

outside teachers, if employed, are skilled both in yoga and in dealing with children. Before any attempt at systematized training occurs, a large-scale longitudinal research project should be undertaken in order to outline the most appropriate developmental schedule.

## REFERENCES

1. This paper is sponsored by a Canada Council Post-Doctoral Fellowship to the author formerly of the University of Waterloo, Canada, and currently a trainee at The Yoga Institute, Santacruz.

2. We are grateful to the Principal and staff of the Rev. Andrew School who extended to us their full coöperation.

3. See Shri Yogendra's *Yoga Physical Education*, The Examiner Press, Bombay, 1966.

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provement rate was 82.5 per cent which seems to surpass the results of psychoanalytical therapy in various series (varying from 39%-67%). It may be noted that psychoanalysis is the only therapy that aims at personality integration.

*One remarkable feature is that the duration of illness seems to make no difference in the outcome of treatment.* This was observed by Vahia *et al.* in their studies also (conducted at the KEM Hospital, Bombay).

#### SUMMARY AND CONCLUSION

The results of a pilot study are presented and found to be encouraging. There seems to be enough justification to carry on further, more elaborate and sophisticated trials on the value of yoga in management of psychological and psychophysiological disorders.

## WHAT YOGINS HAVE TO SAY ON VYĀDHI

by RAM SHANKAR BHATTACHARYA

If anybody carefully studies the works dealing with the practical side of yoga, he will certainly come to observe that these works treat of the following facts :

(i) the nature of yoga-practice; (ii) the factors that check the rise and growth of yoga-practice; (iii) the factors that help an aspirant run successfully on the path of yoga and (iv) the results to be achieved by the right or wrong practice of yoga.

It can easily be understood that this fourfold consideration is the only way by which the usefulness of a practice can be demonstrated. Nobody can take up an activity (*yogābhyāsa* is also an activity<sup>1</sup> in essence) seriously unless he understands its nature and fully realizes the nature of the *upāyas* (ways and means) and *apāyas* (dangers and falls) associated with the practice. A person must be well-informed of the results that can be achieved through an effort, otherwise he cannot engage himself in any undertaking whole-heartedly.

The aforesaid considerations compelled the yogins to discuss those factors that stand as impediments to *ekāgratā* or *samādhi*. Yoga is said as 'having developed and decaying properties or conditions'; vide the expression '*yogo hi prabhavāpyayau*' in *Kātha* 2.3.11<sup>2</sup> Yogins were fully aware of the fact that a wrong doing will invariably cause disturbance of the mind as is clearly stated in the *Bhāgavata* xi 19.42 '*Utpathah cittavikṣepah.*'

These impediments are called (in Sanskrit) *antarāya*, *upasarga*, *vigna* or *doṣa*. Sometimes these words are used in a different or in a slightly different sense. The word *antarāya* is used in most of the works to denote impediments that give rise to distraction. Sometimes yogins leave their yoga practices being deluded by *antarāya*<sup>3</sup>.

1. Vide *Viṣṇupurāṇa* VI.7.31: *Ātmaprayatnasāpekṣā viśiṣṭā yā manogatiḥ/Tasyā brahmani saṁyoga yoga ityabhidhiyate.* Mark the word *prayatna*. The verse is translated by Wilson as: Contemplative devotion is the union with Brahma, effected by that condition of mind which has attained perfection through those exercises which complete the control of self (Translation of the *Viṣṇupurāṇa*).

2. Śaṅkara explains *prabhava* and *apayā* as *upajana* and *apāya*. *Upajana* must mean new achievements owing to yoga practice'. Similarly *apāya* would mean 'loss of the desired goal.'

3. Cp *Viṣṇupurāṇa* V. 10. 9 : *Antarāyastaina.*

These impediments are of two kinds —psychic and physical. As for example, doubt (*Samśaya*) is an *antarāya* and it is psychic in nature; Similarly, disease (*Vyādhi*) is an *antarāya* and it is physical in nature. There is a third kind of impediment to yoga which is external in nature. *Kurājya* (bad administration) is the best example of this third category. It must be regarded as detrimental to *yogābhyāsa*. This is why the yogins speak of *surājya* or *dharmarājya* as a fit place for a yogin to dwell in (Vide *Gheraṇḍasamhitā*, 5.5). Such external impediments are hardly discussed in ancient texts on yoga.

The discussion on *antarāyas* (impediments) has a remarkable position in the treatises on yoga. Almost all the works on yoga treat of the impediments succinctly or elaborately. The Itihāsapurāṇa literature dwell upon the impediments with necessary details. It appears that the *Hiranyagarbha yoga* treatise—the oldest work on yoga—had a section on impediments.<sup>4</sup>

The enumerations of impediments to yoga are found in many works. The *Līngapurāṇa* mentions ten *antarāyas* in I. 9.1—12. The *Yoga Kuṇḍalī* upaniṣad speaks of 10 *yoga-vighnas* (Verses 58-61). The *Anuśāsanaparvan* of the Mahābhārata mentions ten *yoga-vighnas* (Vide the Gītāpress edition, p. 6018). The *Kāśīkhaṇḍa* of the *Skandapurāṇa* mentions a good number of *antarāyas* (41. 159 ff). The *Śivapurāṇa* (VII. 2.8.1 ff) shows the *antarāyas* in the same way as is found in the *yogasūtra* (1.30).

In all these lists (and also in other lists not mentioned in this paper), we observe a noteworthy fact. We find that *vyādhi* (disease) is invariably mentioned in all these lists and most of the other names vary. Again, we find that the *Mārkaṇḍeyapurāṇa* refers to the list of the *doṣas* as containing the word *vyādhi* as the first word in the lists *yena vyādhyādāyo doṣāḥ na jāyante hi yoginaḥ* (39.42).

These two facts tend to prove that, in the field of *doṣa* or *antarāya*, *vyādhi* (disease) has a remarkable position. Even

4. The *Ahīrbudhnyasamhitā* furnishes a list of the sections of this lost work in 12. 31-38. We understand that the impediments were included either in the *Uparagatantra* or in the *Daśatantra*-section. For some verses of this lost work as quoted in various works, vide my Sanskrit Introduction to the *Pātāñjali-Yogadarśana* (pp. 28-29).

Patañjali also showed the importance of *vyādhi* by placing it, in the first place, in his sūtra on the *antarāyas* (1.30). The *Yogakuṇḍalī* upaniṣad also reads *roga* (disease) in the first place in its list of the *yogavighnas*.

Importance, and consideration of *vyādhi* in the field of yoga practice is an established fact. We shall show that *vyādhi*, though connected with body, plays a great part in the mental plane also. It should be borne in mind that the normal human body, however healthy it may be, is incapable of acting as a proper or fit instrument for yoga practices.

It is needless to say that yoga cannot stand without iradicating *vyādhi* from the living organism. This assertion can be proved by the simple fact that *arogyā* is regarded as one of the results of preliminary yoga-practices.<sup>5</sup> This decidedly points to the fact that far-reaching efficiency in yoga cannot be achieved so long the body of a yogin will remain liable to be disturbed by *vyādhi*.

Yogins were aware of the fact that wrong practice of yoga must give rise to various kinds of diseases and weakness (Vide Haṭha Yogapradīpikā 2.16). This fact compelled the yogins to treat of *vyādhi* in their works according to their need and purpose<sup>6</sup>.

It is known to all that the ultimate goal of yoga is to get rid of all *duḥkhas* for ever. *Vyādhi* falls under the *ādhyātmika duḥkha* and as such it became a chief business of the yogins to deal with *vyādhi*.

It may be noted in passing that a good number of the teachers of Āyurveda were the followers of yoga. The knowledge of yoga is always helpful in comprehending the origin, nature and development of *roga* as will be shown later on.

(To be continued)

5. *Laghutvam arogyam alolupatvam yogapravṛttim prathamāni vadanti* (Śvetāsvatara up 2. 11). *Sattvani tathārogyam . . . yogapravṛtīḥ prathamā śarīre* (*Vāyupurāṇa* 11. 63); Mark the word 'Śarīre'. *Alopyam arogyam anīṣṭhuratvam . . . yogapravṛtīḥ prathamam hi cinham* (*Mārkaṇḍeya* 36. 63). *Prathamam roganirmuktah* (*Siddha-siddhāntasārngraha* 5. 51).

6. Yoga is the means to *kaivalya* or (according to some) it is the communion between the *jīvātma* and *Paramātmā*. The psycho-physical discipline represents only a fragment to yoga. To say that yoga is a means to health is very commonplace, utterly inadequate and misleading. The discussion on health is one of the external topics of *yogavidyā*.

## YOUR POINT OF VIEW

*Rediscovery of God and Self through Meditation* by Dr. Mohan Singh Diwana, Academy of Spiritual Centre, 310 Sector 15A, Chandigarh; *Glimpses of Greatness* by Yogacharya Hansaraj Yadav, Aristocrat Coöperative Housing Society, 3rd Floor, Prabhat Colony, Santacruz, Bombay 55AS. *As Above so Below* by Jossie L. Hughes, Philosophical Library Inc., 15th East 40th St., New York, N. Y. 10016.

“Methods of communication with the unseen world are as varied as the people who do the communicating” says Jossie Huges, and how true this is about the three books under review. Dr. Mohan Singh is a mystic and for him the ‘worlds visible and invisible have only a play value, no intrinsic value.’ His collection of aphorisms can be interesting: Everything can be done without moving . . . In Yoga, the different Mudrās (hand postures) and body positions are like taking a variety of foods . . . Repeated withdrawal of attention from the toes to the crest of the head is the essence of Yoga . . . The saint is the incarnate Grace of God. Seek the Grace of the saint, the Guru . . . In Self-awareness, there is no awareness of God, no cosmic consciousness, in fact, it is not awareness but just Selfness, Self-hood . . . I need God as I need to breathe, to smile, to shed a few tears, to be lost in something, somehow and somewhere . . .

Jossie Huges writes in her foreword: This book is written evidence of some of the words spoken to me during the past six years, beginning in early 1963, by entities from the heavenly spheres. What I have learned through this communication has changed my entire concept of the next world and has often contradicted my traditional beliefs. At the end of the book the author says:—According to predictions from heaven, more than 1,000 persons on earth will become mediums of communication due to the inspiration directed to them from the world beyond through these pages. Souls are being trained in heaven for the purpose of teaching them.

Shri Yadav with his moral stories for children as well as grown-ups is on different grounds. Dattatreya for example had 24 teachers, and none of the teachers was a human being. The teachers were either animals or birds! The great mother earth teaches one to be tolerant, water teaches one to be clear and air teaches one to be always on the move.

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nor had been to a theatre or a festivity. He was content, so content that you could not move him to wear new clothes or even to distract him from his old, simple and monotonous routine.

He loved work and he worked all the full waking hours even to the last moment of his death. Quite unassuming, he lived a most humble life, a most honest life and a most active life. He obliged others but accepted no obligations. He served others but would not let others serve him. He lived not for himself but for others. *He lived to serve.* He was a karmayogin.

He did not express his love for others for his love was inmost and intense ; he merely offered his services unreservedly in token of his love. He believed in love which sought no expression but through action. He harboured no single thought in his mind, he was carefree, childlike in his expression of things and opinions on men !

His was a saintly living ; very few needs, if any, he had and those came to him naturally since he cared nothing for himself. His death was happy, enviable and peaceful and was *the* thing which he deserved and desired. No pain, no thoughts disturbed his earthly life, for he passed away while resting without the slightest misgiving that he was to slip—peacefully—unto the Eternal Peace.

Overwork and exhaustion which he invited upon himself unknowingly in his zeal to be useful to the author in his singlehanded struggle of delivering the message of scientific Yoga to the world, wore him out ; and then followed the inevitable. His body knew no rest for he loved to serve, he lived to serve and he died serving. Peace unto Him !

(Reprint from *Yoga*, Vol. III, 1935)

## WHAT YOGINS HAVE TO SAY ON VYADHI

by RAM SHANKAR BHATTACHARYA

*Place of vyādhi in the categories of adhyātmasāstra :* Yogins are the expounders of *adhyātmayoga*. This is why they are often called *adhyātmaavid*, *adhyātmadrś*, *adhyātmavādin* or *adhyātmacintaka*.

It is our firm opinion that the categories and tenets of *adhyātmavidyā*<sup>1</sup> are philosophically represented in the sāmkhya philosophy. Now a question presents itself : In which of the categories enunciated in sāmkhya, *vyādhi* (*roga* or *asvathatā*) is to be included, since it is not expressly mentioned as a separate category in the works on Sāmkhya.

The reply is : the discussion of *vyādhi* falls under the *pratyayasarga* (vide *Sām. ka.* 49) in which the struggle of the life of a yogin or more correctly the conduct of a yogin's understanding is delineated succinctly. In the four-membered *pratyayasarga*, *vyādhi* positively falls under *aśakti*, the second member of this *sarga*.

Let us clear the statement. Since *vyādhi* is mentioned as a '*vikāra*' or '*vaiṣamyā*' by ancient sages, it must be of the nature of *aśakti* and, at the same time, it must have causes for its origination. The following discussion on *aśakti* will show the justification of the inclusion of *vyādhi* in *aśakti*. It will also point out the nature and causes of *vyādhi* in a philosophical way.

Sāmkhya avers that there are three obstacles to *siddhi* (perfection, success) viz. *viparyaya* (ignorance or erroneous knowledge), *aśakti* (disability or infirmity) and *tuṣṭi* (complacency, contentment) ; vide *Sām. kā.* 46. *Viparyaya* falls under the field of cognition, *aśakti* under the field of conation or

1. For the principal tenets and categories of the ancient *adhyātmasāstra*, vide *Śānti Parvan*, chaps. 194, 247 and 285. There is a host of verses in the Itihāsa-Purāṇas, in the *Dharmaśāstra* works and in the allied literature that precisely speak of the views held by *adhyātmavādins*.

action and *tuṣṭi* under the field of emotion owing to which a person either does not at all attempt or leaves his effort in the middle thinking wrongly that the effort is useless to achieve the end. If a person can apply right cognition (opposite to *viparyaya*) with adequate ability (opposite to *aśakti*) being prompted by judicious longing (opposite to *tuṣṭi*) then he must attain *siddhi*<sup>2</sup>.

We assert that *vyādhi* is the gross form of *aśakti* which arises from the *vaikalya* (imperfection, defect) of the *karaṇas* i.e. the *indriyas*.

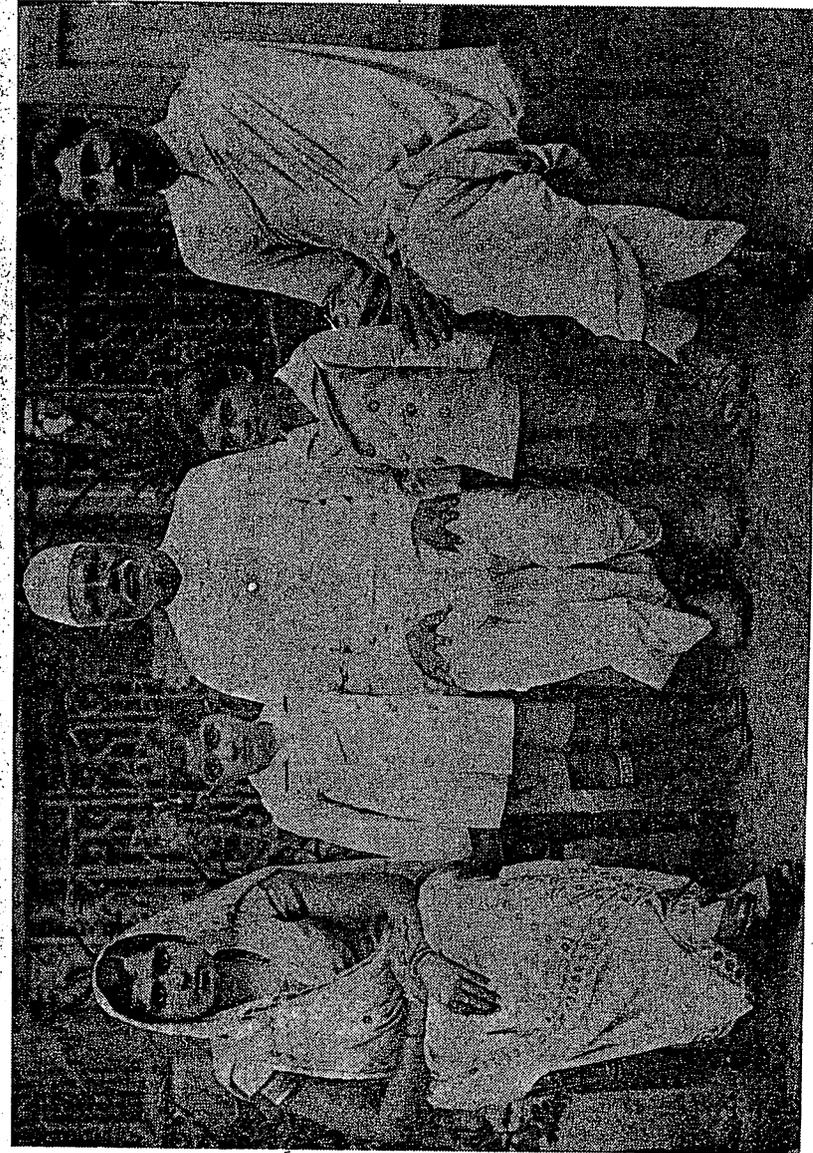
*The nature of aśakti*<sup>3</sup>: *Aśakti* (incapacity) is said as caused by *vaikalya*.<sup>4</sup> It is further stated that it is of the nature of *vadha* (injury owing to which there arises *apravṛtti* (i.e. the application of the organs to a lesser degree) to their respective objects). This *apravṛtti* does not arise as a result of *viśaya-doṣa-darśana* (perceiving blemishes in the objects). Its origination is due to the subjugation of the receptive (*grahanarūpa*) *sattva* inherent in the *indriyas*. The predominance of *tamas* causes this subjugation; vide the definition *vadha* in the *Yukti Dīpikā*.

The *vadhas* (injuries) to the eleven *indriyas* along with the *vadhas* to *buddhi* are termed *aśaktis*. However, in the present study on *vyādhi*, the *vadhas* to intellect are irrelevant or of little value. This *aśakti* in the *manas* and *indriyas* is the direct efficient cause of perpetual distractions and disorders in a person. This *aśakti* is the source of all restlessness.

2. The current explanations of the eight *siddhis* enumerated in *Sām. Kā. 51* are not original and they are based on wrong assumption.

3. In *aśakti*, *a* (i.e. the negative particle *nañ* denotes *alpatva*, i.e. the degree of *śakti* is such as it cannot fully serve the purpose when applied, though there is plenty of right cognition and will (volition, *saṃkalpa*). In a very limited number of cases, *aśakti* may mean complete absence of ability.<sup>2</sup>

4. *Vaikalyād asāmarthayam aśaktiḥ*. *Vaikalya* means the state of being *vikala*: *vikala* means 'deprived of a part or member'. When a single component part of an organic whole becomes weak or defective, the whole machine is said to be the *vikala*. A proper function depends upon the operations of many parts and this is why a *vikala* (devoid of a *kalā*, part) whole becomes *asamartha* to produce the desired result.



This family represents the heart of modern scientific yoga renaissance. (Left to Right) Smt. Sitadevi Yogendra, Dr. Jayadeva Yogendra, late Shri H. J. Desai, Shri Vijayadeva and Shri Yogendraji.

It is a proved fact that the practice of yoga of any stage invariably requires a fixed amount of flow of *sattva*, especially if an aspirant desires to have any subtle yogic experience. A lesser degree of the *sattva*-flow will be practically useless to serve the desired purpose. Sometimes a lesser flow may cause greater harm to the practiser.

This *vadha* i.e. *apavṛtti* exists in the *manas* and the *indriyas*.<sup>5</sup> Both of these two cannot remain in their manifested form (*vyakta-avasthā*) without performing any function; and to do any function both of them require an external *āśraya*, a seat, which in the present context is nothing but the *śarīra* (living organism) made of the five *bhūtas* (also called the *viśeṣas*). Without this *adhiṣṭhāna* (i.e. the *śarīra*) which has various varieties of *sthūla* and *sūkṣma* type, the *manas* and the *indriyas* will remain in a dormant state. This is why in the state of *pralaya*, the *manas* along with the *indriyas* remain without any function.

A *jīva* achieves his original *śarīra* from the external material (*bāhya upādāna*) according to the development of his *antaḥkaraṇa*. In the process of assuming the *sthūla śarīra*, the *antaḥkaraṇa* plays its part vigorously. The *antaḥkaraṇa* achieves a new body after the death of the previous body which is appropriate or suitable with relation to his *karmāśaya* (metamorphic or metagenetic latency). The correspondence between the complexity of the body (i.e. the nervous system) and the development of intelligence is an established fact and it positively points to the aforesaid doctrine propounded by the sages. Thus, it follows that the *aśakti*, which was originally existent in the mental field comes down in the physical body; the latter is not only the seat of the former but also is guided by the former.<sup>6</sup>

5. The *indriyas* are to be understood not as parts of the physical body but as 'gates' or 'particular constructions' made by the dynamic ego itself. The dynamic ego endowed with latent specific energy appropriates to itself various kinds of objects. In this operation this ego is changed into the *indriyas*. These are not the visible seats in the body but are the modifications or faculties of the dynamic ego.



The blessed grandfather with Dr. Jayadeva Yogendra (6) and Shri Vijayadeva Yogendra (8) on his lap (1. to r.)



The revered father of Shri Yogendraji who slipped unto Eternal Peace on the morning of 1st November 1935.

The *vaḍha* existing in the manas and the indriyas becomes *vyāḍhi*, when it comes down to the plane of physical organism. The nature of *vyāḍhi* as shown in the works of Yoga and Āyurveda shows that it creates impediments in performing of activities and in applying the bodily instruments to their respective objects. Though *vyāḍhi* resides in the physical organism, yet it affects the mental field for obvious reasons. This is why a diseased person becomes unable to fix his concentration to a *lakṣya*.

(To be continued)

6. शरीरं सवतो नृणां गृहीतं यदहं धिया । भूतमौक्तिकं रूपेण पिपलादेन कीर्तितम् ।  
(*Haṭhasaṁketa-candrikā*, an unpublished work). This is based on the statement  
“ अहमेवद् बाणमवबुभ्य विचारयामि ” (as said by *prāṇa*) in the *Praśna-*  
*uḥpaniṣad* 2.3. The *prāṇas* must be understood as the external forms of *asmitā*  
or *ahaṁkāra*. Properly speaking, they are the external organs (*bāhya indriya*)  
like the *jñānendriyas* and the *karmendriyas* having the only function known as  
*vidhāraṇa* (a name given to the collective functions of *nirmāna*, *vardhana* and  
*poṣaṇa*).

## HOW TO BEGIN SPIRITUAL STUDY ?

by R. S. MISHRA

SAMKARA applauds birth as human being, and says that as a human being if a *sadhaka* constantly endeavours to practise *sadhana* he can attain salvation through meditations and self-realisation. He affirms that immortality cannot be accomplished through the money-earning enterprises ; it is only the union of the self with the Brahman or the realisation of the true self by the meditative process that makes possible the release from the world's troubles.

He further emphasises that *all the ritual performances etc. make for purification of mind and heart but not for attaining salvation or liberation*. This can only be accomplished through the thought process — the knowledge of the absolute Brahman and Its discernment or discriminating. It against all that is unreal, untrue, impermanent and perishable. The spiritual guide, the definite spiritual aim and objective, and intense self-effort are most essential.

There are also certain specific qualifications which alone can entitle one to the knowledge of Brahman and the attainment of the Self ; and those are intelligence with good memory, clear headedness in reasoning, detached attitude, peace and tranquillity in mind, and the intensive desire for emancipation.

Then there are four means for the accomplishment of the 'Sannistha' *i.e.* the perfect faith in Self-realisation.

(a) The first essential of them is the unflinching and unwavering conviction leading to discrimination that Brahman, the cosmic principle alone is real, the basic truth and all else whatsoever, is unreal, the derived stuff.

(b) Then, secondly, the strong feeling of judicious aversion leading to the wide indifference towards enjoyment of sensual pleasures in the life here and hereafter.

## YOGA BHAVAN

THE first ever Yoga Bhavan (*Home of Yoga*) in modern India is being constructed under the auspices of The Yoga Institute with a very definite purpose. It is to preserve the traditional and classic purity of Yoga while promoting both the ideology and technology for the benefit of humanity. Your contribution to the cause of the Yoga Bhavan may be sent by cheque drawn in favour of The Yoga Institute, Santa Cruz, Bombay-400 055, *under registered cover* or it may be handed over to the Secretary in person where possible.

INDIVIDUAL acknowledgements being not possible, we hereby acknowledge with thanks the voluntary donations received from the following members upto the end of May 1975 at The Yoga Institute towards the construction of *Yoga Bhavan* :—

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The total amount of donations received for the Yoga Bhavan upto the end of May 1975 is Rs. 1,55,986.37. Expenses incurred with accrued liabilities ending on May 31, 1975 are Rs. 2,66,251.44. Due to insufficient fund, the construction work on the south ground floor wing remains suspended at the plinth level.

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zation as his highest goal. He should place his faith and mind on what is highest and gain peace which only comes from oneness with the highest.

It is said that Yoga is not for one who is given to extremes, e.g., not for one who over-eats or under-eats, or for one who sleeps too much or does not sleep at all. Yoga is for one who has proper control over his food and his actions, over his sleep and his wakeful states. Such a one gains the very highest. A simile is provided of a flame of lamp which is placed in a breezeless spot. When a spiritual seeker has control over his mind and has placed self-realization as his goal, he is compared to such a flame that does not flicker. Gradually the ego-trips cease, mental projections are reduced and pain and pleasure sensations diminish. One is unmoved even by the greatest amount of pain and does not consider anything worthwhile than the tranquility of mind and enlightenment gained therefrom. At this stage, there is very little of thinking necessary. One is in a state of great contentment and self-sufficiency devoid of any physical or mental movements.

Having reached such a state, one ceases to distinguish himself from either the highest or the lowest. The mind has to be controlled by perseverance and disinterestedness. Gaining of such an attitude is regarded not as easy. One who has no control over his impulses is therefore least likely to progress in yoga, although it could be said that a sincere aspirant even while not successful in grappling with his mind has at least already made some progress in so far as he has started on this path. Such a one does not fall from his position.

The Yogi is accordingly placed higher than an ascetic or a philosopher, and therefore it is said in the old books that a sincere student even though initially not successful has, as a matter of fact, succeeded since he has ceased to be a worldly seeker. *People born in a yogic home or who possess such qualifications of non-worldliness are themselves already on a higher spiritual level than others.*

(Based on the *Gītā*)

## WHAT YOGIS HAVE TO SAY ABOUT VYADHI

by R. S. BHATTACHARYA

NINE ESSENTIAL ATTRIBUTES OF *vyādhi* AS CONCEIVED BY THE YOGINS :

Yogins, after observing the fact that the nature of *vyādhi* is characterised by the three *guṇas*, declared that all *vyādhis* have nine essential attributes. A consideration of these nine attributes helps even an ordinary man to remain cheerful while he suffers from disease. Reflection on these attributes undoubtedly encourages a person to follow the rules of *svasthavytta* (health and hygiene) stated in the works of āyurveda. This reflection, being philosophic in nature, will enlighten a person in such a way that he will be able to ascertain many hidden connections between the physical objects and diseases.

These attributes—derived directly from the nature of the three *guṇas*—not only disclose the subtle functions of *vyādhi* but also suggest the ways to be followed to eradicate them. The nature of the *vaiśamya* (imbalance) of the three *doṣas* (*vāta*, *pitta* and *kapha*)—which is the root cause of all diseases—can successfully be understood with the help of the knowledge of the three *guṇas*; and, by applying this knowledge, we would be able to check the *vaiśamya* to a greater degree by procuring all possible requisites.

1. According to the Yogic point of view, a disease is an effect being produced by adequate causes. A disease will appear only when there is a proper efficient cause, e.g., *amitāhāra* (immoderation). Moreover each *vyādhi* requires a particular state of the physical body (which may be deemed as the material cause of the diseases) which has become liable for that disease on account of the cultivation of such practices as are favourable to that disease.

Since without sufficient causes *vyādhi* cannot come into existence (it may, however, remain in a subtle state, without having any perceptible activity), it becomes the chief duty of a far-sighted person desiring *svāsthya* not to come in touch

with the causes of diseases. Thus it follows that *a diseased person is himself responsible for his diseases to a great extent*; and a person on being overcome by diseases should contemplate the causes with which he came in contact willingly or unwillingly. Such a contemplation has practical utility, for it helps a patient to remain in an undisturbed mind. *A peaceful mind is one of the factors that helps a person to achieve and retain good health.*

2. The second attribute of diseases is its nature of being liable for destruction i.e. *a disease cannot last forever. It must go away.* A *vyādhi* has the nature to cease provided adequate measures against it are adopted. From this rule, we can further deduce the conclusion that, *so long as the person continues to remain in a condition favourable to diseases, he will have to face diseases.* After comprehending this *anityatādharma* of diseases a person becomes enthusiastic in taking measures against disease.

3. The third property of diseases is their nature of being limited. Though the effects or influences of the disease seem to disturb the whole structure or mechanism of the body, yet the impact of *vyādhi* has its own proper limits. For example, all the gross and subtle organs and the limbs of the body are not affected or influenced in the same way, or degree by any disease. The *dhātus*, the *upadhātus* and the *malas* are affected in divergent manner, some are affected in a negligible degree. It is a known fact that there exists a cause-effect relation in the very materials of the body. The disease which acutely affects a *dhātu* of the effect-form (*kārya*) may have a mild effect on the *dhātu* which is regarded as its cause. Those who understand the scope of diseases in the aforesaid manner will neither over-estimate nor disregard the influence and effects of diseases. Consequently the person will apply proper means in order to get rid of diseases.

4. The fourth attribute of a disease is its having an everchanging state. A disease either increases or decreases according to the potentiality of body, food, drugs, etc. As the three original *doṣas* are either *kṣīṇa* or *kupīta* or *vṛddha*, so is a disease.

The sages took advantage of this everchanging nature of diseases. Among the evergrowing states of disease, a careful person can notice some aspects distinctly and can cure them by applying proper limited means available to him. Gradually the remaining aspects may also be taken up for treatment.

5. The fifth attribute of a disease is its manifoldness. The one and the same state of a disease cannot be found in all persons of varying strength. The character of the diseases varies in accordance with the quality possessed by a person. The same cause may produce the same diseases in different persons but not in the same degree. This manifoldness depends upon many factors, *viz.*, *deśa*, *kāla*, food, heredity, manners, customs, livelihood, etc.

6. The sixth attribute of diseases is their being helpful to one another. *A disease is often augmented by another disease. A dormant disease is sometimes found to have come out with the help of another disease.* The diseases pertaining to the field of the seven *dhātus* help one another in various ways. *It is a proved fact that the healthy state of one dhātu helps in another dhātu to remain healthy.* Sometimes a grosser disease becomes dependent upon a more subtle one.

7. The seventh attribute of a disease is its character of being a sign or mark. A disease is a characteristic mark through which the condition of a *dhātu* etc. can be ascertained. The sign or mark is invariable. It however requires great skill and concentration on the part of the physician to understand this invariableness. From this we can draw the conclusion that, unless *dhātus* and *rasa* are purified, no diseases can be cured successfully. *A disease always creates disorders if it is cured externally.*

A disease can be regarded as marks of other diseases also. As for example, *kamṇa* (tremor), *dāha* (excessive heat, followed by the sensation of burning) and *gātragaurava* (heaviness in body causing sloth) are no doubt diseases, but they are also to be regarded as signs, of other diseases, *viz.*, *jvara*, *grahṇī*, *atisāra* and *arśas* etc.

8. The eighth attribute of diseases is their having *samyoga* or *misraṇas* (mixing-contacts). We know for certain that a main disease sometimes becomes the source of other minor diseases<sup>1</sup> and afterwards these two kinds of diseases become combined so as to form another disease. Owing to this character of *samyoga* or *misraṇa*, a disease possesses the character of an organization and its present state is an effect of its antecedent state and the cause of the state which is to follow.

9. The ninth attribute of diseases is their nature of being dependent. This dependence lies in casual order, *i.e.*, diseases have direct causes which are subordinate to other causes directly. Ultimately all the middling causes merge into the three *doṣas*. Since there lies such a subordination in the hierarchy of causes, perfect *sāvasthyā* (good health) must be regarded as having various grades. This dependence of causes is largely responsible for failure in curing diseases. A knowledge of this dependence is essential for a patient so that he can undergo treatment with lesser anxiety, fear and dismay.

1. The minor diseases are sometimes called *upadravas*. *Sāntiparvan* 274.8 reads उपद्रवांस्तथा रोगान् हिनजीर्णं मिताशितान्

Examples of उपद्रव and रोग are distinctly shown by Nilakanṭha as उपद्रवान् श्लेष्माजिर्णादीन्, रोगान् ज्वरात्तिसारादीन्.

## THE NECKLACE

by JEAN PIERRE BASTIOU

If I throw on the floor a lot of beads, the beads will not form a necklace by themselves. Something will be lacking, that is the thread joining all the beads into one unity, called a necklace. Similarly, selecting of psychosomatic practices even individually well performed harmoniously will not characterize a correct Yoga class, if an unbroken self-awareness is not maintained, not only during the execution of the asanas, pranayamas, bandhas etc. . . but also during the interval between two repetitions of the same practice, as well between the practice of two different techniques. Remembering the etymological meaning of Yoga, intervals in a Yoga schedule have to join and to link and not to separate.

Each practice can be compared to one bead and the maintenance of self-awareness to the thread joining all the beads into one unity is the necklace. A sudden lack of awareness would break the thread.

When I perform a Yogic exercise I have to reach a perfect physical-mental integration or, in other words, I have to be able to accompany mentally what is happening physically. But it is not enough, I have also to maintain the same integration during the intervals *linking* repetitions of one practice as well as during the space of time *joining* two different techniques.

For instance, suppose I perform Talasana. Before starting to practice Konasana, I keep my eyes closed consciously relaxing the muscles which worked. I check the rhythm of my breathing and heart and when it comes back to the normal, I start Konasana. But if I finish Talasana and start scratching my nose, looking around me to watch what my fellow students are doing in the Yoga class, I break the thread of the necklace.

That process will highly improve power of concentration and self-awareness. Any intensive practice, regularly repeated, will transform itself, by the time, into an extensive attitude of every moment in life. Then Yogic practices will reveal their higher value—a way of doing, to reach a way of being.