (Rūpa)

Vāyu (air) ➔ skin ➔ Touch (sparśa)

Ākāsa (ether) ➔ ear ➔ Hearing (śravaṇa)
In further consideration of the nature of the five Bhūtas we should note that they are not unrelated and independent boat members of a connected series in which each successive member is derived from its predecessor. The order of derivation is as follows.

\[ \text{Ākāśa} \rightarrow \text{Agni} \rightarrow (\text{Vāyu} \rightarrow \text{Jala} \rightarrow \text{Prthivi}) \]

(space) (Radiation) (The gaseous state) (The liquid state) (The solid state)

Translation of linear into circular motion of electrons.

**Subtle physical Essence**

**Table-I**

<table>
<thead>
<tr>
<th>Pañca Mahābhuta</th>
<th>Ākāśa Antaḥkaraṇa pañcaka</th>
<th>Vāyu Prāṇa Pañcaka</th>
<th>Teja Jñānedriya pañcaka</th>
<th>Ap Karmendriya pañcaka</th>
<th>Prthivī Viṣaya Pañcaka</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ākāśa</td>
<td>Antah bhramaṇa</td>
<td>Vyāna</td>
<td>Śravaṇa</td>
<td>Vāca</td>
<td>Śabda</td>
</tr>
<tr>
<td>Vāyu</td>
<td>Manah Saṅkalpa</td>
<td>Samāna Nāisthāna</td>
<td>Tvacā</td>
<td>Hasta</td>
<td>Sparśa</td>
</tr>
<tr>
<td>Teja</td>
<td>Budhi Niścayātmia</td>
<td>Udana kaṇṭha</td>
<td>Cakṣu</td>
<td>Pāda</td>
<td>Rūpa</td>
</tr>
<tr>
<td>Ap</td>
<td>Citta Cintana</td>
<td>Apāna Gudāsthāna</td>
<td>Jisā</td>
<td>Sisna</td>
<td>Rasa</td>
</tr>
<tr>
<td>Prthivī</td>
<td>Ahaṁkāra</td>
<td>Prāṇa mukha, Mastaka</td>
<td>Ghrāṇa</td>
<td>Gudā malotsarga</td>
<td>Gandha</td>
</tr>
</tbody>
</table>

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Table-II

<table>
<thead>
<tr>
<th>Monad</th>
<th>Divine</th>
<th>Sat</th>
<th>Cit</th>
<th>Ãnanda</th>
</tr>
</thead>
<tbody>
<tr>
<td>Individuality</td>
<td>Spiritual</td>
<td>Spiritual will (omnipotence)</td>
<td>Spiritual knowledge (omniscience)</td>
<td>Spiritual, Bliss universal love</td>
</tr>
<tr>
<td>Personality</td>
<td>Tempoal</td>
<td>Desire</td>
<td>Thought</td>
<td>Happiness (pleasure)</td>
</tr>
</tbody>
</table>

**VI.8. Conflicts of Human Psychology**

Man has a large variety of needs, physical, psychological, social, economic, moral and so on. All of these can not be meant properly and adequately as most of these needs conflicts with each other. This causes frustration and produces tension in the mind. Continuous frustration lead to serious maladjustment or conditions of mental ill-health. These frustrations and mental conflicts threaten the individuals psychological balance. But the human organism is equipped with mental capacities to protect himself against such psychological dangers. These mental mechanism or protective or adjutment mechanisms. They are protective in that they help the individual in overcoming threats to his ego. They reduce the distress caused by frustrations and conflicts. They soften the effects of one's failures preserve inner harmony, and enable the individual to the make adaption or adjustment to distressing experiences. That is why, they are also called "adjustment mechanisms". Some of the important defence mechanism are:-

1. Compensation  2. Rationalisation.  3. Projection

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4. **Identification**  
5. **Substitution**  
6. **Sublimation**  
7. **Repression**  
8. **Regression**  
9. **Negativism**  
10. **Sympathism**  
11. **Withdrawal**  
12. **Day dreaming and phantasy**

1. **Compensation** :- When an individual tries to make up for a deficiency by directing his energies to another area to secure a measure of success in that area, he is using the mechanism of compensation. People generally try to overcome a failure in one area by achieving success in another area. This compensation mechanism keeps the mind in balance and the necessary adjustment is made in the mind.

2. **Rationalisation** :- This means giving reasons which are plausible rather than real inorder to justify our failures or wrong behaviour. This amounts to giving justification or making lame excuses for our deficiencies and drawbacks.

3. **Projection** :- This means fixing the responsibility of our failures and shortcomings an others, and thus justifying ourselves. It is attributing to other our own deficiencies and moral defects as means of lessening our own sense of guilt or inadequacy. A selfish person may lustily his behaviour by saying that everyone is selfish these days.

4. **Identification** :- This is an adjustment mechanism which enables one to derive satisfaction from the success of other people are groups with
which are feels affiliated and related. The students feel related if their school or their term gets some kind of recognition.

5. **Substitution**: If a person does not succeed in achieving an aim which is quite high and lofty, he may substitute in its place a lesser aim which is comparatively easy to achieve. Thus, in substitution a high aim in substituted by a comparatively low him, which the person thinks is practically possibly to achieve.

6. **Sublimation**: In sublimation, our instinctive energies are channelised for the achievement of lofty and desirable goals. It is a mechanism in which our socially unacceptable desires are redirected in socially desirable channels. The instinct of fighting for example may be redirected into fighting against the social evils. Great works of art and literature are generally the result of the sublimation of the baser human instincts.

7. **Repression**: Repression is the process of unconscious forgetfulness of our unpleasant and conflict producing emotions and desires. In repression, our strong emotional feelings and unpleasant memories which do not fit-in which with our social values and norms are thrown or repressed into the unconscious mind. These emotions and desires threaten our ‘ego’. These emotions and desires threaten our ‘ego’ or
our mental well being; hence, we use the protective device of repression.

8. **Regression**: Regression implies retreat or reversion to a childish level of behaviour instead of facing it and trying to solve it, in a mature and realistic manner, we try to find refuge by going back or regressing to the childish level of behaviour. This is trying as if by explaining to others that I am too immature as yet to face such problems.

9. **Negativism**: It implies giving negative response to every demanding situation. This means trying to evade responsibilities by exhibiting stubborn and rebellious attitude. For example, a student may refuse to do a household work by saying that he is too busy with his studies. Actually, the cause may be lack of confidence or just laziness. Steps must be taken to transform negativism into positivism which can be done by infusing confidence into the individual.

10. **Sympathism**: In sympathism, the individual avoids the necessity of solving his problems by obtaining the sympathy of others. Instead of facing the situation and trying to solve the problem an individual may try to invoke the sympathy of others by telling them his problems and difficulties.
### NINE OBSTACLES OF YOGA PRACTICE

<table>
<thead>
<tr>
<th>DISEASE (VYADHY)</th>
<th>LACK OF INTEREST (STYANA)</th>
<th>DOUBT (SAMSAYA)</th>
<th>DELUSION (PRAMADA)</th>
</tr>
</thead>
<tbody>
<tr>
<td>THE INABILITY TO RETAIN A LEVEL OF CONCENTRATION ONCE ATTAINED (ANAVASTITVA)</td>
<td><strong>NINE OBSTACLES MENTIONED BY PATANJALI</strong></td>
<td></td>
<td>NON-ATTACHMENT OF ANY LEVEL OF CONCENTRATION (ALABDHA-BHUMIKATVA)</td>
</tr>
<tr>
<td></td>
<td>RELUCTANCE TO GIVE UP SENSE PLEASURE (AVIRATI)</td>
<td>ERRONEOUS CONCEPTION (BHRANTI-DARSANA)</td>
<td>LETHARGY (ALASYA)</td>
</tr>
</tbody>
</table>

**Fig. No.42**

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11. **Withdrawal** :- This also implies refusal to face the problem and withdrawing to one's own self, and posing as if no problem exists. This type of behaviour is the result of great timidness and utter lack of confidence. The remedy is to encourage the individual to face the problems boldly and realistically.

12. **Day dreaming and phantasy** – This is also a form of withdrawal behaviour. This implies drawing into a world of phantasy or day dreaming.

**VI.9 Obstacles of Yoga**

In the *sūtra* Patanjali gives a number of conditions which cause the mind to be distracted and which consequently make the successful practice of yoga impossible. This distracted condition of the mind in which it is constantly flung about in all directions away from the centre, is called *Vikṣepa*.

Patanjali has enumerated nine conditions of the mind or body which cause Vikṣepa and thus serve as obstacles in the path of the *Yogi*.

**VI.9.i. Vyādhi (disease)**

It draws the mind again and again to the physical body and makes it difficult to keep it directed know inwards. Perfect health is a necessity for dreading the path of *yoga* and that is, no doubt, one of reason why the author
has included Āsana and prānāyāma, to practices of Hathayoga, in his system.

Arjuna, this yoga is neither for him who overeats, nor for him who observes complete fast; it is neither for him who is given to too much sleep, nor even for him who is ceaselessly awake.23

Yoga, which rids one of woe, is accomplished only by him who is regulated in diet and recreation, regulated in performing actions and regulated in sleep and wakefulness.

VI.9.ii. Styāna (Language/Lack of energy)

Some people have lack of nerve power so that they always feel below par and disinclined to take up any work requiring prolonged exertion. This chronic fatigue is in many cases psychological in origin and due to the absence of any definite and dynamic purpose in life. In other cases it is due to some defect in prāṇamayā kośa which results in an inadequate supply of vital force to the physical body. So it acts as an obstacle in Sadhana. According to some yogī only steady and relentless effort made with great vigor can overcome this obstacle.

VI.9.iii. Sanśaya (Doubt)

Doubt about the efficacy of meditation or even about its goal may come occasionally. Doubts of various kinds are liable to arise in the mind of a Yogī. Is there really any reality to be realized or is he merely pursuing a

23 Bha, Gī, 6.17.
mirage? Are the methods he is using really effective? Are those methods the right.

VI.9.iv. Ālasya (Lazines)

It is a bad mental habit acquired by continued yielding to the love of comfort and ease and tendency to avoid exertion. If we may say so, lassitude is purely physical defect while laziness is generally a purely psychological condition. A restoration to health automatically cures the former but a prolonged discipline based on the execution of hard and difficult task is the only means of curing the latter.

VI.9.v Avirati (hankering after objects)

Attachment to objects of sense pleasure is a great obstacle to modification. Such attachment causes the tendency not to give up sense pleasure (Avirati). Meditators have to mean themselves away from sense pleasure to overcome this obstacle. This can be done by recognizing the defects in sense pleasure. For instance, someone addicted to liquor may succeed in giving up the addiction only after really being able to see the defect of alcoholism. In addition, according to Patañjali, meditation on the pure heart of a holy person who has gone beyond attachment to sense objects can help one to overcome this obstacle, because what are thinks with great concentration, that one eventually becomes.

On being firmly established in honesty all kinds of gems present themselves (before the Yogi).
Methods for him? Has the capacity to go through all the obstacles and reach the goal? These and other doubts of a similar nature are liable to assail his mind from time to time specially when he is passing through the periods of depression which come inevitably in the path of every aspirant. At this time that he needs Śraddhā unshakeable faith in his objective, in himself and in the methods which he has adopted.

VI.9.vi. Pramaṇa (Carelessness)

It has the effect of relaxing the mind and thus undermines its concentration. Carelessness is a weakness which prevents a man from achieving eminence in only line of endeavour and condemns him to a medicare life. But in the field of Yoga it is not only an obstacle but a great danger and the careless Yogi is like a child who is allowed to play with dynamite. Careful attainment will remove this obstacle.

VI.9.vii. Bhrāntidarsana (delusion; erroneous conception)

This means taking a thing for what it is not. It is due generally to lack of intelligence and discrimination. For example, a Sādhaka may begin to see lights and hear sounds of various kinds during his early practices. These things are very spurious and do not mean much and yet there are many sādhakas who get excited about these trivial experiences and began to think they have made about these trivial experiences and begin to think they have made great progress. Some think that they have reached high states of
consciousness or are even foolish enough to think that they have seen God. This incapacity to assess our supernormal experiences at their proper worth is basically due to immaturity of soul and those who cannot distinguish between the essential and non-essential things in spiritual enfoldment find their progress blocked at a very early stage. They tend to get entangled in these spurious experiences of a psychic nature and are soon side-trickled. It is easy to see that the unhealthy excitement which accompanies such undesirable conditions of the mind will cause great distraction and prevent it from diving inwards.

VI.9.viii. *Alabdhabhūmitaka* (non-achievement of a stage; inability to find a footing)

The essential technique of Yoga consists, in the earlier stages, in establishing the mind firmly in the stages of *Dhāraṇā, Dhyāna and Samādhi*, and after *Samādhi* has been attained, in pushing steadily step to step, into the deeper levels of consciousness. In all these stages change from one state to another is involved and this is brought about by persistent effort of the will. Sometime this passage is easy and comes after a reasonable amount of effort. At other times the Yogi seems to make no progress and a dead wall appears to be facing him. This failure to obtain a footing in the next stage can cause distraction and disturb the perfect equanimity of the mind unless the Yogi has developed inexhaustible patience and capacity for self-surrender.
VI.9.ix. Anavasthitatva (Inability to retain a level of concentration)

When the Yogi can get a foothold in the next stage but can not retain it for long. The mind reverts to its previous stage and a considerable amount of effort has to be put-forth in order to regain the foothold. Of course, in all such mental processes reversions of this nature are to a certain extent unavoidable. But it is one thing to lose ones foothold in the next stage because only practice makes perfect and another thing to lose it because of the inherent fickleness of the mind. It is only when the instability is due to the inherent unsteadiness of the mind that Vikṣepa can be said to be present and special treatment is called for.

These nine obstacles are the cause of Vikṣepa and thus hinder the Yogi in the practice of Dhāranā, and Samādhi.

Patañjali has given various methods which may be adopted for overcoming the obstacles (Vikṣepas) (from sūtra I-32 to I-39).

These are given below :-

For removing these obstacles these (should) be constant practice of one truth or principle.

Patañjali has given various methods which may be adopted for overcoming the obstacles (Vikiṣepas). These are given below :-

For removing these obstacles there (should) be on constant practice of one truth or principle.
The mind becomes clarified by cultivating attitudes of friendliness, compassion, gladness, and in difference respectively towards happiness, misery, virtue and vice.

Or by the expiration and retention of breath.

Coming into activity of higher senses also becomes helpful in establishing ‘steadiness of the mind’.

Also (through) serene or numinous (states experienced with).

Also the mind fixed on these who are face from attachment (acquires steadiness).

Also (the mind) depending upon the knowledge desired from dreams or dreamless sleep (will acquire steadiness).

Ob by meditation as desired.

Patañjali has given a number of symptoms by which the presence of Vikṣepa can be recognized.

Pain, despair, nervousness and hard breathing are the symptoms of distracted condition.

The presence of pain either physical or mental always shows some serious defect or disharmony in the vehicle. Physical pain is a sign of positive disease while mental pain shows definitely that the mind is not in a natural healthy state. It is either in a state of inner conflict, turn between opposite desires or under the domination of Kleśas. Pain is an indication provided by Nature to bring to the notice of the person concerned that all is
not well with him. But while most people think of having their mind examined or examining it themselves even when they are suffering excruciating mental pain. But that is what is needed really.

When pain is combined with a consciousness of impotence or incaiccy to remove it effectively it leads to despair, despair then lead to nervousness which is merely an outer physical symptom of despair. Neverousness when it reaches a certain degree of intensity disturbs the breathing because it reaches a certain degree of intensity disturbs the breathing because it disorganizes the flow of prānic currents. So these four symptoms really represent the four stages which follow one another when the mind is in that undesirable condition which causes Vikṣepa.

VI.9.x. Duḥkha (Grief)

According to Hindu tradition, grief or Duḥkha is of three kinds.

Duhkha

| Ādhyātmika-duḥkha | Ādhibhautika duḥkha | Ādhipaivika-duḥkha |

1. Ādhyātmika-duḥkha arises on its own in the mind. Ādhyātmika-duḥkha is inflicted by other people or creatures, such as injuries caused by other human beings or animals. Ādhyātmika-duḥkha is caused by natural calamities or acts of God, such as earthquakes devastating floods, etc. All three disturb meditation.
According to Patañjali, one who meditates on the Effulgent light in the region of one’s harvest gets rid of grief.

Or by meditating on the heart of an illumined soul, that is free from passion.

Also an intense thought of compassion can counteract grief.

The mind becomes clarified by cultivating attitudes of friendliness, compassion, gladness and indifference respectively towards happiness, misery, virtue and vice.

When the mind has a preponderance of Sattvaguna it is full of joy and peace. Duḥkha or grief indicates that the mind does not have a preponderance of Sattvaguna. Either meditation on the Effulgent light in the heart or an intense thought of compassion cause Sattvaguna to become preponderant in the mind. Thus, grief is overcome.

VI.9.xi. Daurmanasya (Despair)

Despair is caused by disappointment at not having one’s expectations fulfilled. One should minimize expectations to prevent despair.

VI.9.xii. Aṅgamejayatva (Involuntary nervous trembling of the body)

If someone who does not usually become angry becomes terribly angry after intense provocation, that person’s body may start shaking involuntarily. Such shaking is a nervous reaction to the anger. If the same person frequently becomes angry, that person’s nerves will get used to such outbursts of anger and the body will not shake. So also with the practice of
IRREGULAR BREATHING
(SVASAPRASVASA VIKSYEPA)

GRIEF
(DUHKHA)

OBSTACLES
ARE
ACCOMPANIED
BY

TREMBLING OF THE
BODY
(ANGAMEJAYATVA)

DESPONDENCY
(DOURMANASA)

Fig. No.43
concentration, one may experience involuntary nervous shaking when newly practices concentration. In course of time when one is able to meditate properly, such trembling will disappear. Proper concentration will bring perfect repose to one’s body and mind every time one practices meditation. When one’s mind is concentrated and calm, one will not have such nervous shaking.

VI.9.xiii. Svāsapravāsa Vikṣepa (Irregular breathing)

When the mind lack control and concentration, it can by swayed by fluctuating moods, causing irregular breathing. The practice of rhythmic or regulated breathing under the guidance of a competent teacher enables a mediator to overcome irregular breathing.

The lack of awareness of reality, the sense of egoism or I am ness attraction and repulsion to words objects and the strong desire for life are the great affictions or causes of all miseries in life.

VI.x.i. Avidyā (Lack of awareness of Reality/ Ignorance of one’s inherent divine nature)

Avidyā is taking the non-eternal, impure, evil and non-Ātman to be eternal, pure, good and Ātman respectively.

Divinity must be equal present in every thing and every being. If not, it contradicts God’s omnipresence. But divinity, though equally present is not equally manifest in every being. What obstructs this manifestation is Avidyā. Ignorance of our inherent divinity is Avidyā. Like a dese cloud
Avidyā does not allow us to see the sun of divinity within. Instead, it makes us think, “I am the body mind complex, and not the pure, effulgent and ever-blissful Divine self”. This kind of confused thinking is caused by delusion. This great delusion is Avidyā. It is the cause of egoism (Asmitā), attachment (Rāga) aversion (Dveṣa) and blind clinging to life (Abhiniveśa). Avidyā can only be eliminated by the experimental knowledge of our inherent divinity. This knowledge can be attained through Samādhi, the most nature state of meditation.

VI.x.ii. Asmitā (Egoism / I-am-ness)

Asmitā is the identity or blending together, as it were of the power of consciousness (puruṣa) with the power of cognition (Budhi) egism causes false identification with our body mind complex. Due to Avidyā or ignorance we become oblivious of our external, ever perfect and immutable Divine self and falsely identify with the body, mind, energy, and senses- which are non-ternal and subject to constant change. Owing to this false identification we sometimes say, “I am happy” or “I am angry”. Happiness and anger are mental states only. It is that mind becomes happy or angry, not the self. Our changeless Divine self is always fication on the self with the non-self is egoisme (Asmitā). It is caused by the ignorance of our true Divine self.

VI.x.iii. Rāgah (attachment/repulsions towards objects)

The attraction, which accompanies pleasure, is Rāga.
Attachment or *Rāga* is clinging to whatever is pleasurable. Such clinging birds the mind down to matter—the sense objects of the world. This prevents the realization of the indwelling Divine spirit.

**VI.x.iv. Dveṣa (repulsion)**

The repulsion which accompanies pain is *Dveṣa*.

*Dveṣa* is the natural repulsion felt towards any person or object which is a source of pain or unhappiness to us. *Rāga* is applicable to *Dveṣa* in an opposite sense because *Dveṣa* is only *Rāga* in the negative, the two together forming a pair of opposites. As these two *kleśas* from the most prominent part of the five fold tree which provides the innumerable fruits of human misery and suffering it is worth while taking note of a few facts concerning them.

1. The attractions and repulsions which bird us to innumerable persons and things, in the manner indicated above, condition our life to an unbelievable extent. Unconsciously or consciously we think, feel and act according to hundreds of these biases produced by those invisible bonds and there is hardly any freedom left for the individual to act, feel and think freely. The conditioning of the mind which takes place when we are under the domination of any overpowering attraction of repulsion is recognized, but few people have any idea of the distortion...
produced in our life by the less prominent attractions and repulsion or
the extent to which our life is conditioned by them.

2. These attractions and repulsions bird us down to the lower levels of
consciousness because it is only in these levels that they can have free
play.

3. The repulsion bird us as much as the attractions. Many people are
vaguely aware of the binding nature of the attractions but few can
understand why repulsion should bind an individual. We are tied to
the person we hate perhaps more firmly than to the person we love,
because the personal love can be transformed into impersonal love
easily and then loses its binding power. But it is not to easy to
transute the force of hatred and the poison generated by the it is
removed from one’s nature with great difficulty. As Rāga and Dveṣa
from a pair of opposites we can not transcend one without
transcending the other. They are like two sides of a coin. In the light
of what is said above it will be seen that Vairāgya is not only freedom
from Rāga but also freedom from Dveṣa. A free and unconditioned
mind does not oscillate from side to side. It remains stationary at the
centre.

4. Attractions and repulsions really belong to the vehicles but owing to
the identification of consciousness with its vehicles we feel that we
are being attracted or repelled. When we begin to control and eliminate these attractions and repulsions we gradually become aware of this fact and this knowledge then enables us to control and eliminate them more effectively.

5. That Rāga and Dveṣa in their gross form are responsible will became apparent to anyone who can view life dispassionately and can trace causes and effects intelligently. But only those who systematically try to attenuate the kleśas by means of kriyā-yoga can see the subtler working of these kleśas, how they permeate the whole fabric of our worldly life and prevent us from having any peace of mind.

VI.x.v. Abhiniveśa (desire for life or will to live)

Abhiniveśa is the strong desire for life which dominates even the learned (or the wise).

The last derivative of Avidyā is called Abhiniveśa. Every living creature, wants to continue to live. Sometimes we see people who have nothing to gain from life. Their life is one long drawn-out misery and yet their attachment to life is as great as even. The reason for this apparent anomaly is, of course, that the other four kleśas which result in desire for life or Abhiniveśa are in full operation even in the absence of unfavourable circumstances.

There are two points in the sūtra which require some explanation.
First- that this strong attachment to life with is universal is well established even in the learned.

Second-contained in the phrase “Svarasavāhi” means sustained by its own inherent force or potency.

As was pointed out in II-4 that (Avidyā is the source of these that are mentioned after it, whether they be in the dormant attenuated alternating or expanded condition. Avidyā is the root of all the kleśas and Abhiniveśa is merely the fruit or the final expression of the chain of causes and effects set in motion with the births of Avidyā and involvation of consciousness in matter.

The different kleśas are not unconnected with one another. They form a sort of series beginning with Avidyā and ending with “Abhiniveśa”. This view is supported by YS. II.10. These, the subtle ones, can be reduced by resolving them backward into their origin. And their active modification are to be suppressed by meditation.

From the practice of the component exercises of Yoga on the destruction of impurity arises spiritual illumination which develops into awareness of Reality. The philosophy of kleśas can be well explained through this diagramme:-
**VI.x.vi. Philosophy of Klesas**

<table>
<thead>
<tr>
<th>Question deal with</th>
<th>Subject</th>
<th>Number of sutras in which the subject is dealt with in Section II</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. What are <em>klesas</em>.</td>
<td>Enumeration and definitions</td>
<td>3, 4, 5, 6, 7, 8, 9</td>
</tr>
<tr>
<td>2. How are they destroyed</td>
<td>General methods of destroying them.</td>
<td>10, 11</td>
</tr>
<tr>
<td>3. Why should <em>klesas</em> be destroyed?</td>
<td>They involve us in a never ending cycle of birth and death and miseries of life.</td>
<td>12, 13, 14, 15</td>
</tr>
<tr>
<td>4. Can their result miseries of life be destroyed.</td>
<td>Yes, those that are still in future.</td>
<td>16</td>
</tr>
<tr>
<td>5. What is the functional cause of these miseries.</td>
<td>Union and identification of the knower with the known.</td>
<td>17</td>
</tr>
<tr>
<td>6. What is the nature of known.</td>
<td>Interaction of <em>Bhūtas</em>, <em>Indriyas</em> and <em>Gunas</em> which result in experience and liberation.</td>
<td>18, 19</td>
</tr>
<tr>
<td>7. What is the nature of the knower.</td>
<td>The knower is pure consciousness</td>
<td>20, 21, 22</td>
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<tr>
<td>8. Why have the knower and the known been brought together?</td>
<td>Though a veil of illusion of Prakṛti and for self-realization of the Puruṣa.</td>
<td>23</td>
</tr>
<tr>
<td>9. How have the knower and known been brought together?</td>
<td>Though a veil of illusion caused by Avidyā.</td>
<td>24</td>
</tr>
<tr>
<td>10. How can the knower and known be separated?</td>
<td>By destroying the veil of Avidyā.</td>
<td>25</td>
</tr>
<tr>
<td>11. How can this veil of Avidyā be destroyed?</td>
<td>By Viveka which leads to increasing awareness of his own nature by the puruṣa in seven stages.</td>
<td>25, 27</td>
</tr>
<tr>
<td>12. How can Viveka be developed.</td>
<td>By the practice of Yoga.</td>
<td>28</td>
</tr>
</tbody>
</table>

Hence, *Yoga* is treated as the spiritual science through which all our inner conflicts and disturbances which cause various diseases can be removed. It requires continuity in practice which is the main subject matter.