

YOGA DRṢṬĪ*

(With yogic eyes)

Dear lovers of yoga,

Though I am completing seventy years of life, and more than five decades in the field of yoga, I am yet a child in yoga. Yoga is a vast, as well as a life-absorbing subject, and to mature in it is a Herculean task.

The term yoga comes from the root *yuj*, meaning to yoke, to join, to bind, to associate with, and so forth. Actually, yoga means union, the union of the individual soul with the Universal Soul. Yoga is a discipline that removes all dualities and divisions. It integrates body with breath, breath with mind, mind with intelligence and intelligence with the soul. Yoga makes one penetrate from the outer skin towards the core of being and conversely links the core of being to the periphery. Yoga is both an evolutionary path (outward journey) and involutionary path (inward journey), in the quest of the soul.

I have no right to brand my method of practice and teaching as "Iyengar Yoga". It is my pupils that call it "Iyengar Yoga" to distinguish it from the teachings of others. Though I am rational, I am also a man of sentiment and tradition-bound. I trust the statements of others, follow their lines of explanation and experiment with them to gain experience. If my experience tallies with their expressions, I accept their statements. Otherwise I discard them, live by my own experiments and experiences, and make my pupils feel the same as I felt in my experiments. If many agree, then I take it as a proven fact and impart it to others. By the grace of yoga, not only have I imbibed a special awareness of intelligence to penetrate microscopically my inner body, but I also think and act simultaneously. This two-edged quality of intelligence has made me watch distinctly, part by part and as a whole, my body, mind and self kindling with flashes of new thought and ideas in order to act instantly and aptly, and at the same time guide my students to learn better.

* Recorded as a cassette, this message was sent to various centres in the world to be played during *Gurujī's* seventieth birthday celebrations on the 14th December 1988.

The only thing I am doing is to bring out the in-depth, hidden qualities of yoga to the awareness of you all. This has made you to call my way of practice and teaching, “Iyengar Yoga”. This label has caught on and become widely known, but what I do is nevertheless purely authentic traditional yoga. It is wrong to differentiate traditional yoga from Iyengar Yoga. Likewise it is unfair to market yoga as *rāja yoga*, *haṭha yoga*, *laya yoga*, *mantra yoga*, *tantra yoga*, *kuṇḍalini yoga*, *tāraka yoga* and so on. In fact, there is no distinction between one yoga and another; they all have the same root and the same purpose.

Yoga, like God, is one. But people call Him by different names. Mother Earth is one. Though the Earth is one single orb, we divide it into hemispheres, into East, West, North and South. These manmade divisions interlace our various cultures. Yet at the same time throughout civilisation there is an essence of life that is the same. What is that essence? That essence is self-progression, self-realisation and integration of one’s self to the Divine. It is the same with yoga. Many make a division and say that *haṭha yoga* is physical and *rāja yoga* mental. Can one say where the body ends, and the mind begins? Or where the mind ends, and the self begins? Only armchair yogis or lazy ones can possibly invent such unwarranted distinctions.

Patañjali speaks of *cittavṛtti nirodha*, the restraint of the fluctuations of consciousness (*citta*), commonly termed as mind. Remember that the restraint of the fluctuations of consciousness is the beginning of yoga and not the end. Restraint of mind is a means towards integration.

For example, engineers first build a dam on a turbulent river to regulate its flow. Then the collected water is channelled through canals to various parts of the land for irrigation. Similarly, Patañjali advises the *sādhaka* first to restrain the disorderly behaviour of consciousness, so that he directs it correctly by investigation, study, examination and proper judgement (*vitarka* and *vicāra*); by distinguishing mundane pleasure from that of pure bliss (*ānanda*), and by differentiating between ego and *sāttvic* self (*asmitā*). From here, the *sādhaka* is guided to experience the end of yoga, in the form of *dharmamegha samādhi* or *nirbija*¹ *samādhi* (a state in which the ego or ‘I’-ness is not only absent but has been expunged for ever). Here all imprints (*samskāra*) and afflictions are washed away for ever; the consciousness is freed from all flaws so that the stream of wisdom and virtue flows clean and clear like torrential rain.

Svātmārāma in the *Haṭhayoga Pradīpikā* speaks of *prāṇavṛtti nirodha*, restraint of the fluctuations of *prāṇa* or breath. *Prāṇa* means breath, air, wind, vital air, life, vitality, strength, power and aspiration. *Prāṇāyāma* is the restrained control of the breath through the delicate manipulation of the fingers on the nostrils, to harmonise the inflow, control, and release of breath so that consciousness gains calmness and functions positively towards self-realisation.

¹ See vol. I, pages 233 and 263.

The *Yoga Sūtra* starts with *Samādhi Pāda*, whereas *Haṭhayoga Pradīpikā* ends with *samādhi*. Patañjali distinguishes between *puruṣa* and *citta* – one eternal and independent, the other transient and dependent. Svātmārāma uses a compound word formed of two syllables, *ha* and *ṭha*. The *ha* stands for *puruṣa*, and *ṭha* for *citta*, which has no light of its own, but borrows from *puruṣa* or the Self.

All yoga students must know that yoga demands a cultivation of the codes of conduct for progression to occur at physical, mental, intellectual and spiritual levels. For this, yoga requires tremendous effort, perseverance and patience.

The yoga I teach is purely *aṣṭāṅga yoga*, known as the eight-limbed yoga, expounded by Patañjali in his 196 terse *sūtra*, each of which reflects profound experiential knowledge. These are supplemented with *haṭha yoga* texts, the *Bhagavad Gītā* and others. Patañjali's *Yoga Sūtra* have attracted considerable attention and there are many commentaries on them. Most commentators have seen the subject of yoga objectively or from an academic angle. On the other hand, I have responded to it subjectively. Through my uninterrupted practice and its refinement I have compared my experiences and feelings with the original text.

According to Patañjali, yoga is the restraint of the fluctuations of the mind. When the fluctuations cease, the soul is uncovered. The fluctuations are summarised in five categories as *vṛtti*. These are real knowledge, unreal or contrary knowledge, imagination, sleep and memory. Naturally, the question of why do fluctuations and modifications in the *citta* arise and how are they to be restrained has to be answered. Fluctuations and modifications arise because of afflictions (*kleśa*). The afflictions too are summarised in five categories. These are lack of spiritual wisdom, egoism, attraction towards attachment, aversion to pain and clinging passionately to life. Latent subliminal impressions are at the root of the fluctuations and afflictions in the consciousness. When these afflictions become subtle, they become *vṛtti*. These afflictions, fluctuations, modifications and modulations are partly inherited and partly acquired.

Patañjali explains the nine obstacles on the path of self-progression and realisation. These obstacles are easily cognisable. He begins first with physical disabilities, and then the mental and intellectual obstacles which block spiritual growth. He defines the physical obstacles as disease and torpor, the mental obstacles as doubt, carelessness, idleness and sense gratification, and the intellectual impediments as living in the world of illusion, lack of perseverance and inability to maintain the progress achieved. Besides these obstacles, he goes further and says that laboured breathing disturbs the organic body; tremor of the body shakes the cellular body; despair makes the mind weak and fickle, and sorrow affects the intellectual calibre. Thus, all these distractions scatter the consciousness, which is already in a disturbed and shaky state due to fluctuations and disturbed movements from its very existence in the world.

The afflictions and obstacles are nothing but imperfection in the health of the body and in the state of the mind. Hence, the science of yoga begins with the understanding of sorrow, aims at the purification of body and mind and ends with emancipation. Patañjali sums up the effect of yoga in one *sūtra*. He says, *Yogāṅgānuṣṭhānāt aśuddhikṣaye jñānadīptiḥ āvivekakhyaṭeḥ* (Y.S, II.28) i.e., by regular and devoted practice of the eight petals of yoga, the impurities of the *sādhaka's* body, mind and intelligence are consumed, the causes of afflictions removed, and the crown of spiritual light or wisdom is bestowed. What are these eight petals? They are *yama*, *niyama*, *āsana*, *prāṇāyāma*, *pratyāhāra*, *dhāraṇā*, *dhyāna* and *samādhi*.

Yama is self-restraint, or the don'ts of life, and *niyama* is the fixed practices, or the do's of life. These form the framework of rules on which the individual and society are based. They are the core of every culture and the foundation of every society. *Yama* helps to restrain the organs of action. The rules of *yama* are clearly laid down for us to live in the midst of society and at the same time remain as yoga practitioners. They are conducive to social harmony and integration. Great souls like Buddha and Mahavira were known for their uncompromising practice of *yama*. In our own lifetime, we have seen what a tremendous moral and social force Gandhi was. He practised non-violence, continence and truth with devotion. The components of *yama* are called the "mighty universal vows", as they are not limited by class, place, time or concept of duty. They have to be followed unconditionally by all in general and students of yoga in particular, irrespective of one's station or situation.

As *yama* is a universal social practice, *niyama* evolves from the individual's practice. Both are meant to culture oneself. The observances of *niyama* are not only meant to culture the senses of perception but also the five sheaths (*kośa*) of man, the anatomical, physiological, mental, intellectual and spiritual.

The first *niyama*, cleanliness (*śauca*) is of two types, external and internal. Both are necessary. Taking a bath is external purification; performing *āsana* and *prāṇāyāma* is an internal bath. Contentment (*santoṣa*), linked to friendliness, compassion and indifference towards dualities or extremes is a pillar in the observance of *niyama*. Penance (*tapas*) is done to control the body, senses and mind, which frees the *sādhaka* from desire, anger, greed, infatuation, arrogance and jealousy. Most people undertake *tapas* because they are discontent with their lack of control and its ensuing vices. *Santoṣa* enables us not to suppress our weakness and vice, but to abandon them without regret.

Self-study (*svādhyāya*) is the re-examination of one's thoughts and habits of mind, involving the subtle and finer parts of yoga, *pratyāhāra*, *dhāraṇā* and *dhyāna*. By this we reduce our tendency to err. Surrendering to God (*īśvara praṇidhāna*), transforms the consciousness to

allow the radiation of the purity of Self. There cannot be freedom without discipline. Without morality and discipline, spiritual life is an impossibility. Mastery of yoga would be unrealisable or unreliable without the observance of the ethical disciplines of *yama* and *niyama*.

It is important to note that *yama* and *niyama* pervade all spheres of life. In each limb of yoga, one has to practise *yama* and *niyama*. I often say that balancing of violence with non-violence and non-violence with violence is necessary. One has to study what is a violent *āsana* and what is a non-violent *āsana*. In a non-violent *āsana*, there is neither aggression nor laxity, neither overdoing nor underdoing. If overdoing is a deliberate action of destroying the cells, underdoing can bring stagnation and starvation. Thus, both overdoing and underdoing result in the premature death of cells. The study and balance of body cells lead to the preservation of energy and of seeing the self in the cells. This is *brahmacarya*, as the self moves with the cells as well as with the *āsana*. This way of practice transforms the *sādhaka* from sensual stimulation towards unbiased spiritual joy.

Each *āsana* is a *niyama* in itself. One should learn to observe cleanliness both externally and internally. Each *āsana* calls for critical intuitive observation from the body to the self, and from the self towards the body. While performing each *āsana*, one has to switch the intellectual vision inwards (*antardṛṣṭi*), and draw attention to the cells to act at once, judiciously and harmoniously.

Patañjali says that the consciousness becomes favourably disposed and serene by contemplating an object that helps to maintain steadiness of mind. *Viśayavatī vā pravṛtti utpannā manasaḥ sthiti nibandhani* (Y.S. I.35).

This *sūtra* of Patañjali is one example of an explanation of *dhāraṇā* in *āsana* as *āsana* is made to become the object of interest and attention. If we get totally engrossed in practice of *āsana*, the mind develops steadiness, and then the penetration begins from that steadiness.

We can thus measure how deeply the *āsana* reaches into the unfathomable self inside. This is the process of self-study (*svādhyāya*). Finally, when the *āsana* is done perfectly, as it should be done in accordance with the principles of *yama* and *niyama*, surrender of effort sets in. The body, mind and self become things in themselves. As the *āsana* reaches its zenith, the practitioner's individuality becomes universal. This is *Īśvara praṇidhāna*.

Āsana is basic to strengthening and cleansing the body and purging the impurities of the mind. I emphasise perfection in *āsana*, because the body is the means through which we perceive and act. Therefore, a healthy and strong body is an incomparable asset in yogic *sādhana*. In the *Upaṇiṣads* it has been said that the search for the sight of the soul is not for weaklings.

Āsana strengthens and purifies each and every limb, fibre, and cell of the body. The range of *āsana* is infinite. Traditional books mention that there are as many *āsana* as living species.

Each *āsana* has a great depth and each one is a science and art in itself. *Āsana* helps us to proceed from the external to the internal, from the gross to the subtle, from the known to the unknown and from the skin to the soul. Patañjali's *sthira sukham āsanam* has not been understood by many. They interpret it as if it applies only for the purpose of meditation. I define *āsana* as firmness in the body, steadiness in intelligence and majestic benevolence in consciousness. Whatever *āsana* one performs, it should be done with a feeling of firmness and endurance in the body, good will in the intelligence of the head, and awareness and benevolent delight from the seat of the heart. With this understanding, one feels a sense of nourishment and illumination. When infinite poise and balance are instilled in the *āsana*, the body, mind and self become one and effort becomes effortless. Patañjali observes that when the finite vehicle – the body – breaks its frontiers to be merged in the infinite, it brings the pairs of opposites like pain and pleasure, heat and cold, honour and dishonour to an end. This is beatitude, perfection in action and freedom in consciousness. If restraint of consciousness is defined as yoga, I prefer to define *āsana* as the stability and restraint of the entire cellular system of the *sādhaka*. If the cells are not controlled and restrained there is no serenity in the cells, fibres and nerves, or peace in the mind. *Āsana* is meant for *snāyuvṛtti nirodha*. *Snāyu* means sinews, which are the source of strength, power and vigour. *Nirodha* means control and restraint.

Prāṇāyāma, the fourth constituent of yoga, deals with the control of *prāṇa* and energy, grossly translated as breath. *Prāṇāyāma* does not allow the vital energy (*prāṇa*) to dissipate, but stores it in the cells for the better use of life. Hence *prāṇāyāma* is for *prāṇavṛtti nirodha* (control and restraint).

Prāṇa is a self-energising force that permeates each individual as well as the entire universe at all levels. It acts as physical energy, mental energy, intellectual energy, sensual energy, spiritual energy and cosmic energy. All that vibrates in the universe is *prāṇa*. Heat, light, gravity, magnetism, vigour, power, vitality, electricity, life and self are all *prāṇa*. It is a cosmic entity, and hence it is present in all beings and non-beings. *Prāṇa* is the prime mover of all activities. It is the wealth of life. This self-energising force is the principle of life and of consciousness. As the atmosphere carries fine ingredients of life's elixir, yogis discovered the method of *prāṇāyāma* so that profound energy is continuously earned, stored and distributed, providing needed energy to the body, mind and self.

Prāṇa and *citta* are in constant contact with each other. Mind is mercurial and moves with infinite speed. But the breath moves more slowly, and hence it is easier to control, though its flow is unrestrained, unconditioned and irregular. Svātmārāma says "*cale vāte calaṁ cittam niṣcale niṣcalaṁ bhavet*" (H.Y.P., II.2) "as the breath moves so the mind moves, and as the breath is stilled so the mind is stilled."

Prāṇāyāma cannot be done forcibly. One can use willpower to the optimum level while performing an *āsana*, but the same willpower has to be subdued and sublimated for the practice of *prāṇāyāma*. It needs a very delicate, subtle adjustment in the system of the lungs, quietness of the brain cells, an alert attention and observation, an even balance of elasticity and stability in the spinal muscles and nerves. Hence, it has to be learnt under the guidance of a competent teacher. Without attaining strength, stability and purity through *āsana*, one is not fit for the practice of *prāṇāyāma*. Patañjali is very emphatic about this. He expressly advises the *sādhaka* to do *prāṇāyāma* only after attaining proficiency in a number of *āsana*. For the first time, he marks a distinct step in the ascent on the ladder of yoga, whereas he has not stipulated the stages of the other components.

Patañjali sums up the effects of *prāṇāyāma*, saying that it removes the veil covering the light of knowledge and heralds the dawn of wisdom. By its practice, illusion, ignorance, desire and delusion, which obscure the intelligence, are destroyed and the inner light of wisdom is allowed to shine. As a breeze disperses the clouds that cover the sun, so *prāṇāyāma* clears away the clouds of ignorance that hide the light of intelligence. Thus, *prāṇāyāma* becomes the gateway to *dhāraṇā* and *dhyāna*.

Pratyāhāra, the fifth constituent, begins with the inner quest and acts as a foundation in the path of renunciation. The return journey towards the seer begins from here. Memory and mind are so interwoven that it is hard to distinguish between them. Memory incites the mind to seek out sensual pleasures. *Pratyāhāra* helps the senses of perception and memory to reside quietly, each in its place, and to cease importuning the mind for their gratification, making them let go the tastes and flavours to which they are addicted. The mind, which till now acted as a bridge between the senses and the seer, draws back from the contact of the senses, and turns inwards to explore spiritual wealth, and the domain of the seer. In fact *pratyāhāra* is an effect of *prāṇāyāma*. Hence, *pratyāhāra* is *manovṛtti nirodha*. It brings the restraint of fluctuations of *manas* or mind.

From *manovṛtti nirodha* the focal attention of the *sādhaka* moves on to the Self, ever fresh, unchanging and poised.

Dhāraṇā, *dhyāna* and *samādhi* are the last three petals (*daḷa*) of *aṣṭāṅga yoga*. They bring us close to the *citta*. Patañjali coins a special word, *samīyama*, meaning integration, for the unity of the last three aspects. These three petals of yoga are encased together as fine, finer and the finest parts of *samīyama*. *Dhāraṇā* is the confinement of *citta's* attention to an object or region outside or inside the body. *Dhyāna* is the attention flowing uninterruptedly, and *samādhi* is total absorption in the object of meditation. These three constituents of yoga are experiencing states. They cannot be presented with explanations. *Āsana* and *prāṇāyāma* can be explained, taught, shown and corrected, while *yama* and *niyama* are explained by stories of great men as ideal examples to build up character. If *dhāraṇā* is *buddhivṛtti nirodha*, *dhyāna* is *ahamkāravṛtti nirodha* (restraint of the 'I'). A consequence of *dhāraṇā* and *dhyāna* is grace in consciousness (*cittaprasādana*), while in *samādhi* comes the effulgence of the soul (*ātmaprasādana*).

Dhyāna is the art of bringing the complex mind to a state of simplicity, but with innocence. One who is free from doubt and confusion and has instant intuitive clarity, has reached the pinnacle of *dhyāna*.

Today, there is a craze for meditation and instant enlightenment. Meditation being a part of yoga, it cannot be separated from its parent body. However, *dhāraṇā*, *dhyāna* and *samādhi* are the effects or fruits of practice. To bypass other petals of yoga, and directly enter into these practices, would not only be dangerous but also an abuse of yoga. When the Lord graced Arjuna to look at His Form, Arjuna had to beg Lord Krishna to bless him with divine eyes to see the Infinite Lord. This instance is sufficient for practitioners like us to know that we have to build up that strength and vigour to face the light of the Divine when divinity graces us with its light. For this reason, Patañjali advises practitioners like us to earn and store that vital energy, in order to drink the nectar of immortality, when the spiritual light dawns through yoga.

Patañjali prescribes *Samādhi Pāda* for evolved souls and *Sādhana Pāda* for unevolved souls. However he brings them together in the *Vibhūti Pāda* for the intricate practice of *dhāraṇā*, *dhyāna* and *samādhi*.

In our teachings of *āsana* and *prāṇāyāma*, we prepare students for higher practices by giving them the technique to experience *dhāraṇā* and *dhyāna*. As man is made up of physical, mental and spiritual layers, so too, yoga can be divided into three tiers of practice. From *yama* to *pratyāhāra*, the anatomical, physiological and psychological sheaths are purified. *Dhāraṇā* and *dhyāna* purge the impurities of the intellectual sheath such as base motives, disingenuousness, manipulation, self-seeking and desire for power. While *samādhi* lights the lamp of the sense of conscience (*dharmendriya*), for the seer to shine everlastingly.

Patañjali says that practice and detachment are the means to restrain the fluctuations and modifications of the *citta*. Practice is action with knowledge and devotion. It is a systematic, repeated performance involving a certain methodology in order to accomplish skill or proficiency. It is helpful in building up confidence and refinement in culturing the consciousness. Renunciation is a cultivation of freedom from worldly desires and appetites. Renunciation is knowledge with devotion to God. Renunciation is the act of discharging that which obstructs the consciousness from proceeding along the spiritual path.

If practice is the path of evolution, renunciation is that of involution. Both need to be balanced for a harmonious development. Overall, one can broadly say that from *yama* to *pratyāhāra* is the evolutive path for human beings, and from *pratyāhāra* to *samādhi*, it is the involutive path through *prakṛti*. *Pratyāhāra* contains aspects of both tendencies. As a bird cannot fly with one wing, a yogi cannot ascend to a spiritual height without co-ordinating practice and renunciation. Without discriminative powers practice will only be sensual.

Yama begins with non-violence and ends with non-possession. *Niyama* starts with the practice of cleanliness and culminates in the surrender of the ego. In *āsana*, one learns to transcend dualities, while in *prāṇāyāma* one uncovers the veil that obscures the light of knowledge and takes one's consciousness nearer to the seer. Practice of *pratyāhāra* brings supreme control over the senses and mind. Without the mind being withdrawn from sense objects, *dhāraṇā* and *dhyāna* are not easy to practise or assimilate. *Samādhi* is a desireless state, a supreme state of renunciation (*paravairāgya*).

Thus, Patañjali begins yoga with the explanation of sorrow and ends with emancipation. He recognises the importance of the aims (*puruṣārtha*) of man, namely, science of duty (*dharma*), purpose of life and wealth (*artha*), desire and passion (*kāma*) and emancipation (*mokṣa*). The philosophy of yoga is not meant only for celibates or renunciates but for all. Continence is not negation, forced austerity and prohibition. All aims of man are meant for the seer to experience the pleasures of the world, or for reaching emancipation with right perception. Married life is also one of the ways of moving from human love to divine love or union with the supreme soul. Thus, yoga acts as an instrument to develop purity in thought, word and deed.

To sum up yoga, I would say that essence of yoga is the dissolution of ego, and not emotional exuberance.

Dear children of yoga: I have practised yoga by living in yoga. As I said earlier, it is a life-absorbing subject and to mature in it is a Herculean task. I love you, and you all adore me with esteem. I advise you all to gain courage and confidence to practise yoga, because for decades this art and science has been a most misconceived and misunderstood subject. The general

attitude was that you only came to yoga for negative reasons, such as depression or family problems. I also faced humiliating remarks from people in my early days of practice. I was only in my teens when I embraced this noble art and such remarks were not uncommon.

Today, I am the happiest man on earth, because in spite of all the condemnation and frustration, I have not only earned name and fame, but I have brought back respect and majesty to this art and science. I made it popular by attracting all types of people to taste its flavour. I have trained lots of pupils, encouraging them to teach fearlessly and to carry on this work all over the globe.

The time has come now for me to hand over this greatest of arts. It is time for you to further explore its depth from where I leave and, as ambassadors of yoga, take its message of physical and mental health, spiritual beauty and grandeur to your brothers and sisters.

Scientists have begun accepting the moral codes of yoga as essential for health and happiness. Contentment (*santoṣa*) for example is known to strengthen the immune system. They are also clear in their thinking that 'psyche' (mind) and 'soma' (body) are interrelated, and it may not be far for them to establish a psycho-spiritual bond as well as neuro-spiritual link in man. The World Health Organisation proclaims that the 21st century will be filled with physical health and mental well being. I do not think there is any alternative method that fulfils the ambitions of the W.H.O. As yoga blends both brain and brawn, mind and body, to become fit instruments of the soul, you have a tremendous responsibility first to give physical health and mental harmony to present and future generations before we think of taking them towards the spiritual light.

I have often said that yoga is my *guru* and I assure you that yoga is going to be your *guru*. The tenacity to stick to a regular practice is very important. It requires a tremendous tolerance, patience and mental discipline. This cultivation of discipline strengthens the willpower. Otherwise, willpower is of a short duration. I want you all to build up the culture of practice and not the cult of personality. Get established wholeheartedly in what you have started to learn, then experience its hidden wealth.

Though learning is very difficult, know that it is even more difficult to maintain a daily practice savouring the freshness and fragrance of yoga. For years there will be conflicts between body and mind. Sometimes, the body is fresh to accept but not the mind, and at other times the mind remains fresh, but not the body. When both are conducive, practise with vigour and drink the nectar of yoga.

Unfortunately, we are inclined to have too much theory and too little practice, too many words and very little work. Note that knowledge born of experience is a million times superior to acquired and accumulated knowledge. Honest, sincere, intensive and intelligent practice makes one ascend the ladder of self-realisation. Let your life in yoga be a life of self-progression, which in the true sense becomes a religious life. Let zeal in practice kindle within you all. Accept all experience as a lamplight, without anticipation of results. Then God becomes kind and compassionate, instilling in you the grace of His Divine Light.

A word for those who are teachers or would like to be teachers: there is an Indian adage, "Service to man is service to God." Hence I feel that teaching yoga is the noblest of all services as you guide your pupils from darkness to light, from ignorance to knowledge and from the cult of the mortal body towards the culture of the immortal soul. This way, you make them really become the children of God. Behave in such a way as not to go beyond your capacities. Even if you admonish your pupils, feel in your hearts that you are serving the Almighty within them. And my last request, but not a command, is, "Be an ideal example to your students." Practise with faith, practise with courage, practise with zest, practise with understanding, and practise uninterruptedly and reverentially. Be ethical in your teachings. If you see a mistake and do not care to correct the mistake, that teaching is unethical. When corrected, if a pupil does not adapt and adopt, that pupil is an unethical student. Retain integrity and purity in your *sādhana*. The light will be brilliant and sorrows yet to come will not come. Even if they come, they too will be vanquished. *Heyam duḥkham anāgatam* (Y.S, II.16). The pains which are yet to come can be and are to be avoided.

May God bless you and may God shower His grace on you all. May you all prosper in yoga. Let the masters of yoga rest in your hearts, and let me wish you God speed in your endeavours. Let me take the name of Sage Patañjali, the master of all masters of yoga, to be your guide throughout your lives.

Aum̐ Srimat Patañjali Mahāmunayenamah̐

