CHAPTER 3
YOGA FOR ADOLESCENTS

3.1 INTRODUCTION TO INDIAN PHILOSOPHY
In the previous chapter, the adolescence period and problems associated with it were discussed. Now in this chapter, a solution for the same which is available in Yoga is described. As Yoga is a subset of Indian Philosophy, therefore in broad sense solution is available in Indian philosophy. India always has been rich country, not only in term of natural resources but also in the knowledge. The Great Rṣi and Yogis engaged themselves in pursuit of knowledge and they created Vedas and Upaniṣads. They are enthused by phenomena of natures.

3.1.1 THE VEDAS

Veda, "knowledge" are composed in Vedic Sanskrit where huge knowledge text were the oldest literature. These literatures are originating in the ancient Indian subcontinent and established as oldest scriptures of Hinduism. Hindus consider the Vedas to be Apauruṣeyā, which means ‘not of a man, superhuman’ and ‘impersonal, unauthored’. Vedas (śruti) are different from other religious literature (Smṛti). The Veda, for orthodox Indian religious people, is considered revelations seen by ancient sages after intense meditation, and texts that have been more carefully preserved since ancient times. The Vedas were created by Brahma as mentioned in the Hindu Epic.

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the Mahābhārata\textsuperscript{11}. The origin of Vedas may be about 1500 B.C\textsuperscript{12}. In the Vedic Hymns, it is mentioned that Vedas were skilfully created by Ṛṣi (sages)\textsuperscript{13}

Figure 3.1 is about evolution of Indian philosophy. There are four Vedas: the ṛgveda, the Yajurveda, the Samaveda and the Atharvaveda. Each Veda has been sub classified into four major text types – the Saṃhitā (mantras and blessings), the Aranyakas (text on rituals, ceremonies, sacrifices and symbolic-sacrifices), the Brahmanas (commentaries on rituals, ceremonies and sacrifices), and Upaniṣads.

![Hindu Scriptures Diagram]

**Figure 3.1: Evolution of Indian Philosophy**

The Yoga was first introduced in ancient Vedas. But any specific yogic practice was not mentioned and was referred only in symbolic form. The word Yoga is mentioned in various places in the Vedas particularly in ṛgveda. As per Swami Satyananda Saraswati\textsuperscript{14}, these knowledge rich Vedas are from highly evolved yogi and hence will

\textsuperscript{11} Bruce M. Sullivan. *Seer of the Fifth Veda: Kṛṣṇa Dvaipāyana Vyāsa in the Mahābhārata*. Motilal Banarsidass Pages 85-86

\textsuperscript{12} Jadunath Sinha. (1985). *Outline of Indian Philosophy*. Page 18


transcend all national and language barriers and realized by persons in every part of the world and every period of history.

3.1.2 UPANIṢADS

The last chapter of Vedas is Upaniṣad and hence referred as Vedānta. The Sanskrit term Upaniṣad (upa = by, ni = near, shat =sitting) translates to "sitting down near", referring to the student sitting down near the teacher while receiving spiritual knowledge15. The word Upaniṣad can also be interpreted as secret teaching. There are total 108 Upaniṣads out of which we have shown main 10 Upaniṣads in figure 3.2.

Figure 3.2: Ten Main Upaniṣads

The Upaniṣads regarded as direct revelation of God[^16], are foundation of Indian philosophy. Upaniṣads contain various aspects of truth and aim at the knowledge of the reality with a view of transforming and spiritualizing human life. Upaniṣads put Yoga on a firmer foundation. The essential message of the Upaniṣads is that the Self can only be known through union (Yoga) and certainly not by mere speculation and learning. The essence of Upaniṣads is that Self is not to be realized outside, it is not something separate, but at the core of our being. Upaniṣads are a source of many practical and theoretical principles of Yoga. However, the only thing that the Upaniṣads lack is a systematic treatment and summary of the paths of Yoga[^17]; they are an accumulation of profound ideas mixed with various other kinds of information. In fact, we can say that the Upaniṣads are intended more to inspire than to instruct.

### 3.1.3 OTHER VEDIC TEXTS

The Mahābhārata and the Rāmāyaṇa are the two vast epics which were written about three thousand five hundred years ago, a little before the time of Buddha. The Mahābhārata can be roughly translated using a little imagination as 'The Great Book of Indian Culture' and the Rāmāyaṇa as 'The Path of Rama'. Both propound Yoga, but wrapped in symbolism and stories. Whereas Bhagavad Gītā provides systematic treatment of Yoga (Karma Yoga, Jñāna Yoga and Bhakti Yoga) to realize the divine[^18].

The word ‘Yoga’ occurs ninety nine times in Bhagavad Gītā[^19]. Rāmāyaṇa provides the essence of yogic life and the path for self-realization. Yoga Vāśiṣṭha[^20] is another spiritual text and is regarded as continuation of Rāmāyaṇa. This text attempts to explain all the aspects of consciousness. All aspects of life are discussed, from health and disease to happiness and misery. It discusses various methods to attain spiritual realization and emphasizes time and again the importance of direct perception and experience as opposed to second-hand knowledge. It speaks of various yogic paths, in particular the path of meditation and Jñāna[^21].

[^18]: Swami PrabhuPada (2007) *Bhagawat Gita As It is.*
The various Indian Philosophies have taken different positions with respect to Vedas. The ny-āyā, the Vaiśeṣika, the Śāṅkhya, the Yoga, the Mīmāṃsā and the Vedānta believe in the authority of Vedas. This system of Indian philosophy is also called a Darśana. Thus, the Sanskrit word ‘Ṣaḍdarśana’ refers to ‘the six systems of philosophy’.

Figure 3.3: Six Systems of Indian Philosophy

Yoga is one of the six systems of Indian Philosophy and is a part of ṣaḍdarśana. Schools of Indian philosophy which cite the Vedas as their scriptural authority are classified as "orthodox" (āstika).

3.2 INTRODUCTION TO YOGA AND DIFFERENT PATHS OF YOGA

The word Yoga means ‘unity’ or ‘oneness’ and is derived from the Sanskrit word ‘yuj’ which means ‘to join’.

a) Yuj samyoge = to unite.

b) Yuj Samadhau = put together or to integrate.

c) Yuj Samyamane = to restrain

The essence of Yoga is the ability to stop at will the fluctuations or modifications of the mind which is acquired through constant practice in a spirit of renunciation is called Yoga. The Yoga, the sixth system of Indian Philosophy, is also called as Yoga Darśana. The Śāṅkhya, which is based on belief in the reality of twenty four principles, has been embraced in the Yoga. The idea of the God is integrated with the Śāṅkhya, thus, recognizing the reality of twenty five tatvatas. Therefore, theistic sāṃkhya refers to the Yoga whereas atheistic sāṃkhya deals with the samkya system. The Prakṛti,

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innumerable individual souls (puruṣa) and God are considered in the Yoga. For the evolution of the Prakṛti, the equilibrium of sattva, rajas and tamas is disturbed by God. Yoga agrees with the Śaṃkhyya theory of satkāryavāda which states that the effect (kārya) already exists in its material cause. Therefore, nothing new is brought into existence or produced in the process of creation Ishvarakrishna in his Śaṃkhyakarika

असदकण्ठद उपादान प्रहारात् सर्वसंभवाभावात्
शक्त्स्य शक्यकर्णानि कारणभावाच्च सत्कार्यम् ||9||

Five reasons why the effect must pre-exist in its material cause are as follow –

a) what is not cannot be produced,
b) the effect requires a material cause,
c) not everything arises from everything,
d) the cause produces only what corresponds to its potential
e) the effect has the nature of the cause.

Discriminative knowledge can be developed by the practice of Yoga. Also, spiritual and moral values can be acquired through Yoga.

3.2.1 YOGA – DEFINITION

In Sūtra 2 of the first chapter, Patañjali has defined Yoga as

योगशिल्पत्विनिरोधः॥२॥

Yoga is the cessation of movements in the consciousness.

Below listed are the definitions of Yoga from great Yogis.

"Yoga is the restraint of the modifications of the mind-stuff" - translation by Swami Vivekananda

“Yoga is not an ancient myth buried in oblivion. It is the most valuable inheritance of the present. It is the essential need of today and the culture of tomorrow” - Swami Satyananda Saraswati

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26 SamkhyaKarika. (1837). Ishwara Krishna SamkhyaKarika. Page 8
27 SAMKHYAKARIKA asadayārṇād upādāna grahanāt sarvasambhavābhāvāt | śaktasya śakyakarṇāt kāraṇabhaṭvāc ca satkāryam ||9||
28 PYS 1:2 Yogaścittavṛttinirṇaḥ||1-2||
“Yoga is the heritage of yesterday, the science of today and the culture of tomorrow”.
- Swami Niranjanananda Saraswati

“Yoga is a light, which once lit, will never dim. The better your practice, the brighter the flame” – B.K.S Iyengar.

As per B.K.S Iyengar, each and every one ranging from a youth to an old person including diseased can constantly practice Yoga to attain perfection. Only theoretical aspects and study of Yoga won’t result in success in Yoga. Constant practice alone is the secret of its success.

3.2.2 THE DIFFERENT PATHS OF YOGA
There are many paths of Yoga. They all have different purposes but when they progress they merge and aim for one goal. The variations in various paths of the Yoga is to suite various personalities of adolescences and beliefs. The origin of many rivers differ, but at the end they merge with the sea. Similarly, all Yoga paths are initially identified by different names. But, as they progress, they will integrate to achieve the common goal of physical health, mental peace and higher awareness. All these goals are very much necessary for adolescents who are misguided and unhappy with their academic performance and the circumstances. In this research work, following paths of Yoga are considered from the perspective of Adolescents are as under and shown in figure 3.4

- Karma Yoga (Action): Greater efficiency in work.
- Bhakti Yoga (Emotion): Emotional culture and stability.
- Jñāna Yoga (Intellect): The knowledge of reality, nature of happiness and misery.
- Hatha Yoga (Willpower): Knowledge of controlling two energies ‘Ha and Tha’.
- Raja Yoga - Pātañjala Yoga Sūtra (Mind): To do, not to do, or do otherwise.
3.2.2.1 KARMA YOGA:
Karma Yoga is the Yoga of action or work. Karma Yoga is for the adolescents who are restless, always active and full of enthusiasm.

- **Definition of Karma Yoga**
  The Bhagavad Gītā has defined karma Yoga as 'efficiency in action'. The total involvement in the work in hand leads to great willpower and unleashing of the powers within the mind.

- **Aim of Karma Yoga**
  - To purify the mind: As part of research work, it has been observed that mind of adolescents has many queries and is full of chaos. All these queries must be resolved with the help of Karma Yoga principle.

[karmyaevadhikaraste mā phaleṣu kadācana | mā karmaphalaheturbhūṁma te saṅgo'śtvakarmaṇaṁ || 2-47||BG]

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29 BG 2:47 karmanyevādhi-kāraṇaste mā phaleṣu kadaćana | mā karmaphala-heturbhūṁma te saṅga'stvakarmaṇaṁ || 2-47||

You have a right to perform your prescribed duty, but you are not entitled to the fruits of action. Never consider yourself the cause of the result of your activities, and never be attached to not doing your duty.
This in turn helps to create awareness among adolescents about the cycle of karma Yoga: Karma → action → thoughts → situations → circumstances → endless journey of mind.

असंशयं महाबाहो मनो दुर्मिग्रहं चलम् ।
अभ्यासेन तु कौन्तेय वैराग्येन च गृह्यते ॥ ६-३५॥BG

This helps in cutting the veil of ignorance, break bondage to Avidyā and remove their imperfection. This is only possible when adolescents inculcate essence of karma Yoga i.e. action with awareness and detachment.

स तु दीर्घकालैरन्तरसकारासेवितो द्वारभूमिःः ॥१-१४॥PYS

progressively for longer duration of time.
- For adolescents, goal is to learn and study to gain knowledge, without fear of failure and accept the results without any pressure.
- To unleash the potential of adolescent to acquire knowledge, excel academically.
- Karma Yoga is a means to clean the mind which is full of phobias, problems, fears and all other disturbing factors.
- Karma Yoga is a method of harnessing the potential of the mind.

3.2.2.2 BHAKTI YOGA

Bhakti Yoga is the path of love and devotion and for emotional culture and stability.

- **Definition of Bhakti Yoga**

  The Sanskrit word bhakti comes from the root ‘bhaj’, which means ‘to adore or worship God’. It is devotion to the divine in any form.

- **Aim of Bhakti Yoga**

  - Adolescents need to feel devotions which is essential part of the life as it helps to release their unruly emotions.

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30 BG 6:35 asararthā mahābhāho o durnigrahaṇaḥ calam
abhyāsena tu kaunteya vairāgyeṣa ca gṛhyate ॥ ६-३५॥
It is undoubtly very difficult to curb the restless mind but it is possible by suitable practice and by detachment.

31 PYS 1:14 Sa tu dīrghakālānairantaryasat kārāsevito dṛḍhabhūmiḥ॥[1-14]॥
And that (practice) (saḥ), when endowed (sevitaḥ) with an uninterrupted (nairantaryā) and true (sat) devotional attitude (kārā) for a long (dīrgha) time (kāla), (has) certainly (tu) firm (dṛḍha) foundations (bhūmiḥ)
- To make adolescents comfortable to express their emotions - by channelizing and concentrating their emotions.
- To develop intense concentration towards one object as depicted by Sūtra below.

\[
\text{देशभक्तिस्य धारणा||3-१||}^{32}\text{PYS}
\]

- To reduce personal whims, conflicts, disharmony, etc. which tend to imprison and severely limit awareness.
- To make the mind a perfect reflector, a perfect mirror of experience.
- It is impossible to calm the mind if the emotions are turbulent. So, once the emotions are harmonized, adolescent’s whole being will be automatically gratified.

### 3.2.2.3 JÑĀNA YOGA

Jñāna Yoga is the path of enquiry.

- **Definitions of Jñāna Yoga**
  
  The Jñāna Yoga defined as a path of knowledge. Jñāna is a Sanskrit word and its meaning is knowledge. Jñāna does not mean intellectual or logically deductive knowledge but it means intuitive and illuminative knowledge.

- **Aim of Jñāna Yoga**
  
  - To clear the chaos in the mind which were in the form of enquiry
  - To clear the dogmas from adolescents’ mind
  - To come out from the feeling of fear of failure.
  - To make adolescents aware of the situation with their own experience and without blindly accepting any situation.
  - To find the answer by themselves.
  - To clean the mind of conceptual debris.

### 3.2.2.4 HAṬHA YOGA

Haṭha Yoga is misunderstood and misrepresented by Yoga practitioner as a physical culture and being disconnected from spiritual goals. Actually, Haṭha Yoga is not just physical exercise, but an integrated science leading towards spiritual evolution. One is

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32 PYS 3:1 Deśabandhaścittasya dhāraṇā||3-1||
Concentration (dhāraṇā) is the mind's (cittasya) fixation (bandhaḥ) on one point (deśa)
caught up in emotions like lust (Kāma), anger (krodha), greed (lobha), infatuation (moha), pride (Madā) and malice (mātsarya). Haṭha Yoga helps one to overcome these obstacles and hindrances for spiritual development. It is a biochemical, psychophysiological and psycho-spiritual science which deals with the moral, mental, intellectual and spiritual aspects of adolescents, as well as the physical and physiological aspects.

- **Definition of Haṭha Yoga**
  
  Haṭha Yoga is the practical way to control the mind through control of the Prāṇa.

  चले वाते चले चित्तं निष्क्रेण निष्क्रेण भवेत्॥
  
  योगी स्थायित्वमाप्रोति ततो वायुं निरोधयेत्॥२-२॥ ३३HYP

- **Aim of Haṭha Yoga**

  - To purify and discipline the body and the mind

    मलाकलासु नादीषु मारतो नैव मध्यमः।
    
    कर्थं स्थायित्वनिभावः कार्य-सिद्धि: कर्थं भवेत्॥२-४॥ ३४HYP

  - To understand what evolves from practicing āsanas, Prāṇāyāma, mudrā and bandhas.

  - To bring union between pranic and mental force.

- **Four parts of Haṭha Yoga Pradīpikā**

  1) The first explains yama (restraints on behaviour), niyama (observances), āsana (posture) and food. These principles are difficult to be practiced by adolescents. They need to understand, adopt, practice and be aware about these principles and its benefits. Hence, there is a need to introduce these principles to adolescents step by step only after generating emotions in them. Below is a general description of the respective Śūtra.

  **Yama**
  
  अहिसा सत्यमसेयं ब्रह्मचर्यं क्षमा धृतिः।

  33 HYP 2:2 Cale vāte calaṁ cittaṁ niścale niścalam bhavet॥
  
  Yogī sthāyutvamāpnoti tato vāyuṁ nirodhyat॥ २-२॥

  34 HYP 2:4 Malākalāsu nāḍīṣu māruto naiva madhyagaḥ।
  
  Kathaṁ syādunmanībhāvah kārya-siddhiḥ kathañ cḥavat॥ २-४॥
दयाजवं मिताहारः शौचं चैव यमा दश || १- १७||
To do not harm, to speak the truth, to refrain from taking what belongs to another, to preserve continence, to practice forbearance and fortitude, to be merciful to all, to be straightforward, to be moderate in diet and to purify one-self- these constitute Yama.

Niyama
tap: सन्तोष आत्मिक्यः ददामीश्वर-पूजनम् ।

gnestaṃ-वाक्य-श्रवणं हीमति च तपो हुतम् ।
enyama दश सम्प्रोक्ता योग-शास्त्र-विशारद: ||१- १८||
Austerities, cheerfulness, belief in God, charity, worship of deity, hearing the exposition of Vedantic doctrine, shame, sound mind, japa and vratas, -these constitute niyama, the experts in Yoga say.

Asana
hastha prathamāṃś्वतादसनं पूर्वमुच्यते ।

kuryātadāsanaṃ स्थायित्वमारोƶं चालघवम् ||१- १९||
Since they form the first stage of haṭha Yoga, āsanas are mentioned to begin with. Āsanas make one’s body and mind steady, keep one healthy and light of limb.

Food
सुस्खित-मधुराहारशूचिश्वरीश्वरी-विवर्जितः ।

भुज्यते शिव-सम्प्रति मिताहारः स उच्यते ||१-६०||

35 HYP 1:17 Ahiṃsā satyamasteyam brahmacaryam kṣamā dhṛtih ।

Dayārjavaṃ mitāhāraḥ saucam caiva yamā daśa ॥1- १७॥

36 HYP 1:18 Tapaḥ santoṣa āstikyaṃ dānamīśvara-pūjanam ।

Siddhānta-vākyāṃ śravaṇāṁ hrīmati ca tapo hūtam ।

Niyamā daśa samproktā Yoga-sāstra-visāradaḥ ॥ १-१८॥

37 HYP 1:19 Hathasya prathamāṅgatvādāsanaṃ pūrvamucyate ।

Kuryātadāsanaṃ sthairyamāroṣya cāṅgā-lāghavān ॥ १-१९॥

38 HYP 1:60 Susnigdha-madhurāhāraścaturthāṁśa-vivarjitaḥ ।

Bhujyate śiva-samprātyai mitāhāraḥ sa ucyate ॥१- ६०॥
For the sake of pleasing Lord Śiva, one eats pleasant and sweet food moderately leaving one fourth of the stomach free.

2) The second describes Prāṇāyāma (control or restraint of energy) and the shatkarmans (internal cleansing practices). Before moving to Prāṇāyāma, following prerequisite are listed below.

a) To purify nāḍī

Śuddhameti yadā sarvāṃ nāḍī-cakraṃ malākulam ||
Tadaiva jāyate yogyā prāṇa-saṅgrahane kṣamaḥ || 2-5||

When all the nāḍīs, which are very impure, become purified, only then can yogi attain mastery of Prāṇāyāma.

b) Alternate Nostril Breathing

Prajāṃ cediḍayā pibetvāṃśyāṃ bhūyo'ṇyathā rēcayet
Pīvā pīj̄āṃśyāṃ sāmīśrāṃśyāṃ bādhyā lāyēḍrāṃśyāṃ ||
Śūrya-candraṃśorāṃ vēdēśāṃśsāṃ sādā tāṅtvāṃ
Śuddhā nāḍī-γaṇaṃ bhavantāṃ yāmināṃ māsa-ṛtvādūṛṛktāṃ || 2-10||

If the Prāṇa is drawn in by the left, it is ordained that it should be exhaled by the other. Again, having taken the breath through the right, and having retained it as long as possible, it should be exhaled through the left. The yogi should continuously practice control of the breath of Sun and Moon by this method. In the case of such self-controlled yogis, the entire nāḍīs become purified within three months.

c) Śuddhi Kriyā (Shatkarmas)

Śūrya-candramasoranena vēdēśāṃśsāṃ sādā tāṅtvāṃ
Śuddhā nāḍī-γaṇaṃ bhavantāṃ yāmināṃ māsa-ṛtvādūṛṛktāṃ || 2-10||

The six acts are: Dhautih, Bastih, Netih, Trāṭaka, Naulih and Kapalbhatih.

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39 HYP 2:5 Śuddhameti yadā sarvaṃ nāḍī-cakraṃ malākulam ||
Tadaiva jāyate yogī prāna-saṅgrahane kṣamaḥ || 2-5||

40 HYP 2:10 Prāṇaṃ cediḍayā pibenniyanītaṃ bhūyo'ṇyathā recayet
Pitvā pīngalāṃśaṃ sāmīrāṇaṃ atho bādhyā tāyajīvāṃ ||
Śūrya-candraṃśorāṃ vēdēśāṃ sādā tāṅtvāṃ
Śuddhā nāḍi-γaṇaṃ bhavantāṃ yāmināṃ māsa-ṛtvādūṛṛktāṃ || 2-10||

41 HYP 2:22 Dhautirbastistathā netirāṭakaṃ nauliṣaṃ tathā ||
Kapāla-bhāṭiṣcaitāṃ sāṭ-kāṃśiṃ prācaṅṣate || 2-22||
3) The third part is related to mudrā (seals), bandhas (locks), the nāḍī (channels of energy through which Prāṇa flows) and the kundalini power.

महामुद्रा महाबंधो महावेधश्च खेचरी।
उद्धीयानं मूलभंधश्च जालन्धराभिधः। ॥३-६॥
करणी विपरीताख्या वज्रोली शाक्ति-चालनम्।
इदं हि मुद्रा-दशकं जरा-मरण-नाशनम् ॥ ३-७॥

The ten mudrās listed here destroy old age and death: They are Mahāmudrā, mahābandha, mahāvedha, khecarī Uḍḍīyāna, mūlabandha jālandharābhidha, viparītā, Karaṇī vajroli śakti-cālana.

4) The fourth expounds pratyahara (withdrawal of the senses), dharana (concentration), dhyana (meditation), and samadhi (absorption, nādanusandhāna).

Out of the total 390 verses (floras), 40 are related to āsanas, around 110 deal with Prāṇāyāma, 115 describe mudrā, bandhas and Shatkarmas and the rest explain pratyahara, dharana, dhyana and samadhi.

3.2.2.5 PĀTAṆJALA YOGA

योगेन चित्तस्य पदेन वाचं मलं शरीरस्य च वैदिकेन।
योपाकरों तः प्रवरं मुनीं गंगोऽस्माय प्राञ्जलिर्यानवस्ति।॥
आद्यं पुरुषाकारं शास्त्रं चक्रस्य धारिणम्।
सहस्र शिरसं चक्रं प्रणमामि प्रत्यज्ञितम्॥
अनन्ताय नागराजाय नमो नाम: ॥४४॥

To the noblest of Sages, Patañjali, who gave Yoga for serenity of mind, grammar for purity of speech, and medicine for the health of the body, I prostrate with folded hands.

42 HYP 3:6 Mahāmudrā mahābandha mahāvedhaśca khecarī।
Uḍḍīyānaṁ mūlabandhaḥ bandho jālandharābhidhah ॥ 3-6॥
43 HYP 3:7 Karaṇī viparītākhyā vajroli śakti-cālana।
Idaṁ hi mudrā-daśakaṁ jarā-marana-nāśanam ॥ 3-7॥
44 PYS Yogena cittasya, padena vācāṁ, malaṁ śarīrasya ca vaidyakena।
Yo’pākarot tāṁ prarāmam munīṁ patañjālim prāṇjalir ānato’smi।
Abahu purushaḥ karaṁ shankha cakrā sahaṁ dharinam।
sahasra śirasm śvetam pranamāmi Patañjālim।
Srimathe anantāya nāgarājāya nāmo namaḥ।
To this white Patañjali, who has a human form, holding conch, disc and sword and having a thousand heads, I bow.

The treatise of Patañjala Yoga Sūtra divide into four chapters or pādas. The Patañjala Yoga covers the art, science and philosophy of life. It has total 196 Sūtras and which are precise, profound and heartfelt in approach. Each Sūtra contains the wealth of ideas and wisdom.

- **FOUR PĀDAS OF PĀTAÑJALA YOGA SŪTRA**

  Patañjala Yoga Sūtras has 196 aphorisms, classified under four chapters

  1) First Chapter is known as samādhi pāda and has 51 aphorisms (on contemplation)

  2) Second chapter is known as sādhana pāda and has 55 aphorisms (on practice). These two chapters deal with the practice of controlling the mind and to enter into different stages of meditation.

  3) Third chapter is known as vibhūti pāda and has 56 aphorisms. This chapter deals with siddhis (super human powers) that we may acquire due to sincerity and intensity of practice, as explained in the first two chapters.

  4) Fourth chapter is known as kaivalya pāda and has 34 aphorisms (on emancipation and freedom)

- **FOUR PURUŚĀRTHHAS FOR ADOLESCENTS**

  The four pādas correspond to four Puruṣārthas i.e. aim of life (Dhárma, Artha, Kāma, Mokṣa). There is a need to interpret and understand the meaning of these Puruṣārthas from adolescents’ perspective.

  1) **Dhárma**: is to understand the goal of life, importance of study, to get to the root of the problems associated with the adolescents, as well as relationship with parents, society and teachers. To maintain the physical, mental, emotional and spiritual health. This will be achieved with the help of Abhyāsa and Vairāgya. Adolescents need to enquire about any situations in life and not to create a confusion in the mind.
2) **Artha:** is to set the goals and become successful in life. Adolescents need to establish shatsampatti (śama, dama, uparati, titikṣā, śraddhā, samādhāna). For this adolescents need to work on controlling their emotions and logic by work on Vṛttis, karma and Kleśas.

3) **Kāma:** is to control the Rāga and Dveṣa. They are the main root cause for every events in the life. Adolescents need to work on Aṣṭāṅga Yoga to control Rāga and Dveṣa

4) **Mokṣa:** is to get away of all mind’s impediments. And one will be able to understand true meaning of the life.

### 3.3 YOGA VĀŚIṢṬHA: INFERENCE FOR ADOLESCENCE

Different paths of Yoga discussed in previous section directs how to culture emotions, knowledge, action and mind through various practices. Still one thing remaining aloof is how to get minute details of same. For this purpose, Yoga Vāśiṣṭha has been discussed below.

Yoga Vasiṣṭha Sara, is divided in to ten chapters viz. 1. Dispassion, 2. Reality of the world, 3. The marks of a liberated person, 4. Dissolution of the mind, 5. The Destruction of Latent Impressions, 6. Meditation on the Self, 7. Method of Purification, 8. Worship of the Self, 9. Exposition of the Self, 10. Nirvāṇa. Yoga Vāśiṣṭha is a manual for the sincere spiritual seeker. Through the use of stories, parables and illustrations which hold many hidden depths within them, Guru Vāśiṣṭha brings out the most subtle points, not for theorizing but for practice. The nature of the stories and their deep rooted philosophies are designed to open the levels of awareness. And these methods are very effective in adolescents as will be able to remove the negativity and able to inculcate good Saṃskāra. The scripture provides understanding, scientific ideas and philosophy; it explains consciousness, the creation of the world, the multiple universes in this world,

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45 śama: adolescents should abandon desires while studying  
46 Dama: adolescent should restrain themselves from getting affected by external factors while they are studying.  
47 uparati: adolescents should not get distracted while studying  
48 titikṣā: adolescents should have patience to face the situation  
49 śraddhā: adolescents should have faith in Yoga  
50 samādhāna: adolescents should have deep concentration while studying  
our perception of the world, its ultimate dissolution, the liberation of the soul and the non-dual approach to creation. Adolescents during the period of Yoga Vāśiṣṭha had queries (enquiry) and same queries are even there in adolescents of present generation. Based on Yoga Vāśiṣṭha, the correct approach for adolescents identified in this research are as follows.

- **Dispassion**: Observation of own life
- **Qualification and Behaviour of Seeker** i.e need to quality of Self-control, spirit of inquiry, contentment and satsaṅga.
- **Origin and Creation**: Problems that are faced are universal in nature and not only for them. And there are method to overcome the problems
- **Existence / preservesions**: Story to control the Rāga and Dveṣa
- **Dissolution /Calm composure of mind**
- **Liberation**

All the above principles when practiced will help improve academic performance of adolescents.

### 3.4 AIM OF YOGA FOR ADOLESCENTS

Aim of Yoga for adolescents is as under:

- **Yoga gives direction as**, the ‘why’ of a thing is studied in philosophy, the ‘how’ of a thing is studied in psychology, and the ‘what’ is the actual daily routine of activity.
- **To slowly remove fixed and rigid habits, beliefs and conditioning**, so that an adolescent is adaptable to new situations and perfectly receptive to new experiences.
- **Yoga as integrated approach touches the life of adolescent at every level**, physical, emotional, mental and spiritual. And it is practical method to make life purposeful and noble.

### 3.5 INTEGRATED APPROACH OF YOGA

Yoga works at all level of personality of adolescent i.e. physical, mental, emotional, intellectual and spiritual. It presents a combination of the various paths of Yoga in a scientific and systematic manner to ensure the harmonious development and enfoldment of every aspect of the individual adolescent. According to Swami
Satyananda Saraswati, the present time needs Yoga the most as it is a significant legacy from past.

Actually, it is impossible to appreciate the aims of Yoga without personal experience, adolescent must do it for themselves. One can indicate the path, the signposts and make attempts to explain the aims, but for the personal experiences they must tread the path themselves. And this is the essence of Yoga - neither descriptions, nor theories, nor suppositions, but direct personal experience. It is rightly mentioned in Vishnu purana given by Sri Vyasa in his commentary on the Yoga Sūtra: Yoga is the teacher of Yoga; Yoga is to be understood through Yoga. So live in Yoga to realize Yoga, comprehend Yoga through Yoga; he who is free from distractions enjoys Yoga through Yoga.\(^{52}\) Yoga is also called union, i.e. union with yourself and you means it is required to be union to yourself in everyday activities. Now a days each adolescent is busy fulfilling daily routine with mechanical program feed in mind without any awareness of their own being whereas Patañjali muni’s first Sūtra is

\[
\text{अथ योगानुशासनम्॥१-१॥} \text{PYS}^{53}
\]

atha means now i.e. 24*7, Yoga means union with yourself i.e. awareness, anusāsanam means disciplined on a regular basis. This interpretation is specific for adolescents. Thus, Yoga is seen as union from the point of view of personal identity. It is lack of awareness that prevents one realizing this identification.

There are many other interpretations of Yoga which apply to all the levels of existence and awareness. For example, at the physical level most adolescents’ body are in state of disruption. The functions of the different organs, muscles and nerves no longer harmonize and assist each other. Instead, they often hamper and act in opposition. For instance, the endocrine system becomes irregular; the efficiency of the nervous system decreases with the result that disease manifests in one form or another. Yoga aims at bringing all these different functions into perfect coordination, so that they work for the overall good of the body. Hence, another meaning of Yoga can be interpreted as physical harmony and health.

\(^{52}\) D Sharma. *Classical Indian Philosophy: A Reader. Columbia University Press.* ISBN. Page 8
\(^{53}\) PYS 1:1 *Atha yogānuśāsanam[1-1]*
Many adolescents suffer mental disturbances in the form of conflicts, neuroses, phobias and many more. These make them unhappy and depressed in life. Yoga aims to smooth out and eliminate all mental problems whether it is big or small, obvious or subtle. Yoga can also deal with mental balance and mental peace. Hence Yoga also means coordination and harmony between mind and body\textsuperscript{55}, so that the body responds perfectly to the mental commands, conscious and subconscious. This was very concisely explained by Swami Sivananda by emphasizing on the amalgamation and synchronization of thoughts, words and deeds. In other words, bringing together head, heart and hands.

Yoga being a multifarious phenomenon, the following are a selection taken from the classical Yoga text, the Bhagavad Gītā:

\begin{verbatim}
योगः कुरु कर्माणि सह त्यक्तव धनञ्जय।
सिद्धसिद्धोऽषो समी भूतवा समस्तं योग उच्चते ॥ २-४८॥\textsuperscript{56}BG
\end{verbatim}

Yoga is equanimity in success and failure.

\begin{verbatim}
बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृतो।
तस्माद्योगाय युध्यस्य योगः कर्मसु कौशलम् ॥ २-५०॥\textsuperscript{57}BG
\end{verbatim}

Yoga is skill and efficiency in action

\begin{verbatim}
स एवायं मया तेद्व योगः प्रोक्तः पुरातनः।
भक्तोऽसि मे सखा चेति रहस्य होतुदुरस्तमम् ॥ ४-३॥\textsuperscript{58}BG
\end{verbatim}

Yoga is the supreme secret of life

\begin{verbatim}
संयासः कर्मयोगः निःश्रयसकरावुभौ।
तयोस्ते कर्मसंयासाकर्मयोगो विशिष्टेऽ ॥ ५-२॥\textsuperscript{59}BG
\end{verbatim}

\textsuperscript{56} BG 2:48 Yogasthaḥ kuru karmāṇi saṅgaṁi tyaktvā dhanaṅjaya।
siddhyasiddhyoḥ samo bhūtvā samatvarhi Yoga ucyate ॥ २-४८॥
\textsuperscript{57} BG 2:50 buddhiyukto jahāthā ubhe sukṛta-duṣkṛto।
tasmādyogāya yujyaṁ Yogeḥ karmasu kauśalam ॥ २-५०॥
\textsuperscript{58} BG 4:3 sa evāṁi mayā te'dya Yogaḥ proktaḥ purātanaḥ।
bhaktō'śi me sakhā ceti rahasyāṁ hyetaduttamam ॥ ४-३॥
\textsuperscript{59} BG 5:2 sarīnyāśaḥ karmaYogaśca niḥśreyasakarāvubhau।
Yoga is the giver of untold happiness

आरुरुक्षोऽविनिवृत्योऽगच्छिनानां कर्मः कारणमुच्यते ।
योगारुडस्य तस्प्रेव शमः कारणमुच्यते ॥ ६-३॥⁶⁰BG

Yoga is serenity

युक्ताहारविहारस्य युक्तचेतस्य कर्मसु ।
युक्तस्मातिवोधस्य योगो भवति दुःखहा ॥ ६-१७॥⁶¹BG

Yoga is the destroyer of pain.

तपः स्वाध्यायेऽप्रणिधानाः क्रियायोगः ॥ २-१॥⁶²PYS

Austerity or Penance (tapas), Study of scriptures and Chanting of mantra-s (svādhyāya) (and) Devotion --pranidhāna-- (pranidhānāni) to the (Supreme) Lord (īśvara) (are) KriyāYoga (kriyāYogah) ||2-1||

Thus, Bhagavad Gītā urges everyone to start practicing Yoga here and now. Yoga practice should not confine to one path but integration of all the different paths is necessary.

3.6 INTEGRATION OF DIFFERENT PATHS OF YOGA

Though an adolescent might follow one path in particular, the other paths should also be practiced. Pātañjala Yoga is treated in a most scientific manner starting from moral precepts, leading on to physical and mental aspects. The purpose of Hatha Yoga is to give one the knowledge of controlling these two energises ‘Ha’ and ‘Tha’ (Prāṇa and Apāna). Without this knowledge, it is very difficult to gain that control over the mind
which is called Raj Yoga (Pātañjala Yoga). Raj Yoga deals with mind, Haṭha Yoga leads to Raj Yoga.

However, most of these separate paths are only slight variations of a few basic forms of Yoga practices. These numerous variations arise from modifications designed to suit the temperaments and beliefs of everyone, and in a sense, there is a different paths of Yoga for each individual, for each adolescent has a unique personality. However, personalities are more notable for their similarities than differences, as everyone is composed of a few basic characteristics such as emotion, tendency to activity, etc. Because of these common aspects, Yoga can be separated into a few paths which cater for each of these facet of personality. Some adolescents are more emotional or devotional than others. For these type of adolescents, the path of bhakti Yoga is recommended. Karma Yoga is the main path for adolescents who can never be still. Others are much quieter and more introspective in nature; they tend to watch their mental reactions to life's situations. Here the way of raj Yoga is recommended. Still other adolescents have a strong tendency to enquire about the nature of life; in a sense they are stubborn for they refuse to accept any answer unless it is based on personal experience. They should practice Jñāna Yoga. Then there are those who, perhaps being a bit more down to earth, can relate to tuning up the forces of their mind and body (physical and subtle) to the best possible condition. In other words, to attain health and calmness of mind, such adolescents should practice Haṭha Yoga.

Actually, it is best to practise all the five main paths of Yoga to a certain extent while dealing with predominant aspect of adolescent’s personality. It is this path that should be followed with the most zeal, for it will be in accordance with one’s nature. Swami

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64 HYP 1:2 Praṇāmya śrī-guruṃ nāthaṃ svātmārāmeṇa yoginā
Kevalaṃ rāja-yogāya haṭha-vidyopadiṣyate ॥1-2॥

65 HYP 1:3 Bhrāntyā bahumata-dhvānte rāja-Yogamajānatāṃ
Haṭha-pradīpikāṃ dhatte svātmārāmaḥ kṛpākarāḥ ॥1-3॥
Sivananda was a firm believer in what he called 'integral Yoga'. To improve the academic performance, concentration of the adolescents’ need to be improved. Hence, aim of integrated approach of Yoga, in this research work, is to develop the state of perfect body, health, peace of mind, and mental stability which lead to concentration.

3.7 CONCENTRATION

Concentration (dhārāṇā) is the mind's (cittāsya) fixation (bandhah) on one point (deśa)||1||

First of all there’s a need to understand concentration. Concentration implies the focusing of one's consciousness towards one point, either external or internal and leaving out all other subjects or thoughts which is must for adolescent for their better academic performance. Now this is not such an easy process, because our consciousness in connection with our mind is familiar to movement from one point to the next, from one object to another. If one observes self, one will find that the consciousness has a natural tendency to move from one object to another. If the adolescents try to concentrate on one thing for a few minutes, they will realize that they will be having never ending stream of thoughts. Some thoughts are related to each other and some are totally different. This occurrence of totally different thoughts is known as distraction (vikṣepa) and is a limitation of the mind. Concentration is possible only if an adolescent is very relaxed mentally and physically. Most adolescents cannot relax, or if, they do it is on rare occasions. For this reason the mind continually projects streams of differing thoughts to conscious perception. For most adolescents to concentrate is impossible and if they try to do so, they imposes strain on the mind resulting in tension and frustration. Real concentration cannot be achieved until relaxation is achieved. A system is required which progressively leads an adolescent to deeper states of relaxation, till then concentration becomes the spontaneous activity of consciousness.

If one can achieve that state then there will be no feeling of anxiety, worries, fear, anger depression and jealousy. A mind devoid of problems automatically fixes itself on the

\[66\text{ PYS 3:1 Deśabandhaścittasya dhāraṇā||3-1||}\]
work at hand. It is not disturbed or distracted elsewhere. There is perfect concentration and efficiency which adolescents need badly to improve academic performance. Adolescent starts to live life to the fullest undergoing an absolute rebirth. They interact with other adolescents or situations with totality, whether in excitement, anger, love or all other human expressions. But all these emotions no longer influence the inner being as they did before. The ability to enjoy life is greater when the mind is free of problems. Everything becomes friendly, even worst enemies.

The mind no longer receives, mentally disturbing vibrations, instead becomes a generator of good will, friendliness, power and knowledge. Instead of feeling devastating loneliness, as most adolescents do, one feels and knows an intimate relationship with everything.

3.8 DESIGNING THE PATH OF YOGA FOR ADOLESCENTS

As per literature survey, discussions in previous chapters and comparison of journey from childhood to adolescent with Prakṛti and its evolutes, it is observed that the root cause of the adolescent’s problem lies in their unsolved queries. These queries are created due to their turning point of age where there are physical, mental, cognitive, emotional and spiritual changes. All these queries being unresolved, hamper the adolescents. This disturbs their academic performance badly.

Figure 3.5 is about Prakṛti and its Evolutes and Journey from childhood to adolescents. Over here it is shown how the Prakṛti evolves and starts its journey from Sattva to Tamas. In the beginning, Prakṛti is in Pradhan avastha where there is samatva between all three Guṇa. But when the equilibrium of Prakṛti is disturbed, guṇa start dominating each other. So it is journey from sattva to Tamas. Now this is compared with journey of adolescents. In adolescence, pineal gland begins to calcify. Pineal gland is usually

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*67 PYS 1:33 Maitrīkaruṇāmuditopekṣāṅāṁ sukhuḍuḥkhaṇaṁbhuṁyāpunyaviśayaaṅāṁ bhāvaṁatścittatprasādanaṁ ||1-33||

Peace (prasādanaṁ) of mind (citta) (is achieved) by (internally) contemplating (bhāvanātaḥ) on (the feelings) of friendship (maitri), compassion (karuṇā), sympathy in joy (muditā) or indifference --upekṣā-- (upekṣāṅāṁ) regarding (viśayaaṅāṁ) (beings who are) happy (sukha), suffering pain or distress (duḥkha), virtuous (punya) (or) impure (apunya), (respectively)||1-33||

very active in children till age of 8yrs as shown in figure 3.5. In Yoga, the pineal gland is correlated to ājñācakra which is the third eye or super mind. It is unfortunate to see degeneration of pineal gland in adolescents. In Yoga the pineal gland is considered to be the controlling and monitoring station in the brain. The pituitary gland comes into action as pineal gland starts to degenerate. This is the main reason for many adolescents becoming emotionally unbalanced and disturbed during that period. It is observed that children in whom the pineal could still be commanded or monitored were much more receptive than those whose pineal gland was no longer active. Another important point is that adrenal glands have a very important role to play in the child’s moral behaviour. Over active adrenal system leads to criminal tendency among adolescents.

Figure 3.5: Prakṛti and its Evolutes and Journey from Childhood to Adolescence

In this research work, understanding adolescent’s concern is the important part and it is a first step, which will guide in designing Yoga practices and experiments to improve the academic performance. It is concluded that all the problems discussed about adolescents are related to mind. According to Yoga Vāśiṣṭha, mind is only responsible for bondage and liberation. Figure 3.6 depicts, during this journey, the mind of adolescents gets filled with kliṣṭā Vṛtti, six psychological propensities, Kleśas and obstacles. These are nothing but result of Rāga and Dveṣa.
Following table lists the nine obstacles and describes the adolescence problems associated with these obstacles.

<table>
<thead>
<tr>
<th>Name of the 9 obstacles</th>
<th>Brief Introduction</th>
<th>Effect on Adolescents</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vyādhi</td>
<td>Diseases</td>
<td>Fever of examination, asthma, hyper tension, obesity, depression, anxiety, sleep disorder, bed wetting, nausea, Risk factor of alcohol disorder.</td>
</tr>
<tr>
<td>Styāna</td>
<td>Mental laziness</td>
<td>Losing interest in studies, avoiding visiting to school, Class and tuition, avoiding food, avoiding friends and family members, addiction towards drugs and alcohol.</td>
</tr>
<tr>
<td>saṁśaya</td>
<td>Doubt</td>
<td>Doubting friends, family, teachers, brothers and sisters, society.</td>
</tr>
<tr>
<td>pramāda</td>
<td>Carelessness</td>
<td>Careless about duties, like finishing homework, which leads to anxiety, Frustration, aggression and affect social relations</td>
</tr>
<tr>
<td></td>
<td></td>
<td>as well as their own physical and mental health</td>
</tr>
<tr>
<td>---</td>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>Ālasya</td>
<td>Physical laziness</td>
<td>Avoid outdoor activities, avoid Yoga āsanas, avoid walking etc.</td>
</tr>
<tr>
<td>Avirat</td>
<td>Sensual Gratification</td>
<td>Indulge more in gadgets, become a party person, unhealthy food habits, consuming alcohol, smoking, addiction to drugs, tobacco etc.</td>
</tr>
<tr>
<td>bhrānti-darśana</td>
<td>Living under illusion</td>
<td>Illusion of being a super hero, marks without working hard for it (easy way to marks liking copying, cheating, etc.)</td>
</tr>
<tr>
<td>alabdha bhūmikatva</td>
<td>Disappointments in one’s desired object, inability to hold on to what is achieved</td>
<td>If less marks, lose interest and hopes in studies.</td>
</tr>
<tr>
<td>anavasthitatvāni</td>
<td>Inability to maintain achieved progress</td>
<td>On the other hand, if good marks, do not study in over confidence.</td>
</tr>
<tr>
<td>cittā vikṣepāḥ</td>
<td>Scattered or oscillating mind causing distraction in the mind.</td>
<td>Leads to Vyādhi</td>
</tr>
</tbody>
</table>

Thus, after analysing problems of adolescents from yogic perspective and identifying the root cause, next step is to discuss the solution for same.

### 3.9 PROPOSED HIERARCHY OF SŪTRAS AS AN INPUT TO RESEARCH WORK

Agitated mind leads to disturbance of homeostasis\(^6\) which is necessary for every human being to stay happy and disease free. Adolescents face this disturbance due to academic stress and physical changes. Approach of this research is to work on true essence of Yoga. A hierarchy of Sūtras, by integrating relevant Sūtra from different paths, is created in this research work. This hierarchy of Sūtras work as an input to the process of designing yogic practices for this research work experiments. This research work emphasizes only on Pātañjala Yoga Sūtra, Haṭha Yoga, Yoga Vāśiṣṭha and

Bhagavad Gītā. Every Sūtra establishes a goal to be achieved while hierarchy provides step by step approach. This logical sequencing gives us confidence in proposed approach which is based on ancient science of Yoga written entirely in the form of Sūtras. Hierarchy of Sūtras reveals true meaning of Yoga. From there three understandings are developed.

1) Faith in Yoga is must
2) Awareness needs to be developed
3) Need to create a path of discipline for longer duration.

For creating faith, all queries need to be resolved. Awareness needs to be developed about problems, obstacles and chaos in mind and reason behind that. Here nineteen gates, Vṛtti, Kleśas, karma, Saṃskāra and memory are discussed. Once adolescents understand that these are the root cause of all problems, they will be able to accept the facts and use Yoga as a tool to overcome them. Aṣṭāṅga Yoga and other remedies introduced by Patañjali Muni for Cittāprasādana are also reviewed during this research work. These will be introduced in the form of integrated approach of Yoga based on five Kośas.

Based on Sūtras hierarchy, plan is to work towards integrating different paths of Yoga. In this thesis, only five paths are considered i.e. Karma Yoga, Bhakti Yoga, Jñāna Yoga and Haṭha Yoga and Pātañjala Yoga Sūtra. In this research work, Pañca Kośas is considered which is mentioned in Taittirīya Upaniṣad. These will help in defining yogic practice for experiments in form of games, stories, āsanas, mudrā, pranyams as well as relaxation techniques.
To achieve purpose of Yoga that is योगशिष्ट्वृत्तिनिरोधः॥२॥ Yogaścitāvrṛttinirrodhā॥2॥, Sūtra अथ योगानुशासनम॥१॥ Atha yogānūśāsanam॥1॥ is the first thing to work upon. This Sūtra definitely helps adolescent to create faith, awareness and path to come out
from their queries and obstacles. They can achieve stage of transformation with their own experience and experiments without any pressure and burden. Once the mind is free from all this chaos, which is called fluctuation of Vṛttis, caused by mutation of guṇas, everything is clear to adolescent. It is clear to them that to improve academic performance one should clear obstacles in mind which cause hindrance in the path of academic achievement.

Adolescents need to understand essence of Yoga in real sense with the help of Sūtras as they are āgamas Pramāṇas.

प्रत्यक्षानुमानम्: प्रमाणानि||१-७||

Direct perception (pratyakṣa), inference (anumāna) and testimony --āgama-- (āgamāḥ) are the Pramāṇa-s (pramāṇāni)||7||

Our approach as shown in chart starts with first Sūtra

अथ योगानुशासनम्||१-१||

- Atha –now- at the present time or moment -24*7
- Yoga –to join – you with your self –awareness or Yoga is a union of integration from outer most layer(annamaya) to the inner most layer(ānandamaya)
- Anusāsanam – discipline- regularly

If one wants adolescent to be with himself/herself, it requires Śraddhā in Yoga i.e. mental and intellectual firmness with physical and moral strength, keen memory, supreme devotion, awareness of real knowledge (intuitive knowledge).

श्रद्धायंस्मृतिसमाधिप्रज्ञापूर्वक इतरेषाम्||१-२०||

To develop Śraddhā, there is a need to clean adoelscent’s mind from chaos with the help of solving their all enquiries.

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70 PYS 1:7 Pratyakṣānumānāgamāḥ pramāṇāni||1-7||
71 PYS 1:1 Atha yogānusāsanam||1-1||
72 PYS 1:2 Śraddhāvīryasmrītasāmadhiprajñāpūrvaka itaresām||1-20||
(However,) in the case of those who tread the path of the conscious effort by using a method --upāya-- (itaresām), (Nirvījasamādhi --which is now "real Asamprajñātasamādhi"--) is preceded (pūrvakaḥ) by faith (śraddhā), vigor (vīrya), recollection (sṃrti), full concentration (samādhi) (and) true knowledge (prajñā)||1-20||
3.9.1 TO DEVELOP FAITH IN YOGA

In above Bhagavad Gītā Sūtra, Lord Krishna says: 

\[ \text{Malākalāsu nāḍīṣu māruto naiva madhyagāḥ} \]
\[ \text{Karthāṃ śyādunmāniḥbhāvaḥ kārya-siddhiḥ kathāṃ bhavet} \] \[ 2-4\] \[ \text{HYP} \]

\[ \text{Tasmād jñānāsambhūtāḥ hṛṣṭe jñānāsānātmanāḥ} \]
\[ \text{छिछेनं संशयं योगमातिष्ठोतिष्ठ भारत} \] \[ 4-42\] \[ \text{BG} \]

Here one must understand that if one wants adolescent to have a faith for yogic path one must clear their doubt with true knowledge (with reference to Śāstra or Sūtras). Another example is, Yoga Vāsiṣṭha is in the form of replies given by Guru Vāsiṣṭha, to young Lord Shri Rama’s queries regarding philosophical problem of life, death, human suffering etc.

Similarly one needs to share knowledge with adolescent which are related to physical (annamaya Kośa i.e. related to body, food etc), mental (manomaya level i.e. information and function of mind its store house viz. Vṛttis, afflictions memory, Saṃskāra Vāsanas), emotional (how Rāga and Dveṣa leads to psychosomatic diseases), intellectual (what is the work of brain and how one can increase their brain efficiency) and spiritual (what is the power of buddhi, how its power of discrimination help surrender to thee)

Guru Vāsiṣṭha makes it very clear that the problem is confusion of the real with unreal (avidyā) due to the seeming reality of its appearance (viparyaya). Life is the field where this task takes place and where it needs to be corrected. Make adolescent aware how they create confusion in his/her life. Through the use of stories, parables and illustration which hold many hidden depths within them, Guru Vāsiṣṭha bring out the most subtle

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73 HYP 2:4 Malākalāsu nāḍīṣu māruto naiva madhyagāḥ 
Karthāṃ śyādunmāniḥbhāvaḥ kārya-siddhiḥ kathāṃ bhavet \[ 2-4\]

74 BG 4:42 tasmādājñānasambhūtāṁ hṛṣṭaṁ jñānāsānātmanaḥ 
chittvaināṁ sarīśayaṁ Yogamātiṣṭhottīṣṭha bhārata \[ 4-42\]
points, not for theorizing but for practice. The nature of the stories and their deep rooted philosophies are designed to open the level of awareness. It is done by solving queries with the help of Satya Praṃāṇas (Sūtra) which adolescents can believe and experience by themselves with the help of games, stories, puzzles, knowledge of Sūtras. Now-a-days, google Baba is available for every query, but what Pātañjala Yoga Sūtra provide them is a path for their better life span. To learn this they have to follow the path and experience the fruit of Yoga practices.

Once adolescents have faith in Yoga, there is a need to create awareness for which Abhyāsa and Vairāgya are necessary.

अभ्यासवैराग्याभ्यां तत्त्रीरोधः ||१-१२||

It is also mentioned in Bhagavad Gītā.

असंशयं महाबाहो मनो दुःखग्रहं चलम् ।
अभ्यासेन तु कौन्तेय वैराग्येण च मूःहते || ६-३५||

Abhyāsa – repeated practice or study without expectation and with acceptance.

कर्मण्येवाधिकारस्ते मा फलेशु कदाचन ।
मा कर्मफलहेतुर्भूर्भुर्मा सहस्रस्तकर्मणि || २-४७||

Vairāgya – detachment from desires created by wrong knowledge and influences from subordinate which leads them to psychosomatic diseases due to Rāga and Dveṣas.

दुःखेन विनिश्चितमना: सुक्षेत्रु विगतस्पृहः ।
वीतरागभयक्रोधः स्थितस्थिरमिनिरुच्यते || २-५६||

There is a need to remove the barriers which hamper their mind that revolves around Rāga and Dveṣas.

75 PYS 1:12 Abhyāsavairāgyābhīyāṁ tannirodhaḥ||1-12|| There is suppression (nirodhaḥ) of that (i.e. "of the previous five mental modifications") (tad) by means of Abhyāsa --practice-- and Vairāgya --renunciation-- (abhyāsavairāgyābhīyāṁ)||1-12||

76 BG 2:47 karmanyevidhikārastē mā phalēṣu kādācanaḥ ।
mā karmaphalaheturbhūrma te saṅgoṣṭvakarmanī || 2-47||

77 duḥkhesvanudvignamanāḥ sukhesu vigataspṛhaḥ ।
vitarāgabhayakrodhaḥ sthitadhīrminirucyaḥ || 2-56||BG
Attachment (rāgaḥ) is that which results (anuśayī) from pleasure (sukha); --i.e. "Attachment is the modification that is forged by the remembrance of enjoyed pleasure"--||2-7||

Aversion (Dveṣa) is that which results (anuśayī) from pain or sorrow (duḥkha); --i.e. "Aversion is the modification that is forged by the experience of misery"--||2-8||

Abhyāsa helps to reach a state of steadiness from fluctuation and oscillation in mind. The adolescent is advised to practice intensely all the Yogic principles, from Yama to Dhyana.

When the effort is continued sincerely, consistently, attentively and with devotion, for a longer duration by adolescents in accordance with yogic principles, the yogic foundation is firmly established.

And that (practice) (sah), when endowed (sevitaḥ) with an uninterrupted (nairantarya) and true (sat) devotional attitude (kārā) for a long (dīrgha) time (kāla), (has) certainly (tu) firm (dṛḍha) foundations (bhūmiḥ)||1-14||PYS

These are the created path which adolescent must follow to achieve good and firm academic performance and for their better life with proper understanding.

(Those Yama-s or Restraints turn into) a great (mahā) vow (vratam) (when they become) universal (sārvabhaumā) and unrestricted (anavacchinnāḥ) by (any consideration of) class (jāti), place (deśa), time (kāla) or customary duty --"established custom and conventional rule or usage" are also valid translations for "samaya"-- (samaya)||1-31||
Adolescents do many academic activities like attending classes, study the subject, complete the home assignment, etc. During all such activities they need to keep in mind Yogic knowledge acquired during Yoga sessions.

3.9.2 WHY TO FOLLOW YOGIC PATH? QUESTIONS FROM ADOLESCENTS

Yoga is the art and science of mental discipline through which the mind becomes cultured and matured. To activate absorption and integration with awareness of Yoga leads to cultured and matured mind of adolescent.

योगिन्त्रवृत्तिनिरोधः ॥१-२॥ ॥

- Yoga- awareness or Yoga is a union of integration from outer most layer (annamaya) to the inner most layer (ānandamaya)
- Cittā –consciousness, which is made up of three factors: mind (Mānasa), intellect (buddhi), and ego (ahaṅkāra). cittā is the vehicle of observation, attention, aims and reason. It has three functions:
  1) acquire knowledge through thinking and senses
  2) conation (desire)
  3) motion (shifting).
- Vṛtti-fluctuation in mind
- Nirodhah –control

3.9.2.1 YOGA: CESSATION OF MOVEMENT IN THE CONSCIOUSNESS

Mind of adolescent are very confused and fast too, which create problem in their life. If they understand the habitual states of mind, its importance and function and how to control mind, it's beneficial for them. It is the real purpose of Yoga ‘to silence the mind’ not forcefully but with techniques and proper understanding. Here it is necessary to understand five states of mind described by Swami Hariharaṇanda.

83 PYS 1.2 Yogaścittavṛttinirodhaḥ॥१-२॥
3.9.2.2 STATE OF MIND
Mind is divided into five types or cittābhumis in which the Vṛttis express themselves. They are as under:

- Restless (Kṣipta) – with excess rajas
- Stupified (Mudha) - full of tamas
- Distracted (Vikṣipta) - dominance of sattva
- One-pointed (ekagra) - presence of sattva
- Thought process have been stopped (Nirudha) - total arrest of modification of cittā.

Mind is influenced by the dominance of one of the triguṇas. When tamo guṇa predominates and suppresses other two, it signals inactive state. When rajo guṇa predominates, it is the wandering mind. When the sattva and rajas alternatively predominates, mind oscillates between spectrum of steadiness and unsteadiness. When sattva guṇa starts predominating, one starts developing concentration of mind.

This information is very important for adolescents because of their tendency to compare themselves with others. For example they compare their performance with their classmates. And this will negatively affect concentration while study. With the help of above knowledge of state of mind, they understand that the state of mind is different from adolescents to adolescents. But it is not impossible to progress if they follow the path of Yoga. It is a journey from tamas to sattva which is required for one pointed mind.

3.9.3 WHY TO UNDERSTAND IMPORTANCE OF MIND?
This section describes why it is important for adolescents to understand importance of mind. In Bhagavad Gīṭā Lord Krishna explains how mind can become friend and enemy as well.

उद्दर्दात्मनाल्पम नात्मानमवसादयेत् ।
आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः: ॥ ६-५॥

86 Swami Prabhupada (2007) Bhagawat Gita As It is. Page 277-279
87 BG 6:5 uddharedatmanatmanarin naitmanamvasadayet
Whether one attains elevation or degradation through one’s mind is up to oneself for the mind can be one’s friend or one’s foe.

बन्धुरामामनस्तस्य येनामेवामना जित: ।
अनामनस्तु शत्रुवं वर्ततात्सैव शत्रुवत् ॥ ६-६॥

The mind is the friend of one who has conquered it. But for the one who hasn’t done so, the mind is his foe.

जिताभ्य: प्रशान्तस्य परमामा समाहित: ।
शीतोऽसुखदुःखेषु तथा मानापमानयोः: ॥ ६-७॥

For one who has conquered the mind joy, sorrow, pain and pleasure are the same. He attains peace and realises the Supreme Soul.

It is mentioned in Amṛta- bindu Upaniṣad that “For man mind is the cause of bondage and mind is the cause of liberation.

मन एव मनुष्याणां कारणं बन्ध/मोक्षयोः: ।
Mind absorbed in senses objects is the cause of bondage, and mind detached from the senses objects is the cause of liberation”.

It is very difficult to control the mind. In Bhagavad, Arjuna asked Lord Krishna

चञ्चलं हि मन: कृष्ण प्रमाथिः बलवद्द्वद्म् ।
तस्याः निग्रहं मने वायमीरिव सुदुःखकर्मः ॥ ६-३४॥

Why the mind is so strong and stubborn that it sometimes overcomes the intelligence, although it is supposed to be obedient to the intelligence?

88 BG 6:6 bandhurstmānastasya yenātmāvātmānā jitaḥ ।
anātmānastu śatrute vartetātmāva śatruvat ॥ ६-६॥
89 BG 6:7 jītāmānāḥ prāśāntasya paramātmā samāhitāḥ ।
śītotsaṃkhaḍuḥkkheṣu tathā mānāpāmānayoḥ ॥ ६-७॥
90 Swami Prabhupāda (2007) Bhagawat Gita As It is. Page 304
91 BG 6:34 cañcālaṁ hi manāḥ kṛṣṇa pramāthi balavad dṛḍham ।
tasyāhāṁ nigrāhāṁ manye vāyoriva suduṣkaram ॥ ६-३४॥
Although one doesn’t know the exact location of mind but it plays major role in individual’s life. Therefore, it is necessary for adolescents to understand how to become Goswami (Go-mind, swami-master) instead of becoming Go-dasa (Go-mind, dасс-servant)\(^\text{92}\).

\[\text{असंयतामना योगो दुःखाप इति मे माति: ।}
\text{वशयामना तु यतता शक्योवाप्स्तुमुपायतः ॥} 6-36\text{BG}\]

After understanding the importance of mind, next section describes how to create awareness for the same.

### 3.9.4 HOW MIND COGNIZES EXTERNAL OBJECT?

According to Māṇḍūkya Upanisad consciousness has nineteen mouths which eat the food of objective experience, viz.

- The five organs of cognition (sight, hearing, smell, taste, touch) Jñāna indriyas,
- The five organs of action (speech, grasping, locomotion, generation and excretion) karma indriyas.
- Five life principles (Prāṇa, Apāna, Vyāna, Udāna, Samāna)
- The mind (Mānasa)
- The intellect (Buddhi)
- The self-sense (Ahaṅkāra)
- Thinking organ (cittā)

It may be mentioned here that, the five sensory organs are not the five gross receiving organs, viz. eyes, ears, nose, tongue and skin\(^\text{94}\). They are also not the five areas of perception in the brain for Rūpa (vision) Śabda (sound), gandha (odour), rasa (taste), and Sparśa (touch) but these are the five functional components of mind corresponding to the five sensory areas of the brain. Similarly, five Karmindriya are not five gross organs of actions, viz. organ of speech, organ of grasping, organ of locomotion, organs of excretion, and organs of reproduction. They are also not the five areas of the receptive motor function in the brain. These are the functional components of the mind, corresponding to the five motor areas of the brain.

\(^{92}\) Swami PrabhuPada (2007) Bhagawat Gita As It is. Page 297
\(^{93}\) BG 6:36 asaṁyatātmānaḥ yogo dūṣprāpa iti me matiḥ
dsāyāttāmānaḥ tu yataṁ śākyo'vāptumupāyataḥ ॥ 6-36॥
\(^{94}\) N.C.Panda. Mind and Supermind Vol I. Page 25
The details mentioned in the Māṇḍūkya Upaniṣad as nineteen mouth is accepted as the authoritative one by the Advaita Vedānta. Hence, through nineteen mouths one experiences objects of the world. The interaction of guṇas with these nineteen principles shapes one’s destiny according to their action. All past actions exert their influence and mould present and future lives: As you sow, so shall you reap. This is the law of karma, the universal law of cause and effect.

This creates Vṛttis i.e. fluctuations, modification and control of thought which disturb the consciousness. When the seer identifies consciousness or with the object seen, he unites with them and forgets his glory. Like adolescents are so engrossed with gadgets that they forget everything. They waste their time and energy in such a way that they harm themselves unknowingly.

The movement of consciousness are fivefold. They may be Kliṣṭas and Akliṣṭas. The Kliṣṭas are those mental processes which have their base in Kleśas and are the sources of all latencies. When child enter into puberty, his likes and dislikes changes and he or she become aggressive about their likes and dislikes where they stuck themselves in the wheel of ego, strong like (Rāga) and dislike (Dveṣa). From here their journey of confusion starts, where they lose their mind control in turmoil of unlimited and irrelevant thoughts which disturbs their personalities. The Akliṣṭas on the other hand are those that concern final discriminative enlightenment and are opposed to the operation of guṇas which is possible only after gaining true knowledge.

Ignorance of reality, egoism, attachment, hatred and fear of death are the five Kleśas or Afflictions.

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95 N.C. Panda. Mind and Supermind Vol I Page91
97 PYS 1.4 Vṛttisārūpyamitaratra||1-4||
99 PYS 1.5 Vṛttayaḥ pañcatayāḥ kliṣṭā aklīṣṭāḥ||1-5||
101 PYS 2.3 Avidyāsmitārāgadveṣābhīhīnivesāḥ pañca kleśāḥ||2-3||
These fivefold fluctuations of consciousness are based on knowledge acquired from experiences, which are, studied and verified, unreal knowledge, imagination, sleep and memory. Five classes of fluctuation may disturb the adolescent, or help him to develop maturity of intelligence which is necessary for today’s generation.

Correct knowledge is based on three kind of proof: direct perception, correct inference, or delusion and testimony from authoritative sacred scriptures. It helps adolescent to improve their discriminative power and intelligence is full and bright and cittā becomes sharp and clear as there is no doubt remain.

Illusory knowledge is based on non-fact or non-real things. Wrong understanding and false perceptions generate wrong feeling, pollute the consciousness. Hence, adolescent should be aware of it.

Verbal knowledge devoid of substance is imagination playing with fanciful thoughts or words, and living in one’s own world of thought and impressions which have no solid base. This kind of thoughts create hindrance on the path of academic achievement and misguide the adolescent e.g. wrong influence by media.

Sleep is non-deliberate absence of thought waves

PramāṇaVIPARĪTYAVIKALPAVINĀDHISARĀTAYAH॥१-६॥
Correct knowledge is based on three kind of proof: direct perception, correct inference, or delusion and testimony from authoritative sacred scriptures. It helps adolescent to improve their discriminative power and intelligence is full and bright and cittā becomes sharp and clear as there is no doubt remain.

VIPAŚYĀSA GAŅAṬĀGAMAḥ॥१-७॥
Illusory knowledge is based on non-fact or non-real things. Wrong understanding and false perceptions generate wrong feeling, pollute the consciousness. Hence, adolescent should be aware of it.

ŚABDANĀNAṆUṬĀTI VASTUṢŪṆYAVIKALPAH॥१-८॥
Verbal knowledge devoid of substance is imagination playing with fanciful thoughts or words, and living in one’s own world of thought and impressions which have no solid base. This kind of thoughts create hindrance on the path of academic achievement and misguide the adolescent e.g. wrong influence by media.

ABHĀVAPRAṬYAYAALAMBANA VūRTIŅIḌRAH॥१-१०॥
Sleep is non-deliberate absence of thought waves

ANUṆUṬALTVINĀṢAYASMĀRASNAM: SMRṬITI॥१-११॥

102 PYS 1:6 Pramāṇāviparītyavikalpastrātmayayaḥ[1-6]||
103 PYS 1:7 Pratyaśānumāṇāgaṁiḥ pramāṇāni[1-7]||
104 PYS 1:8 Vipaśyāyo mithyājñānamatradprapativṛṣṭham[1-8]||
105 PYS 1:9 Śabdajñānānapāṭī vastuṣūṇyo vikalpaḥ[1-9]||
106 PYS 1:10 Abhāvapratyayālambanā vṛttiṇidrā[1-10]||
107 PYS 1:11 Anubhūtavināṣayāksamārasmārṇam Smṛṭiḥ[1-11]||
Memory is unmodified recollection of words and experience. Memory is the collection of the impression of correct knowledge, perverse knowledge, illusory knowledge and sleep. Memory alter as per perception, if adolescent use memory correctly, they will be able to recall experience in their true state. Memory plays a major role in adolescent life specifically for academic performance. When the consciousness takes the lead, it look at object in relations to its own idiosyncrasies, creating fluctuations and modifications of one’s thought\(^{108}\).

\[\text{स्तुतुसाये चित्तभेदात् योर्विभिक्तः पुष्यः:॥४-१५॥}^{109}\text{PYS}\]

Due to variance in the quality of mind-content each adolescent may view the same object differently according to his way of thinking. For e.g. When teacher is explaining about mobile phone, each student visualizes mobile based on which mobile they are possessing and hence they all think about respective mobiles.

\[\text{न चैकथिततन्तन्त्व वस्तु तदप्रमाणं कित्ति स्यात्॥४-१६॥}^{110}\text{PYS}\]

It is also important to notice that one is not able to perceive some object, if his consciousness is not there. The essence of an object is not dependent upon one’s mind or consciousness. If the mind or consciousness does not recognize the object, it means that mind or consciousness does not see the object but it does not mean that object does not exist. From above two examples and Sūtras adolescent gain knowledge that blaming others for their failure is wrong and they become aware and alert about their own responsibilities.

\[\text{अविभासितारगद्विभिन्नवेशः पञ्च क्लेशः॥२-३॥}^{111}\text{PYS}\]

The mental fluctuations (Vṛttis) which are based on the five afflictions\(^{112}\).

- Avidyā) - lack of spiritual knowledge
- Asmitā - ego,' I’ or’ me’
- Rāga - desire, affection, joy ,pleasure
- Dveṣa- hate ,dislike

\(^{109}\text{PYS 4:15 Vastusāmye cittabhēdāttoyorvibhāktaḥ panthāḥ॥४-१५||}\)
\(^{110}\text{PYS 4:16 Na caikacittatantraḥ vastu tadapramāṇakaḥ tadā kīṁ syāt॥४-१६||}\)
\(^{111}\text{PYS 2:3 Avidyāsmitārāgadveṣābhiniveśāḥ pañca klesāḥ॥२-३||}\)
• abhiniveśāḥ - love of life, fear of death
• Kleśas - pain, distress, sorrow

Afflictions are of three levels
• intellectual - Avidyā and Asmitā – lose sense of balance due to inflated ego
• emotional - Rāga and Dveṣa – creates disharmony between body and mind
  leads to psychosomatic disorders.
• instinctive – abhiniveśāḥ – one become selfish and self-centred

The root causes of the five afflictions are the behavioural functions and thoughts of the various sphere of the brain.

Discussion on Kleśas should also consider Indian scriptures’ six psychological propensities of human being viz. Kāma (desire), Krodha (anger, wrath), Lobha (greed), Moha (delusion, infatuation), Madā (pride, arrogance, conceit) and Mātsarya (new jealousy). All these are enemies (ripu) of a man. This leads to emotional affliction i.e. Rāga and Dveṣa in adolescents’ mind and this is the root cause of adolescents’ behaviour. Even though these propensities are harmful to man, he, unless-spiritually developed, is affected by it. Why does it happen so? One gets the answer to this question by a thorough analysis of the five Kleśas.

1) Moha (delusion infatuation):

Moha is another name of Avidyā (undifferentiated). Adolescents under the influence of moha are totally confused. He cannot distinguish the good from the bad. He is centred on his ‘I’ (Asmitā). He is constantly in search of sensual pleasures. He is terribly afraid of painful experiences. He is attached to the world and entangled in it. Desire or thirst is another tendency of an adolescent who craves for more and more pleasure. This results from Asmitā to Rāga. An adolescent desires for more gadgets, more power, more sensuous pleasures. As the sky has no limit, there is no limit to desires. He gets more gadgets, then also he wants more; he always remains dissatisfied. He gets more power; still he tries for more; he is never satisfied because he does not attain omnipotence.

113 N.C.Panda. Mind and Supermind Vol I Page 145
2) **Krodha (anger):**

Krodha results from aversion (Dveṣa). One develops repulsion to get away from painful circumstances. If sukha (pleasure) cannot be obtained as desired and dukha (pain) cannot be avoided as planned, one is under the sway of anger over which one loses control. By this, one’s nervous system, endocrine system and physiological conditions are totally disturbed.

3) **Lobha (greed):**

Lobha is a propensity that is inspired by Rāga (passion). It is closely connected with Kāma (desire). The ‘I’ desire more and more pleasure. The greed becomes constant. It becomes an intoxicating drug like morphine, heroine, where the addict is helpless. At any cost he swallows the drug. Same is true for lobha.

4) **Madā (pride, arrogance):**

Madā is another propensity that ensures from Asmitā. It is Asmitā that distinguishes ‘I’ from others. It works in favor of this ‘I’ at the cost of others. It increases the power of the ‘I’ and downgrade others. It over estimates the ‘I’ and under estimates others. It frustrates the feeling of humility and takes pleasure in boasting. Too much of I-centeredness results in the manifestation of Madā.

5) **Mātsarya (envy and jealousy):**

Matsarya is fifth ripu that is normally the highest in adolescents. The propensity of Mātsarya is caused by Asmitā that always keep the ‘I’ at a plane higher than others. If there is another chance for others to ascend, the ‘I’ becomes intolerant and reacts exaggeratedly. The ‘I’ cannot tolerate the good of any other adolescent. But wishing a thing to be prevented and actually effecting the prevention are two different things. The ‘I’ observes good things happening to others. But it does not want it. It wants all good things to happen to the ‘I’. It wants all others to be inferior to the ‘I’ to be sub servant to the ‘I’. But such a wishing lead to frustration. It tortures itself in the fire of Mātsarya. But it helplessly does so like the insects rushing to the burning lamp.
These all Vṛttis and Kleṣas create Saṃskāra –Pinda. In order to understand, what it indicates consider an analogy of the computer. Data is stored in the computer, similarly, data is stored in the mind –stuff (cittā). Whatever is imprinted in the cittā is collectively called Saṃskāra. Saṃskāra is accumulated through cognitive, affective and conative.

- **Cognitive:** Data have been collected in all past lives and new data is being added to the data-stored in the present life. The cumulative total of all imprinted data is the Saṃskāra-pinda. Saṃskāras may be cognitive (process of knowing) part of the brain that deals with intelligence e.g. the data received through five Vṛttis.
- **Affective:** (relating to moods) deals with emotions e.g. the data generated by five Kleśas
- **Conative:** (drives how one acts on those thoughts and feelings) e.g. data generated by actions of an individual.

The Vṛttis creates Saṃskāras. These Saṃskāras are recorded in the cittā which again creates Vṛttis. Thus, the wheel of Vṛttis and Saṃskāras turns round and round ceaselessly. Memory (smrti) is rooted in Saṃskāras and are also produced from memory. While discussing the concept of Saṃskāras, one must not forget Vāsanas. There is a subtle difference between Saṃskāras and Vāsanas. All Vāsanas are Saṃskāras but all Saṃskāras are not Vāsanas. The Vāsanas create strong urges for the thirst and the hunger of the senses, create carving for sensual gratifications generate tendencies for passions, for clinging to life and worldly power and material possessions. Patañjali asserts that there is no starting point from where the Vāsanas begin. Desire is permanent and hence the Vāsanas have no beginning.

From above discussion, this research comes to some conclusion that there are two main afflictions, Rāga and Dveṣa, around which all other mind stuff are revolving. They are the breeding ground for nine obstacles which are mentioned in Pātañjala Yoga Sūtra.

\[\text{Vyādhistyānasaṁśayapramādālasyāviratibhrāntidarśanā} \]
\[\text{labdhabhūmikatvānavasthitatvāni cittavikṣepāsteन्तरायाः॥} \]
\[1-30॥\]

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115 PYS 1:30 Vyādhistyānasaṁśayapramādālasyāviratibhrāntidarśanā labdhabhūmikatvānavasthitatvāni cittavikṣepāsteन्तरायाः॥1-30॥
These nine obstacles, as already discussed in table 1.1, cause distraction in the mind. They arise with the fluctuation of the mind.

1. **Disease** - disorder of humours, secretions and organs of the body
2. **Mental laziness** - in capacity of the mind
3. **Doubt** - kind of thinking it can be this or it cannot be this
4. **Carelessness** - not thinking of the processes for concentration
5. **Physical laziness** - arising out of heaviness of the body and the mind.
6. **Sensual gratification** - arise out of thirst for or addiction to worldly object.
7. **Living under illusion** - false knowledge
8. **Missing the point** - not being firmly established in any of the yogic state of concentration
9. **An unsettled state** - inability to remain in a state relates to failure to maintain the attained state.

A scattered mind causes distraction in the consciousness. These are nine obstacles which obstruct the progress of adolescent and distract their mind.

These obstacles can be divided into physical, mental, intellectual and spiritual:
- 1 and 2 are physical obstacles.
- 3 to 6 are mental obstacles.
- 7 is intellectual obstacles.
- 8 and 9 is spiritual obstacles.

These obstacles are of three types
- **Adhyatmika** - self inflicted
- **Adhibhautika** - imbalance of the elements in the body
- **Adhidevica** - genetic defects

Besides the obstacles mentioned above there are four more cause of distraction:

दुःखदौँमंःक्मेजयत्वश्चत्रप्रश्चास विक्षेपसहभुः॥१-३१॥

They are sorrow, depression, tremor of the body, irregular breathing.

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116 PYS 1:31 Duḥkhadurmanasyāṅgamejayatvaśāpaprāśvāsā vikṣepasahabhuvah||1-31||
3.10 INTEGRATED APPROACH

This research work has travelled through hierarchy of Sūtras to understand the problem in adolescence period. Now, focus is on the solution for the adolescent’s problem. In the bottom of the hierarchy, a solution for adolescents through Sūtras is provided.

Through cultivation of friendliness, compassion, joy, and indifference to pleasure and pain, virtue and vice respectively, the conscious becomes favourably dispersed, serene and benevolent.

Or by maintaining the pensive state felt at the time of soft and steady exhalation and during passive retention after exhalation.

Or, inner stability is gained by contemplating a luminous, sorrow less, effulgent light.

The disciplines of purifying man’s three constituents, body, speech and mind constitute Kriyā Yoga, the path to perfection. Body of an individual is purified by self-discipline, words by self-study and minds by love and surrender to Him.

By regular and devoted practice, the impurities of the adolescent’s body and mind are consumed, the causes of afflications removed and the crown of wisdom is acquired. This wisdom and achievement keep the adolescent innocent and free of pride. Yoga can cure or lessen physical, mental, moral and spiritual sufferings of adolescents. Perfection and success are certain only if one practices with love and whole hearted dedication.

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117 PYS 1:33 Maitrīkaruṇāmuditopekṣāṇāṁ sukhaduḥkhaḥkapuṇyāpūnyaviṣayāni bhāvanātācitprāśādanam||1-33||
118 PYS 1:34 Pracchardanavidhāraṇābhīṣṭāṁ vā prāṇasya||1-34||
119 PYS 1:37 Vītarāgaviṣayāṁ vā cīttam||1-37||
120 PYS 2:1 Taṇḍṣvādhyāyeśvarapraṇidhānāṁ kriyāYogāḥ||2-1||
121 PYS 2:28 Yogrāṅgauṇaḥsāvindaśuddhiḥsaye jñānadiptirāvivekakhyāteḥ||2-28||
Moral injunctions, fixed observances, posture, regulation of breath, internalization of senses towards their source, concentration, meditation and absorption of consciousness in the self are the eight constituents of Yoga. This embrace all disciplines i.e. moral, ethical, physical, mental, intellectual and spiritual which covers all the levels, adolescents have to follow this path.

Principles which run contrary to yama and niyama are to be countered with the knowledge of discrimination. Instead of trying to cultivate opposite conditions, one should go deep into the cause of his anger or violence. One should study the opposite forces with calmness and patience.

Through practice and detachment, awareness develops. Vitarka is an act of involvement by deliberate thinking and study which leads to the root cause. It is an attempt to distinguish the cause from the effect. By this time since all the chaos from mind are removed and adolescents are aware about mind and body, all queries now are related to studies. They interrogate to clear the queries related to studies. Vicāra means differentiating knowledge. It deals with reasoning and non-reasoning. Adolescents thoughts at this stage are all related to studies. They think as to what to study, when to study and how to study. They try to understand the subject in depth and hence, don’t need to forcefully memorize any concept. This leads to enjoyment in studies with enthusiasm. False ego is also lost by this time due to transformation of adolescents’ mind.

By working on above Sūtras, adolescents can get the solution for their problems and finally reach the stage depicted by below Sūtra

122 PYS 2:33 Vitarkabādhane pratipakṣabhāvanam||2-33||
123 PYS 1:17 Vitarkavicārānandāśmitāpāṇugamātsamprajñātalḥ||1-17||
At this stage, adolescents have attained stability mentally and physically. The fluctuation of mind has weakened, it doesn’t fickle as all the queries are resolved and chaos being removed. Mind is crystal clear by this time and hence, focused on studies. By yogic discipline and contemplation, adolescents have discovered their hidden potential and are joyfully engrossed in studies.

Adolescents are able to handle all type of surrounding pressures and their mind is crystal clear and ready for concentration on studies i.e. dharna.

Thus, description and analysis of hierarchy of Sūtras for identifying the root cause of adolescents’ problems and suggesting solution for same ends here.

### 3.11 FRAMEWORK FOR INTEGRATED APPROACH BASED ON PAṆCA KOŚA

According to Pātañjala Yoga Sūtra, Yoga is an integration from outer most layer (annamaya) to the inner most layer (ānandamaya) and Patañjali Muni describes it as a discipline. The integration of all 5 Kośas is must for further growth and development of adolescents at right time which is nothing but a journey of Yoga. Agitated mind leads to disturbance of homeostasis which is necessary for every human being to stay happy and disease free. Adolescents face this disturbance due to academic stress and physical changes.

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124 PYS 1:41 Kashnavṛttabhiṣṭasyeva maṇjergrahītgraṅgaṛghītyeṣu tatsthatadaṁjanatā samāpattiḥ||1-41||
125 PYS 3:1 Desabandhaścittasya dhāraṇā||3-1||
According to Yoga Vāśiṣṭha, there are two types of diseases (Vyāḍhi): Adhija Vyāḍhi and Anadhij Vyāḍhi. Out of which Adhija Vyāḍhi is related to mind, it covers 90% of Vyāḍhi. And, remaining 10% of Vyāḍhi is called Anadhij Vyāḍhi and it is related to infectious and contagious diseases. For adolescents’ main issues are related to mind i.e. adhija Vyāḍhi. And they are called as psychosomatic diseases.
Considering above analysis, yogic practice for experiments are designed as described further. Before discussing all practices performed at different Kośas, let’s understand in what manner everything is present in human body. All Kośas are interrelated with each other. Human body is nothing but a whole universe i.e. Pindi Te Bhramandi consisting of five elements, Prāṇas, glands, cakras, cittā, different systems, Jñānendriyas, Karmendriyas and buddhi. Since everything is inside human body, so how come it is possible that any yogic practice effects only some particular area. Therefore, before starting any practice one must understand fusion that has been explained in previously. This is the reason Patañjali, Krishna, Vyasa only use word ‘Sthira’ it is nothing but a fusion. Then question arises why Aṣṭāṅga anga? It is a ladder through which you climb and achieve fusion. While climbing each and every step, if adolescent are aware of this fusion, path is very simple. This is how researcher wants to introduce all steps to adolescents. When they perform any practice, adolescents must be fully aware of this fusion and then they can experience and share the benefit of all the practices.
Different practices are introduced in Haṭha Yoga which was explained by Swatmaram who heard it from his Guru Matsyendranath who heard this from the communication between Lord Shiva and Parvati. Parvati is mother of all of us. She knew that her children are not going to accept Yoga without varieties as they are used to varieties. Therefore, she gave them many varieties in every form in this universe. But now she can see that she must depart them some knowledge which is going to be beneficial for their good health and peace of mind. For this query Lord replied there are many creatures on the earth, all represent different postures which is ultimately useful for everyone. He also depart the knowledge of Yoga which is full of choices where select whatever practice one wants to perform. But the goal is same, path is different as different paths of Yoga one thing remains sthira i.e. fusion with awareness, determination. It requires long term practice without expecting fruit of action, bhavanās of surrender and with ŚRADDHĀ. This is how Yoga practices are taught to adolescents in this research work in story form. Every human is different and unique. Constitution and capacity of all adolescents are different. Hence, the need for integrated approach and fusion of different paths of Yoga is justified.

3.11.1 ANNAMAYAKOŚA - ĀSANAS AND MUDRĀ (DETERMINATION)

Annamaya kośa relates to the gross body. Therefore, āsanas and mudrā are included in the experiments.

ĀSANAS:
Definition of Āsana:

स्थिरसुखमासनम्॥२-४६॥ 128PYS

Posture (āsanam) *(should be)* firm (sthiraa) and agreeable --pleasant-- (sukham)||46||

अथ आसनम्
हठस्य प्रथमाङ्गत्वादासनं पूर्वमुच्यते ।
कुर्यात्तदासनां स्थर्यमारोऽव चाङ्गः-लाघवम् ॥ १-१९॥ 129PYS

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128 PYS 2:46 Sthirasukhamāsanam||2-46||
129 PYS 1:19 Atha āsanam
Haṭhasya prathamāṅgatvādāsanam pūrva-mucyate ।
Kuryāttadāsanam sthairyamāroṯya cāṅga-lāghavam ॥ 1-19॥
As from above definition we can see that almost in all Sūtras related to āsanas, ‘Sthira’ word is mentioned. ‘Sthira’ means STEADY. So it is said that āsanas means a posture in which one feels comfortable and firmness in the body which leads to balanced mind. Āsanas is a process which must follow the following steps

- To create awareness
- To understand the techniques
- To learn the determination and its outcome
- To learn the acceptance and finally relax in the particular āsanas with full awareness

This leads to clear understanding that āsanas are not efforts to reach a final posture but it’s a flow, an effortless journey of union of body and mind where all the conflicts dissolve. One enjoys the state of bliss where there is no conflict between Rāga and Dveṣa.

In this context, researchers try to teach the āsanas to the adolescent in a play way method. Adolescents not only perform āsanas mechanically but also enjoy āsanas with understanding and mindfulness. This helps them to understand benefits of all āsanas which they preform practically. This broadens their sense of understanding and awareness which creates faith in Yoga in true sense. E.g. If adolescents are seating in a classroom and listening to the lecture, they must seat erect in a comfortable posture where they are able to relax their body with total awareness and can focused on lectures with full engrossment .

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130 BG 6:11 śucau deśe pratiśhāpya sthiramāsanamātmanāḥ |

131 BG 6:12 tatraikāgraṁ manāḥ kṛtvā yatacittendriyakriyāḥ |

upaviśyāsane yuñjyādYogamātmaviśuddhayey || 6-12||
Benefits of Āsanas are as reflected below:

प्रयत्नशीलत्यानसंमापत्तिभायम् \(2-47\) \(132\) PYS

By means of relaxation (śaithilya) of effort (prayatna) and absorption --samāpatti-- (samāpattibhyām) in the infinite --i.e. "in the infinite space around"-- (ananta) (Āsana or Posture is perfected)\(|47|\)

ततो ह्वन्धानभिघातः \(2-48\) \(133\) PYS

From that (tatas), (there is) immunity (anabhighātaḥ) with regard to the pairs of opposites (dvandva)\(|48|\)

MUDRĀ:

महामुद्रा महाबन्धो महावेद्ध्व खेचरी ।
उद्धीयान मूलबन्धो जालरायारभिधः \(3-6\) \(134\) HYP

करणी विपरीताख्या वन्नोली शक्ति-चालनम् ।

Āsanas with Mudrā is also very effective practice. The word Mudrā derives its root from Sanskrit, ‘mud’ which means to become happy. Mudrā means a gesture or a symbol. It also means an action which when performed gives immense joy and enthusiasm. Mudrās are mainly performed as gestures by fingers, hand position and also in combination with āsanas, Prāṇayama, Bandha. Mudrās help create and maintain equilibrium in the Body elements that result in a healthy life.

Science of Mudrā, a part of Yoga, is based on the fundamental principles of life, viz. the five elements –akash (space), vayu (air), agni (fire), jal (water) and prithvi (earth); the five Prāṇas – Prāṇa, Udāna, Samāna, Apāna and Vyāna. Body and mind of human beings is governed by the forces of five elements and the electromagnetic waves coursing through the 72,000 nāḍīs. If these elements are balanced within the body then there is no diseases of the body and mind.

Within the human body, the hand is one of the most important part. Human body constantly emits electromagnetic power through nerves from the fingertips, nose, lips,

\(132\) PYS 2:47 Prayatnaśaithilyānantasamāpattibhyām||2-47||
\(133\) PYS 2:48 Tato dvandvānabhighātaḥ||2-48||
\(134\) HYP 3:6 Mahāmudrā mahābandho mahāvedhaśca khecarī

Uḍḍīyāṇam mūlabandhaśca bandho jālandharābhiddhā ||3-6||
ears, and toes. So, our fingertips become the key to good health through Mudrā.

According to science of Yoga, the attitude and gestures adopted during Mudrā practices established a direct link between the five sheaths, seven energies centers (the cakras) in the body. Practice of Mudrās probably activates main pranic energy channels of body (nāḍīs), influence the endocrine system and also activate our dormant powers.

Kriyā

Trāṭaka is siddhi Kriyā described to get rid of impure thoughts and to stabilized the mind. It also help cleansing eyes. It takes away lethargy and improves concentration. Therefore, for the adolescents, only Trāṭaka has been emphasized in this research work.

3.11.2 PRĀṆAMAYAKOŚA -BREATHING PRACTICES AND PRĀṆĀYĀMA (AWARENESS)

BREATHING PRACTICE

Breathing awareness with āsanas is also very important to create awareness and silencing the mind so mind and body work in a tune which is necessary for adolescent for their academic growth and also achieving good health.
PRĀṆAYAMA

In Yoga, one learns to control Prāṇa, the vital force, through Prāṇayama. Breath is used in Prāṇayama to learn to control Prāṇa, but don’t confuse Prāṇa with breath. Prāṇa is the energy that animates the lungs, it is not the breath. Using the breath is the easiest method for training Prāṇa. Once you are able to control Prāṇa through Prāṇayama you are better able to control the movement of Prāṇa to other organs and areas of the body.

तस्मिन्सति श्वासप्रश्वासयोगतिविच्छेदः प्राणायामः॥२-४९॥

Once that (tasmin) (Āsana or Posture) has been (perfected) (sati), Prāṇāyāma (prāṇāyāmah), (which) is the suspension (vicchedah) of the flow (gati) of inhalation (śvāsa) and exhalation --praśvāsa-- (praśvāsayoh), (should be developed)||49||

वायाभ्यातरस्तम्भवृत्ति: देशकालसद्याधि: परिष्ठो दीर्घसूक्ष्मः॥२-५०॥

(Prāṇāyāma) has (three) Operation(s) (vṛttiḥ): (1) External (vāhya), (2) Internal (ābhyantara) and (3) Suppression (stambha). (And when Prāṇāyāma is) observed (paridṛṣṭaḥ) according to space (deśa), time (kāla) and number --saṅkhya-- (saṅkhyābhīḥ), it becomes long (dīrgha) and subtle (sūkṣmaḥ)||50||

वायाभ्यातरविषयाक्षेरी चतुर्थः॥२-५१॥

The fourth (kind of Prāṇāyāma) (caturthah) transcends or excels (ākṣepī) the sphere of influence (viṣaya) of External (vāhya) and Internal (ābhyantara) (Operations)||51||

ततः क्‌षीयते प्रकाशावरणम्॥२-५२॥

Through that (tatas), the veil (āvaraṇam) over Prakāśa --i.e. "over the revelation of true knowledge"-- (prakāśa) is attenuated (kṣīyate)||52||

धारणासु च योगयता मनसं:॥२-५३॥

Mental (Mānasa) fitness or aptitude (yogyatā) for the dhāraṇa-s or concentration practices (dhāraṇāsu) (is) also (ca) (developed)||53||
After obtaining steadiness in āsanas, Prāṇayama can be practiced.

Mind and Prāṇa both are interrelated to one another. If one gets disturbed, other also gets disturbed. Therefore, Prāṇayama is taught to stabilize Prāṇa. So, that no disturbance in mind is caused due to imbalanced Prāṇa.

3.11.3 MANOMAYAKOŚA – MANTRAS, STORIES, GAMES AND PUZZLES (EXPECTATION, ACCEPTANCE, ANALYSES)

PRAṆAV SADHNA:
ĀUM is the Universal sound. Philosophically it is regarded as the seed of all words. No word can be uttered without the symbolic sound of these three letters a, u and m. the sound begins with the letter a, causing the mouth to open. So the beginning is a. To speak u, it is necessary to roll the tongue and move the lips, lips are to be closed. The ending of the sound is the closing of the lips by the letter m. ĀUM represents union with God, the soul and the universe. ĀUM repeated with feelings and awareness of its meaning, overcomes obstacles. Chanting of mantra has effect on central nervous sys, respiratory sys, cardoviscular sys and endocrine sys.

The word (vācakaḥ) to (designate) Him (tasya) is Praṇava or ĀUM (praṇavaḥ or praṇavaḥ)||27||

146 HYP 2:2 Cale vāte calaṃ cittāṃ niścale niścalāṃ bhavet
Yogī sthānutvamāpnoti tato vāyuṃ nirodhayet ||2-2||

149 PYS 1:27 Tasya vācakaḥ praṇavaḥ||1-27||
(Those who have finally understood the intrinsical relationship between Pranava and Ishvara will perform) the muttering (japaḥ) of that (Om) (tad) (and) the contemplation (bhāvanam) on its (tad) meaning (artha)||28||

From that (practice of Ishvarapraṇidhāna or devotion to Ishvara --Lord--) (tatas) (also comes) the realization (adhigamaḥ) of one’s own true Self (pratyakcetana) as well as (api... ca) the removal (abhāvaḥ) of obstacles (antarāya)||29||

3.11.4 VIJṆĀNAMAYAKOŚA – DISCRIMINATING POWER (DISCRIMINATION)

Discriminating power is very much necessary to be invoked in adolescents so that develop the ability to discriminate between right and wrong based on knowledge.

3.11.5 ĀNANDAMAYAKOŚA – RELAXATION (BLISSED)

With help of these yogic practices adolescents will now be able to focus on their true growth and development.

RELAXATION

Relaxation is must. It’s a myth that one can relax only when he or she is lying on the bed or seating on rolling chair. Relaxation is nothing but a withdrawal of all the senses from particular senses and detached mind completely for few seconds, minutes or say hour with awareness and free your mind from dualities and enjoy this movement.
without being judgmental. Detach yourself from name and fame and relax completely. This is possible in any posture or at any place. If adolescent understand the concept of relaxation they understand true meaning of Yoga. For this, procedure is:

- awareness of breathing
- try to focus thoughts without attached to it
- co relate thought with breathing
- focused breathing
- slow and deep breathing
- Enjoy each and every movement
- close your eyes exhale from mouth
- focus on each and every part of your body, and relax

When one is relaxed, discriminating knowledge is automatically gained. Yogic science is very beautiful.

### 3.12 SUMMARY

In this chapter, it is observed how agitated mind leads to disturbance of homeostasis. Balanced homeostasis state is essentially necessary for every human being to stay healthy and happy. Adolescent due to pressure of study and internal changes suffer from this instability. Hence, there was a need to work on the true essence of Yoga. Different paths of Yoga were studied and a hierarchy of the Šūtras was created by integrating relevant Šūtras from of all the paths. This is very much essential to set a path for experiments to be designed for adolescents. This hierarchy of Šūtras work as an input to the process of designing yogic practices for our experiments. Every Šūtras establishes a goal to be achieved i.e. it establishes desired outcome of yogic experiment. And hierarchy provides step by step approach of the experiments. Every step serves as base for next step. This gives a confidence to achieve desired outcome. Approach based on Šūtras is must as the researcher believes in Yoga as an ancient science.

This hierarchy started with Šūtra which convey true mining of Yoga. From there, three understandings were developed: 1) Faith in Yoga is must 2) Awareness need to be developed and 3) and Create a path for longer duration. Now for creating a faith, there is a need to remove all the queries from adolescents’ mind. To develop an awareness about their problems, obstacles and chaos in mind need to be explained along with
reason behind same. For this purpose, nineteen gates, Vṛttis, Kleśas, karma, Saṃskāra and memory are discussed. Once adolescents are able to understand and accept that these are root cause of all the problems, they will be able to accept the facts in the life and will start yogic practice to overcome it.