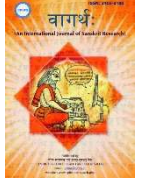




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Yogic Practice and its Limitations

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Abstract: Patañjali introduced a systematized practice of yoga which becomes a system to realize ones true nature. It also included the ways and means to reduce physical and mental problems. Yoga is defined by him as Samādhi which is the last part of the eightfold steps (Aṣṭāṅgayoga). Among the eight steps- yama, niyama, āsana, and prāṇāyāma are the external sadhana (vāhiraṅga sādhana) whereas pratyāhāra, dhāraṇa, dhyāna, and samādhi are regarded as internal sadhana (antaraṅga sādhana). How to achieve the final step has been fully discussed by Patañjali in his Yogasūtra

Keyword: Yoga, Samādhi, Patañjali, kriyāyoga, prasupta, jñānāsā

INTRODUCTION

The mind functions differently as and when faces the situation. It is sometimes pressurized due to creation of unavoidable circumstances. These situations don't allow the mind to be calm and remain in one situation and it travel quickly from one to the other. To bring to its own from of calmness and equilibrium, the sādhanā has to train the mind. That is why Patañjali said yoga is the controlling of the functions of mind (योगश्चित्तवृत्तिनिरोधः).

A. Patañjali observed that as there as five types of kleśas, the mind dose not remain in one situation and hence kleśas are called as the 'obstacles' for smooth functioning of the mind. They are avidyā, asmita, rāga, dveṣa and abhiniveśa. These are hindrances. Which create more problems to shift the mind from one to the other. To remove such obstacles Patañjali said that the practice of kriyāyoga is essential. Then only the sādhanā can be able to practices yoga and achieve samādhi which is the final goal. This paper discusses the five types of kleśas for achieving the said goal.

The progress on the path of yoga is not possible unless the kleśas are cut down. If the first yogāṅgas are practiced perfectly, some kleśas are minimized. Kleśas are not only the root cause of pain and sorrow, but also the root cause of evils of a man. In beginning of the second pada of Yogasūtra Patañjali has enumerated kriyāyoga and the regular practices of kriyāyoga enfeebled the kleśas of human beings. Patañjali says –

अविद्या-अस्मित-राग-द्वेष-अभिनिवेशः पञ्चक्लेशः । २. ३

B. The word *avidyā* a technical term can be translated as ignorance or nescience as absence of conscious awareness, which is does not allow us to see anything beyond the realm of the sense. *Avidyā* is not mare ignorance rather knowledge. That is why it has been praised in *Upaniṣads*- that means transcending death by means of *Avidyā*, immortality is achieved by means of *Avidyā*. Obviously, a thing which can help someone to transcend death cannot be called ignorance. So, it is equated to *māyā* i.e illusion in *Vedānta*.

C. *Avidyā* is also the cause of all other four *kleśa* and every *kleśa* has four stages of its origin. They are *prasupta* deeply dormantness, *tanu* weakened condition, *vicchinna* interrupted state and *udara* profuse condition, let us analyze each one of them.

A dormant desire which lies down in the mind since many lives, gets aroused when gets some favorable condition. Till that stage they are lying dormant. This creates a lot of problem in future when one desire becomes young. They get into the mainstream of normal behavior and cause some problems for grasping their objects.

This desire cause problems for a yogi, hence cause of *avidyā* etc. The next stage is *tanu* being small and limited in strength this is the subtle stage of *kleśa*. They get strength to be awakened slowly and slowly like a seed to get sprout. In this stage the time such stage and destroy it when it born. The third stage is *vicchinna*

which means being scattered and disorganize are unable to gather their full strength as it is know that *kleśas* and such as are scattered in the mind here and their when one is strong anther is weak, and when the first one is attained then the next one gets a strong hold in the mind again stuck in that. Unless care is taken, it will attack anytime and hence a *sādhaka* or *yogi* has to take care of such a state of mind so that, it will not trouble him.

The fourth is *avidyā* is *udara* which means liberal or profuse. as the *kleśas* become more and more in number, they strongly enthuse the mind in their objects. In such a stage the *sādhaka* faces many obstacles in the process of practice of yoga and forgets what is good or bad and the action to be done or not. Hence, he has to take a lot of care in order to control his mind not indulging in so many stages of disturbing elements. Once falls pray naturally to those cases and become unhappy as there is misery as its result. Everything's is there and when gets a proper condition, gets aroused and dominate the mind. Thereby creates a lot of problems to control the mind. A *sādhaka* has to take care of such things since its time of arousing.

D. i) *Avidyā* is the root cause of all *kleśas* which is the obstrucater of *yoga*. Ignorance (*avidyā*) causes the perishable, the impure, the painful and the non-self to appear as imperishable, pure pleasing and reality. Ignorance produces illusion. An illusion is that a thing appears something's similar and different what not that in reality. It means this is like that and it makes us forget the reality. The perishable entity like earth looks as if imperishable and permanent, the moon & stars etc. also as permanent. When we see the body full of flesh, blood and bones having impurities within, fell attracted towards it. This is called knowing impure objects as pure. The body perishes every day and we are aware of it. Even though we feel it as sacred and pure, this is *avidyā*. Misery also is called by our activities even in such activities done every day. One feels it those results to be permanent and everlasting. But actually, it is no so. There one experience happiness in the source of misery. That is again due to ignorance. All pleasures are followed by miseries. But one indulges into that kind of actives again and again which is the true nature of *avidyā*. Once also feels that non-self as the self. The sense-organ, body which are always intended towards enjoyment having mind as the instrument of such knowledge, takes us to experience as true nature of self. But this is not real. That is why it is said – non-self as the self. These four types of *avidyā* cause attachment, aversion afterwards, dharma resulting pleasure and *adharmā* as pain. Such types of *avidyā* may be described to be infinite in nature. It is this ignorance which always deceives us into conceiving a wrong or falls notion of everything's in this world.

D. ii) *Asmita* may be referred to the consciousness of I and it is present in every individual. It is the feeling of I in terms of I am the enjoyer, I am the performer, I am the doer, I being identified with the action is *asmita*. As a *kleśa* it may be understood as “ego” which gives rise to trouble in ordinary life and even in spiritual life also. Here it seems that the needs self-preservation instinct have it be fulfilled. In the day to day life. The identification of I is with the work. When there is success then there is when there identification with success and when there is failure. There is also

identification with failure. In every circumstance, a very strong felling of I am the performer, I am the enjoyer, I am the doer, develops. To break this identity or to get out of identification with the action is a very difficult process. There is only one way to get free out of it i.e. surrender. The idea of I is very powerful, and to cut it down, equally, strong and more powerful idea – i.e. surrender should come. Very few people can attain this stage where it becomes a very powerful tool of cut the last bonds of *karma*.

D. iii) *Rāga* is attraction towards a sensorial object or pleasure. The sensory perception or attraction can be experienced in may be different ways. For the children, there is the attraction of new toys. They play with a toy and when grow are tired to it, then they want something else new. This play does not change, but a different version of playing is adopted at every level. This adopting of play to satisfy our self is *raga*. The whole faculty of mind and senses are directed towards that object to which we are attracted to. If there no attraction, there is no binding force on this planet which will take us towards that.

Therefore, positive thinking has a great importance in *yoga*. Always be positive, creative and constructive. Do not allow any idea to come up which are negative or detrimental in nature. The negative thought creates negative desire, negative implementation and negative action, and then there will be problem. We face these kinds of problems in our life daily. So, in order to transform the state of *rāga* there has to be a positive input and hence a positive idea is created.

D. iv) *Dveṣa* is translated as hearted. After experiencing the sorrow, the feelings which remain in the mind is *dveṣa*. This state of feeling may be on him-self, or on the instruments of sorrow.

Pratigha, *manyu*, *jighānsa*, and *krodha*, all these terms refer to the types of *dveṣa* but there is a subtle different in these. *Pratigha* means fighting, mutual beating and opposition to anything but *jighānsa* is the desire of killing any being what so ever. Likewise, *manyu* is the preparing to be angry mentally and *krodha* is the action of getting angry proper on somebody. There is a subtle difference between all these four types of aversions.

D. v) *Abhiniveśa* is the fear of dying or death. The word *Abhiniveśa* has two prefixes, *abhi* and *ni*. It refers to the force which is the impelling force of life and so makes the life possible. The force of the “will still live” everybody is experiences the fear of death and it is coming down from the previous birth to the present one.

These four *kleśas* develop on the ground of *avidyā*. These *kleśas* actively function and give trouble in our day to day life. totally extinction of these *kleśas* is not possible because as long as the *yogi* in the world, he has to face them. As we know that the mind is pre-occupied by *kleśas*, one should try to remove those obstacles. It is a fact that those are caused by ignorance which remain in a finer subtle state, but *asmita*, *raga*, *dveṣa*, and *abhiniveśa* appear in gross forms. Hence, one should start in a right direction to tackle them and root out as far as possible. The answer of how to tackle them is given by Patañjali himself and

says that, it is possible. Once has to demolish the gross forms and then subtle once. Both these forms can be rotted out only through *dhyāna* as suggested by Patañjali. First of all, the ignorance is to be restricted then only its products like – egoism, aversion, desires etc. are slowly demolished.

The reservoir of action performed in this or another life is the source of affliction. The *karma* in one life and its results are never spent in one life, but it goes to other and trespasses with it. It travels on from life to life. The balance fruits of action are carried on the next life and hence cause the affliction. This continuity can be stopped by regularly practicing *yoga*.

As long as there is a root of karma, it is bound to sprout in to different kinds of life (*janma*) lengths of life (*ayu*) and types of experiences (*bhoga*). It is true that each individual is different and differ from doing an action. So, also the results are not the same. Again, the longevity of a person is not same and also the amount of enjoyment (*bhoga*) is not the same. That is why the quality of *karma* is predominating in a *karmasaya*. This decides the next birth and the environment in which the birth takes place requires certain period to enjoy that fruit. They bear the fruit as pleasure and pain, caused by virtue and vice. The wise person discriminates between the unreal and the real and arrives at the proper conclusion. He knows the real nature of *kleśas* and instantly behaves accordingly. He is never attracted by such afflictions and hence knowing the real nature of objects, he follows the right path of *yoga*.

CONCLUSION

The conclusion can be drawn in the following manner –

- i) The *kleśas* are the root of improper Behavior.
- ii) Ignorance is the basis for all such afflictions. Hence by cutting the first one the other four are demolished one by one.
- iii) The five afflictions cause various disturbances in the mind and thereby causing harm to know the reality.
- iv) Once, ignorance is rooted out, one knows the true nature of the self.
- v) The afflictions are generated life after life and the action are the basis for such distraction.
- vi) By practicing *dhyana* one can remove all types of afflictions as proposed by Patañjali.
- vii) Yoga helps to be fit physically, mentally and thereby attaining the highest goal called *kaivalya*.

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