

Lesson 9: Online Education in Yoga by Sri Prashant S. Iyengar

Synopsis

The highlight here is on how in morality, for the practice of the 5 different *yamas* there will be a need to have different practices. For example, we may practice morally, *ahimsā*, but may not practice *satya*, and not necessarily practise *asteya*.

But that is not the case of ethico religious principles. If you are ethico religiously in *ahimsā*, you won't be violating *satya*, you won't be violating *asteya*, you won't be violating *brahmācarya* or *aparigraha*. You cannot say "I am in *ahimsā*, but not in *satya*", I am in *ahimsā* but not in *asteya*. The *Sādhana* for all the five *yamas* and *niyamas* and later even *āsana*, *prāṇāyāma*, *pratyāhāra*, *dhāraṇā*, *dhyāna*, *samādhi* is nothing but a build-up of *sattva guṇa*, build-up of the essence. So that is why it is called *satsaṅga*. *Satsaṅga* is *satva saṅga*, *santasaṅga*, *satyasaṅga*.

Here there is a practical involvement where we are asked to get into any *āsana* which can be performed keeping the brain as the centre of awareness. We can collect the thought material, which can escalate, into the processes of pensivity, reflectivity, meditativity.

Understand the *adhyātmic* proposition, 'Know the knower'. The knowledge process; what do I know, how do I know? Who is the knower? Who is the knowing entity, instrumental entity? There needs to be a knowledge process rather than a doing process.

The precept that is put forth in this lesson is, that there are meditativity potentials in *āsanas* because of how the thought matter changes, thought content changes, thinking process changes, thinker's profile changes. So we should start developing literacy for this. This is an important component of *yogāsana*; the knowledge process. There is enormous material for the triad, which is considered in meditation: the thinker, thinking and thought.

There is thought of the thought, there is thought of thinking, about the thinking, there is thought about the thinker. That is how there are meditativity potentials in *āsanas* because of this process.

The question, 'what would the *āsanas* do beyond something physical and something spiritual?' has been answered with special reference to the term spiritual, with reference to the term *adhyātma*.

Namaskar all of you.

Welcome to new session today. A couple of details about what we discussed so far. The major point is morality-ethicality and *yama-niyamas*. So in order that you are much more clearer about it let me add one more point here with regards to that.

In morality-ethicality, if you bring the principles of *ahimsā*, *satya*, *asteya*, *brahmācarya*, *aparigraha* we might claim from our own idea notion of *himsā* and *ahimsā* that we are in *ahimsā*. We don't go after *himsā*, we don't commit *himsā*. Morally-ethically we are practicing *ahimsā*.

Now, in morality-ethicality, these five principles are completely different, they are not related to each other. Because you can be in *ahimsā*, but you will say I cannot be in *brahmācarya*, I practice morally-ethically *ahimsā*, but I don't practice *satya*, I don't practice necessarily *asteya*, or I can practice *satya*, I am in *satya* but not in *ahimsā*. So these are different means, morally-ethically to be in *ahimsā*, to be in *satya*, to be in *asteya*, to be in *brahmācarya*. These are different resolutions, we have to resolve to be in one of these principles or two of these principles and then we have different practices. To be practicing *ahimsā*, morally-ethically, it is one kind of practice. To be practicing *satya*, *asteya*, *brahmācarya*, *aparigraha* morally-ethically there are different practices. One and the same practice will not help you develop the condition to be in moral-ethical principles of *ahimsā*, *satya*, *asteya*, *brahmācarya*, *aparigraha*. Each one requires different kind of resolve, determination, taking recourse to means. What are the means to take recourse to *ahimsā*, morally-ethically? What are the means to take recourse to *satya*, morally-ethically?

So these are different means, these are different processes. And for each of the five *yamas* to be practiced morally-ethically, we'll have to reform in five different ways for each of these. So that's how it is the case of moral-ethical practices, but that is not the case of ethico-religious principles. If you are ethico-religiously in *ahimsā*, you won't be violating *satya*, you won't be violating *asteya*, you won't be violating *brahmācarya* or *aparigraha*. If you are in any one of those principles, you will not be violating, the other four, which

doesn't happen in case of moral-ethical principles. You might be in one principle violating the other principle.

So when it comes to ethico-religious principle, understand this, it is an integral process. The resources for *ahimsā*, infrastructure for *ahimsā*, the practice for *ahimsā*, any endeavour for *ahimsā* will equip one to go for other four as well. We don't have to have separate practices: ethico-religiously for *ahimsā*, then another for *satya*, yet another for *asteya*, yet another for *brahmācarya* and yet another for *aparigraha*. One and the same practice. It is one and the same material of the consciousness and psyche which will have five dimensions. So as far as ethico-religious principles are concerned you cannot say I am in *ahimsā*, but not in *satya*, I am in *ahimsā* but not in *asteya*, I am in *ahimsā* but not in *brahmācarya*, I am in *ahimsā* but not in *aparigraha*, which can happen in moral-ethical schemes. You can be in one violating others. If you violate one it doesn't mean that you are violating all the other four. But in case of ethico-religious principles that is not the case.

The *sāadhanā* for all the five *yamas* and even *niyamas* and even later *āsana*, *prāṇāyāma*, *pratyāhāra*, *dhāraṇā*, *dhyāna*, *samādhi* is nothing but build-up *sattva*, build-up *sattva guṇa*, build-up the essence. So that is why it is called *sat-saṅga*¹. *Satsaṅga* is *sattva-saṅga*, *satsaṅga* is *santa-saṅga*², *satsaṅga* is *satya-saṅga*³.

So *satsaṅga*, the concept has to be understood first as it comes in *Adhyātma* and also *sāadhanāsaṅga*⁴. So whatever is the *sāadhanā* for one *yama*, it is good enough for other four *yamas*. You don't have to have separate practices. That is *satsaṅga*, *sāadhanāsaṅga*, *śāstrasāṅga*, *sattvic ahara vihara achara vichara*⁵, the practices are one and the same. And even for quintessential *āsanas*, it is the same practice, same material. If that material is there, you will be able to practice *āsanas* quintessentially, *prāṇāyāma* similarly, *pratyāhāra*, *dhāraṇā*, *dhyāna*, *samādhi* similarly. So that is why there is a broader scheme of *satsaṅga*, *sāadhanā saṅga*, *śāstra saṅga*⁶, and *sattvic ahara vihara achara vichara*. So we must develop our understanding with regards to these. What are really these, what are the nuances,

1 See Lesson N. 8 notes N. 13, 14, 15

2 *Santa-saṅga* = fellowship of saints. [http://opar.unior.it/1324/1/Annali_1996_56_\(f4\)_S.M._Pandey.pdf](http://opar.unior.it/1324/1/Annali_1996_56_(f4)_S.M._Pandey.pdf)

3 *Satya-saṅga* = that adheres strictly to truth. <https://www.wisdomlib.org/definition/satyasangha>

4 See Lesson N. 8 notes N. 16

5 AHARA (diet, food), VIHARA (activity, relaxation) ACHARA (lifestyle, conduct) and VICHARA (thought process).

6 See Lesson N. 8 notes N. 17

what are the implications? The point is in morality-ethically you can practice one and in practicing one you can be violating other four or any of the other four. While in ethico-religious principles you can't be doing that. If one is violated, all are violated. If one is practiced ethico-religiously, others too are practiced because yoga is all integral process. So that is another difference between the two. So this is the clarification I wanted to give.

7:32

Now, we are proceeding to our session today, formally we embark upon it. What are we going to discuss today for our Education?



Like yesterday, I would suggest that you get into the same positions, which you tried yesterday, either *Śīrṣāsana* or *Bharadvājāsana*, or *Utthita Hasta Pādāsana*.



Now yesterday we saw the preparatories and we did it from the spinal paradigm, back paradigm. Today also we will stick to back paradigm and spinal paradigm. However let me tell you, what you did yesterday from spinal porthole, back porthole, if you do it from the brain porthole you will have different constitution of other processes. Whatever yesterday we tried, we tried to experiment, understand, comprehend; that was done from spinal paradigm, spinal centrality.

Now you can try the same from head, brain, face, skull. Connectivity, relativity, associated conditions, kneaded conditions, body set, breath set, mind set addressals. So roughly these was the skeleton of yesterday's session. That was done from spine and back.



Today, I am suggesting **you can do from brain**. It will be different negotiation, different scheme, different process. However, today, we are again going back to spine and back, but we are **trying to explore the thought matter**, because unless we have thought matter - suitable thought matter, compatible thought matter, meditative worthy thought matter - we will not be able to get to meditativity.

So, let us see how it can be done, how we can collect sumptuously the thought material, which can escalate into the processes of **pensivity, reflectivity, meditativity**. So, get to your positions, get to your postures, one of the three postures. You may change the sides

on your own, you may change the postures also between these three, you can be also changing, there are three options, that is up to you.

Now usually our indoctrination, which we have got it ourselves, it is not that we have been indoctrinated like that, but we have got indoctrinated like that. Listen to this statement carefully: It is not that we were all indoctrinated like that, but most of us have got indoctrinated like that because of subjective element of psyche, consciousness, comprehensions, dispositions, mind stuff. Then, when we get into the pose, what usually we consider is, what we examine is: how have I done? What have I done? What is yet to be done? What needs to be done?

So, we just consider, we think *āsanas* are doing and therefore our habit is and the instructions also are pertaining to our activities. What should we do, what are we supposed to do, what is it that we have done, what is it that has to be done, what is not yet done, what needs to be done? Because we think yoga is all doing, and doing and doing. Because we have a strange idea and notion that yoga is activity process, yoga is action, yoga is activity, yoga has to be done. So this is the word that we attach to our endeavour in yoga. That is why we put a question to someone: do you do yoga? I am doing yoga! Do you do yoga? Everyone should do yoga; it is good to do yoga for everyone. We believe that it is doing endeavour and there is the major flaw. Sooner or later we have to understand that it is not just have a checklist and go on checking: what have I done? What I should be doing? What may be done? What can be done? What is yet to be done? Rather than going for doing, and checking what we are doing, since we are prepared in the realm of sensitivity, awareness, activity, we should now put a question.

13:40

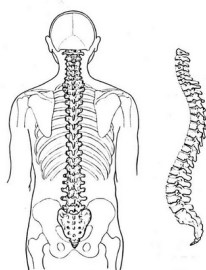
Now when you are doing your position or in your posture: what am I sensing? What am I feeling? What am I knowing?

So rather than putting that question every time: have I done? Have I done? have I done?

And what have I done? Why not put this question: **what am I knowing?**

Because we are working with sensitivity, we are working with awareness, so this question should now gain prominence in our dynamics: **what am I sensing, feeling, experiencing and what am I knowing?**

Now from the **spinal paradigms** as you are doing, try to understand: what am I knowing by the interaction of mind, spine with the rest of the



trunk? Interaction of my back with the rest of the body. Try to know rather than just trying to do it, by technical process of accomplishment. Put a question: what am I knowing about the interaction of my spine and back with the rest of the body; interaction of my breath and the spine; my mind awareness and the spine; the breath and mind, their interactions; the body, mind breath, their mutual interactions. Let's try to understand what are we knowing here. So knowledge process is so important. So we must develop this habit of putting a question of what am I knowing, which is based on sensitivities, awareness, perceptions. So we will be getting hold of knowledge material, matter in our process. What am I knowing? Now, in what am I knowing there are three things: something is known, something is knowing, and there is a knower.

16:10

Therefore we will collect some database information base with regards to knowledge, with respect to the **done entity**, the **doing instrumental entity** and the **doer subjective entity**. What do I know about my own state? My mental state? My psychological-mental state? My emotional state? What do I know about it? About my own state? Like somebody can see your posture and your teacher can tell you where you are wrong and where you are right and how much you are wrong and how much you are right. But then, when it comes to your own subjective state, it is only you can do it. How is your subjectivistic state: am I clear? Do I have clarity? Am I quiet? Am I relaxed? Am I in the knowledge process? So, point is we must develop this habit of putting a question: what am I knowing? Now go about the scheme that we saw yesterday and negotiated yesterday. Now this is associated body, mind, breath conditions, so address the associated body, what do I know? When I am trying to address my body matter, body organs, body parts, what do I know?

Then comes the breath considerate condition and breath set addressal. Then again it will be changing, the matter will be changing as to what we know with regards to breath, breath matter, breath set.

Similarly, about the mind set, mind considerate condition, mind set addressal. What do I know about my mind? So there is a knower-knowing entity. So let's try to collect some material, matter, information, database for the knower entity, which is knowing.

Then the knowing entity on the anvil: how is the knowing, perception, sensation, cognition, memory? So this will give room for thought process, it will be unique thought process. Then about the known. So there'll be again tripartied constitution of knower-knowing-

known, their interplay, their interactions. So, what is the thought substance, thought matter when you are trying to objectively look at the known entity? Knowledge about the known, the thought about the known, the thinking about the known and how is the thinker when the known is being known? Or the thinking is being known? How is the knower? What is the role of the knower? What is the profile of the knower? So getting the known on the anvil, let us see the thought process with regards to knowledge experience that comes in. We certainly experience something while we are doing an *āsana*, but we do not give importance to that. We don't look at it as a thought locus, thought resource. So let's try to understand what is the thought when we are objectifying the known. What is it that is known? Object of knowledge, what is the object of knowledge? Then alternately we'll have to get onto anvil the knowing the instrumentalities. So that will be a different knowledge base, because the knowledge which is with regards to knowing. Then the subjective entity, the knower itself. So in mysticism of yoga and *adhyātma*, there comes a condition or there comes a proposition: "**know the knower**". Now we are not familiar with this, knower knows but we do not try go for a process where the knower itself is known, so knower will become object of knowledge, knowing, will become object of knowledge, known will become object of knowledge and these three will churn out different thought material and the thought process will evolve.

22:10

So as I said during that delineation on meditation⁷, that thinker, thinking, thought, you will identify here a thinker when there is a knowledge process, you think. Again, let me tell you now, here, as I am talking to you, you are not just listeners; you just can't be listening to this. You will be having a thought process from what I am saying, so you are also thinkers now, identify this. This goes unidentified. You think you are listeners, but it is such a matter that I am talking about that you will invariably will be in a thinking process. You are also a thinker, as I am a thinker as to what should I be saying now, what should I speak now, what should I say now. So I am thinking for every statement that is coming out of me, I am thinking: what should I say, how should I say. So I am thinking while I am speaking. I cannot be not thinking while I am speaking. Similarly, you are getting such a matter, that you are thinking invariably while you are listening, while you are hearing, while you're following, while you are comprehending, while you are understanding, so your thinker is

7 See also lesson N.5

active. The thinking is active, so there is a thought, there is a thinker, there is thinking even in you now.

Now find out in your position that you are doing, *Bharadvājāsana*, *Śīrṣāsana* or *Utthita Hasta*, from the spinal perspective watch the thought process, how it changes between body set addressal, breath set addressal, mind set addressal, how the thought matter changes, thought content changes, thinking process changes, thinker's profile will change. So start developing literacy for this. This is an important component of *yogāsana* knowledge process.

Then as I said yesterday there is also the proposition of you doing your activity of the body, activity of the breath, activity of the mind, doing. Then, you are also trying to stay, that is an implication of *āsana*, that you must stay in *āsana* while usually you are taught to do an *āsana* you are never taught to stay in *āsana* and we think the technique to do is the technique to stay. That is not proper, that is not sound logic, the technique to stay has to be different than technique to do. So you will be in the phase of doing, you will be in the phase of staying; you will be in the phase of maintaining. You will be in the phase of penetrating; you will be also considering the intensity of your activity because you want to be doing your *āsana* intensively. Penetration, intensity, then you will be going for getting settled condition. So you'll be going through all these various phases which come in the one channel of *āsanic* rendition, which is: doing, staying maintaining, efficacy, intensity, access, freedom, getting settled. Everywhere the thought content will change, for every phase of it, highlight every phase. Your thought content will change, thought process will change, thinker profile will change. Then on the another channel, what do we do? While you're doing, you are learning.

Are you're merely doing your *Bharadvājāsana*, merely doing your *Śīrṣāsana*, merely doing your *Utthita Hasta*, you are learning, because of knowledge process here. You are studying, there is something to study. So you will be going through the phases of doing, learning, studying, understanding, comprehending and various processes required such as perception, cognition, analysis and then you will be going for a settled condition by knowledge process. So in both the processes the knowledge matter will change. Try to explore this while you practice on your own for some sessions, try to understand how the knowledge matter will change in all the phases: doing, staying, maintaining, intensity, efficacy, freedom, getting settled. On the other hand doing, learning, studying,

understanding, which implies experimentation, which implies observation, analysis, perceptions, thought process. Then going for a settled condition. Everywhere the thought matter will change. Mark that! Explore that in sessions that we will be practicing for this particular lesson.

28:24

So you will certainly find that again there is enormous material for the triad, which we considered in meditation: thinker, thinking and thought. And will be more pronounced when you have this proposition, the knowledge process: what do I know? How do I know? Who is the knower? Who is the knowing entity, instrumental entity? Which is like your awareness, your mind, your intellectual process, your emotional process, your mental process, your memory process, your cognition process, your perceptive process. These are all instrumental entities which are constituting the knowing, the thinking and then there is a thought itself. The thought matter also will be changing for every phase that you negotiate in a classical *āsana*. *Āsana* is not just doing. Now this is our faulty indoctrination, we have got faultily indoctrinated by our own subjective influences, not that our teachers have given that indoctrination. It is our dabbling, our interference whereby we get indoctrinated by ourselves. That's why we think it is just all doing and doing and doing, we don't understand the various phases of *āsanas*, which I have been repeatedly telling you. So you will see that there is a lot of material for meditation-meditativity, particularly when you are in knowledge process rather than in a doing process.

Yesterday we were in doing process, today I suggested knowing-knowledge process, this will churn out a lot of material for meditativity; where there is thought about thinker, thought about thinking, thought about the thought. There is thought of the thought, there is thought of thinking, about the thinking, there is thought about the thinker. That is how there are meditativity potentials in *āsanas* because of this process. So with that I want to end the precept here today.

31:25

However, I will go for one question, which has come to me. Somebody had this question: what do the *āsanas* do beyond something physical and something spiritual?

Because then we know that *āsanas* do something for physical and then some of us have the idea that *āsanas* do something for spiritual as well. But this question is, apart from the two, what do the *āsanas* do? That means the person deems, that person knows as to what *āsanas* give benefits to physical, how physical is beneficiary. The person also seems to be

deeming, assuming, presuming, that person knows that it does something for spiritual. That spirituality is also a beneficiary. But the person wants to identify if there is any other benefit apart from physical benefit and spiritual benefit.

The first thing here, I do not know what the person means by spirituality. Why, when the person assumes that there are benefits to spirituality in a person, there are spiritual benefits thorough *āsanas*, I want the person to put a question for herself or himself: What do I consider by spiritual? Because now it has become fashionable to be using that yoga is physical, mental, spiritual so that it can be put into a bracket that it is holistic, but there is a flaw in the very word spiritual. I suggest the person to go back to dictionary and try to understand what is spiritual. There are two meanings to it. One is to do something with the spirit, that is also spiritual, and then something to do with what they call as soul. The soul and spirit, both are, if I may say so, biblical concepts. Yoga is not going for any spiritual. There is nothing like spiritual evolution, spiritual evolvment, spiritual benefits, spiritual conditioning because what we consider is the self. The self metaphysically doesn't look for any benefit. The self doesn't have any benefit, doesn't seek for any benefit, no benefit can be given to it. No benefit it will give, metaphysically that's the entity called 'self' is neither the taker nor the giver, nor the beneficiary nor the benefactor. So the word, more precise proper word, would be *adhyātma*.

Now, if the person thinks that yoga gives a spiritual benefit, if the person thinks that it is spiritual *summum bonum*⁸, if spiritual benefit means spiritual *summum bonum*, ultimate good, ultimate target, ultimate attainable, that is called human spiritual *summum bonum*. If that is what is the notion in the mind of the questioner, there are so many things between physical, material, to so called spiritual. Yoga gives benefit at every stage. Yoga has lot to offer to you and me even if you are very mundane people, worldly people, materialistic people, perhaps even profane, there is lot for yoga to offer to us. Then the last rung in the evolution will be spiritual *summum bonum*, so that is the pinnacle point.

So one is a base camp, what yoga gives to us may, for those who are in the base camp of it, materialistic people, worldly people, angled by worldliness, entangled in worldliness. So

8 *Summum bonum* is a Latin expression meaning "the highest good", which was introduced by the Roman philosopher Cicero, to correspond to the idea of the God in ancient Greek philosophy. The *summum bonum* is generally thought of as being an end in itself, and at the same time containing many other pursuits typified as Good by philosophers of the time. https://en.wikipedia.org/wiki/Summum_bonum

these are all our conditions. We are caught in mundanity, business of life, practicality of life, materiality of the life. So the person believes that there are benefits of yoga on this lowest rung, but yoga comes handy to every rung, from the base camp to pinnacle point, which is spiritual *summum bonum*. We'll have to go through several stages and steps. Yoga has lot of endowments for every stage in our evolvment. Patañjali himself has three classifications: a neophyte, a mediocre, and a proficient. He mentions the yoga for three: raw beginners, neophytes, middle hierarchy practitioners and supreme hierarchy practitioners. Yoga has a lot to offer in our process. At our level yoga has lot to offer to sagely, sagacious people, noble people, they also adore yoga.

They look at yoga with reverence because there is much in yoga for them to be getting out of it. So it is you and me, then those who are better in nobility, better in evolvment of consciousness, they do also get from yoga there are endowments from Yoga. Then there are some exalted people for us they are *yogis*, we call them yogis. In our assessment, they are *yogis*. *Yogis* also get lot of endowments, lot of bounties from yoga. There will be certain people as *yogis* to *yogis*. Some people are *yogis* to us, but *yogis* will look at some other people as *yogis* to them. They know that they are way ahead of them; they will also be having bounties. So there will be various levels of consciousness as we evolve. At every level, yoga has something to offer. That is why yoga has been compared to Kalpavriksha⁹, which grants all boons. Those who are trading in the path of nobility, those on the path of *dharma*, those in the path of yoga.

Ultimately there will be something for the culminative phase of yogis who are about to get emancipated. Patañjali's text has matter for every hierarchy of yogi, every step, stage of evolvment of consciousness will have something from Patañjali's scheme of things. We revere Patañjali, someone like Jnaneshwar, Yājñavalkya, Vyāsa, they also revere Patañjali. It is because Patañjali offers for each one. So that's how Patañjali's system is rich in endowments from the base camp where we are, all of us are to someone is about to reaching the pinnacle point. Yoga has something to offer for everyone. Anyway, the spirituality concept needs to be reconsidered. Spirituality concept is single dimension, but

9 Kalpavriksha also known as kalpataru, kalpadruma or kalpapādapa, is a wish-fulfilling divine tree in Hinduism, Jainism and Buddhism. It is mentioned in Sanskrit literature from the earliest sources. It is also a popular theme in Jain cosmology and Buddhism. The Kalpavriksha originated during the Samudra manthan or "churning of the ocean" along with the Kamadhenu, the divine cow providing for all needs. The king of the gods, Indra, returned with this tree to his paradise ... <https://en.wikipedia.org/wiki/Kalpavriksha>

in our tradition we don't have anything like spirituality, we have something called *adhyātma* and *adhyātma* is tri-dimensional. You just can't be going after *adhyātmic* pursuit; you have to set right your: *ādhibhautik* pursuit, *ādhideivik* pursuit, *ādhyātmic* pursuit^{10 11 12 13}. So that is how the tradition has given us the wisdom and has given the roadmap to go on the path of evolution of our consciousness and head towards *apavarga*¹⁴ which is the Supreme Good, Highest Good. So using the term such as 'spirituality' should be done away with, that doesn't go with the tradition that also doesn't stand to reason.

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- 10 Much of *yog* is based on *vi-yog* or expulsion or excising. We need to expell tamasic nature, rajasic nature, viciousness and ignorance. Strangely, *yog sadhana* is primarily *vi-yog sadhana*. Spiritual development is attained by following a certain prescribed course of action (*yog*). The ways of eliminating sorrows, lust and the necessity for their elimination are essential knowledge for human ripeness. We should get rid of genetic and allergic diseases (*Adhidaivika*), self-inflicted diseases (*Adhyatmika*) and diseases caused by imbalance of elements in the body (*Adhibhautika*). Prashant S. Iyengar, *Discourses on Yog vol. 1 p. 2*, Publishers: Ramamani Memorial Yog Institute, Pune and Yog Mumbai.
- 11 Man's miseries are boundless, and there are innumerable reasons for his sorrows. *Yogaśāstra* demonstrates to us a very profound and logical analysis of man's unhappy state. In addition it also shows the way and manner of attaining emancipation. Sorrows are of three kinds. *Adhibhautika* are externally radiated e.g. dog bite, snake bite, bacterial infection. Their causes may lie in climatic conditions. These are inclemencies caused by factors outside us. *Adhidaivika* are celestially radiated sorrows such as caused by fate, malefic planetary conditions as appear in horoscopes. For *Adhyatmika* freedom the individual will have to be free from the six enemies. It is pertinent to recall, here, the definition of *yog* given in the *Bhāgavadgītā śloka 23 sixth adhyāya*. The prime reason for this misery in life is a mistaken sense of duty and determination of action, error of judgement, carelessness or wring conduct. Understanding of both Dharma and karma is genuinely necessary for counteracting human misery. Ignorance of Dharma and karma is responsible in large measure for man's miseries. *Yogaśāstra* deals with the study of Dharma and karma in detail. *Yogaśāstra* provides the panacea, which is achieved through the practice of *yog* and yogic discipline. *Ibid.* page 15-16.
- 12 Nature introduces man into the three qualities (*guṇa*) of *sattva* (luminosity), *rajas* (action) and *tamas* (inertia). Hence, he is caught within the circles of *guṇa* and his life cycle starts moving like the wheel of the potter. The wheel of time (*kalācakra*) moulds and remoulds man in the *guṇa* and makes him a prisoner of three kinds of afflictions: *adhyatmika*, *adhidaivika* and *adhibhoutika*. *Adhyatmika* pain has its source within oneself, either at the physical or psychological levels or both, creating mental agony. *Adhidaivika* and *adhibhautika* pains are due to causes beyond one's control, like destiny or accident, allergy or viral infection. Yogācārya B.K.S. Iyengar *Aṣṭādāī Yogamālā*, Allied Publishers Private Ltd, Vol. 2, p. 87.
- 13 Svātmārāma, the author of the *Hāthayoga Pradīpikā*, says that man, being the product of nature, cosmic intelligence, individual mind, intelligence, ahaṁkāra (I-ness), *mamakāra* (mine-ness), the five elements and their five qualities, the five senses of perception and five organs of action is susceptible to the three types of diseases. He classifies them as *ādhibhautika* (disease due to drought, earthquake, famine,

Anyway, I hope I have satisfied the questioner. Thank you very much, enough for today.

Namaskar

<i>Sattvaguṇa</i>	<i>Rajoguṇa</i>	<i>Tamoguṇa</i>
equity, equanimity luminosity lightness purity piety, sublimity nobility faith in god reverence for parents, elders and noble ones belief in life after death virtuosity, wisdom gratitude, courtesy memory tolerance, forbearance thirst, constancy for knowledge all noble qualities among human beings	activity actionism workaholism motivation multifaceted personality versatility turbulence kinetic hardworking, persistent self-respect pronounced self-esteem incompassionate ostentatious envious jealous aspirations valour strength prowess sensuality impulsive in delights and sorrows	obstructing obscuring heaviness lethargy languor timidity ignorance sloth inactivity pessimistic giving sorrows taking sorrows vice, wickedness atheism brutality

Prashant S. Iyengar, *Discourses on Yog vol. 1 p. 22*, Publishers: Ramamani Memorial Yog Institute, Pune and Yog Mumbai.

cyclone, tides, bites and so on), *ādhidaivika* (through the influence of planets, which in modern language are termed as genetic diseases and allergy), and *adhyatmika* (self-made diseases). This *adhyatmika roga* may be physical or mental or both. As these illnesses come by one's own habits and behaviours, *haṭha yoga* shows the ways of conquering them through one's own efforts. *Ibid.* Vol. 2, p. 148-149.

14 *Apavarga* = emancipation, liberation.

In YS 2.18 *Prakāśa kriyā sthiti śīlam bhūtendriyātmakam bhogāpavargārtham drśyam* ||

Nature, its three qualities, sattva, rajas, and tamas, and its evolutes, the elements, mind, senses of perception and organ of action, exist eternally to serve the seer, for enjoyment or emancipation. B.K.S. Iyengar, *Light on the Yogasutras of Patanjali*, HarperCollins Publishers (1993).

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