



Obstacles and Solutions to Yoga

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Abstract

Yoga practice improve physical mental health is the universal truth. However, whether this yoga practice will improve physical and mental health sustainability. This is the objective of this article. Normally people do you when they get disturbance in then mental and physical health. After the recover, people has lid not continue the yoga practice. The author identified the nine ANTHRAYA (obstacles) influence the people for discontinuation of yoga practice to get sustainable health. In this article author explained how the nine 'antaraya' affect the practice of yoga and author also analyzed solution to overcome the above disturbance towards sustainable yoga practice for sustainable health. In this article author explained how the none 'antarya' affect the practice of yoga and author also analyzed solution to overcome the above disturbance towards sustainable yoga practice for sustainability in health.

Keywords: Yoga, Physical, Mental Sustainability, Rajayoga.

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Introduction

Circulation of blood, heat, air life-force in throughout the body should be normal and regular if there is any troubled and pain will give the obstacle in the limbs. This is called illness. To eradicate sickness yoga should be practiced daily.[1] Raja yoga is the royal road to freedom from Misery. It treats of four great Principles. 1. Misery, 2 its cause, 3. freedom from misery and 4. the means the practice of the methods prescribed in Rajayoga leads to this cessation of all miseries and attainment of eternal bliss. [2]

Antaraya (Nine Obstacles)

Maharishi patanjali have an extensive overview of the nine antraya to yoga.

- Illness (Vyadhi)
- Mental Laziness (styana)
- Doubt (Samshaya)
- Procrastination (Pramada)
- Sloth (Alasya)
- Sensual Craving (Avirati)
- False perception (Bhrantidarsthana)

Inability to attain higher state (Alabdhahoonikatwa) Maintain the higher state are the mental obstacles (Anavasthitawa).[3]

Nine Antaraya

VyadhityanaSamsyapramadaalasyaaviratiBhrant idresanaalabdhahumikatvaanavasthitatvanicittaviksepas tentarayah – (1: 30). There are several obstacle to meditation vendanta describes the obstacles to be lays, vikshepa, kashaya and Rasasvada, patanjali says, “Disease dullness, doubt, carelessness, laziness, wordily – mindedness, illusion, missing the paint, instability – these are obstacles in yoga”, Grief, melancholy tremor of the body inhalation and exhalation are auxiliaries to these main obstacle you will have to remove all these obstacles. During meditation it you are overpowered by sleep. Stand up dash cold water on the face practice a few asanas and pranayama. Sleep will go.in peace.[4]

According to Maharishi patanjali. The fact that we are bonrn in a body is already a disease according to the Laghu Yoga vasishta which considers the process of birth and rebirth as the basis psychosomatic disease (Sara adijavyadhi). He suffer the sickness of imprisonment in the cycle of birth and rebirth. This is disease can only be cured by self-realization or the knowledge of the self (atmajnana). The grow is the guide, a mentor who helps the chola find the way to cure the internal disease. We are born into physical unconsciousness. This is why yoga uses consciousness to create awareness at the physical level though proper use of hatha yoga practice. One cannot stop with asana. Yoga is not asana alone. Disease creates awareness of the body in a negative sense. When illness occurs the patients becomes focused on the inform body to the exclusion of anything else. [5]

Trumoolar says that the body needs be made fit to host the Divine as it is the temple of the Divine. Health is not only wealth. It is the can of the spiritual

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realm as well. the Divine. Health is not only wealth. It is the can of the spiritual realm as well.[6]

Styana

Due to the vyadhi creates styana that ie. Mental laziness. Many are physically active but mentally. Very few are capable of truly thoughtful and energetic action. It is also dullness of the mind mudha. A destructive mind is inert and incapable of positive focus.[7]

Samashya

Samshaya is doubt or indecision is often related to one’s sadhana: “Am I fit for this> May be this is not the sight path for me. May be this is too much fer me. It is too rough or too says” and so on ... These are the tricks that the sub-conscious mind plays to bure the sadhak away from sadhana. Maharishi patanjali advises seekers to use the mind in order to transcend mind.[8]

Gamada

Pramada is procrastination and negligence. A story which illustrates this in Hidu tradition is the tale of Lord Ganesha. Shani or Saturn causes torment and bad luck for those who fall prey to his spell. He once third the catch TGanesha in his net of doom Ganesha bring not only intelligent but also clear asked Saturn to come the next day as he was busy. Sbani made Ganesha write down this appointment on a pice of paper. Ganesha wrote come back tomorrow when Saturn came back the next day, the Lord read come back tomorrow when Saturn came back the next day the Lord read Come back tomarrow and so with his skillful lateral out of the box thinking Ganesha escaped Saturn’s influence forever. This is a good thick to get out of the unnecessary trouble. In sadhana however, procrastination is a major obstacle what is put of today will never get done tomorrow. The mind plays this old thick so will that one keeps delaying effort towards spiritual growth, thinning I’ll do it tomorrow. But of course tomorrow never come..[9]

Alasya

Idleness physical laziness. If you are so lazy that you cannot even now. Your mind also become lazy. Growth is hindered even retarded. Alasya also implies a certain level of in difference and carelessness which is dangerous to all optical aspirations.[10]

Avirati

Incontinence, lacking in moderation or control, sensual gratification.

Bharathidarshana

Bharantidarshana are false perceptions and delusions. In epics like the Ramanyana and Mahabharata.Thee are several example of elaborate illusions created to dishearten the main characters of such as Rama or Krishna or Arjuna. Swamiji often spoke about people’s mistaken confusion after experiences brought on by hallucinogenic drugs during the 1970’s.

He stressed that the after – effects of drugs brings a server ‘down’ after the ‘high’ of the drug induced experience. He pointed out that there could never be a ‘down’ after a real spiritual ‘high’ every spiritual experience would lead to higher evolutionary states of being that would finally culminate in the ultimate liberation.[11]

Alabdhahumikatwa

Alabhabhumikatuwa is the inability to reach a higher state through one’s practice. Each state of growth will be higher state through than the previous and the practice and focus will also change in an appropriate manner. If one stagnates, then the urge to grow will also die a slow death. All cells have a ‘death wish’ which limits the lifespan. As well there are patterns of biorhythms throughout the life. These ties into the concept of alabdhahumikatwa in the sense that all have subconscious which wish not to prayers. If this is too strong, it creates an inability to attain a higher state in our sadhana.

Anavasthitatwani

Anavasthitatwani is the inability to maintain the one pointed higher state that has been previously attained. This is a continuation of the previous obstacle in that the sadhaka reaches a higher state, but then slips back due to inability to maintain the intensity of sadhana. Many sports – persons rise to ‘No-1’ position but then find it too hot at the top to handle and slip back into obscurity. It is hard to attain the higher states, but even tougher to maintain oneself in them!.

These obstacles are disease, inertia doubt heedlessness, laziness, indiscipline of the senses erroneous views back of perseverance and back sliding.This sutra describes the none obstacle impediments which obstruct progress and district the aspirants consciousness.These obstacles can be divided into physical mental intellectual and spiritual.

a.	Disease	Physical
b.	Lack of interest or sluggishness	
c.	Lingering doubt	Mental
d.	Pride or carelessness	
e.	Idleness	
f.	Sense gratification	Intellectual
g.	Living in a world of delusion	
h.	Lack of perseverance or not being able to hold on to what has bun undertaken	Spiritual
i.	Inability to maintain the progress attained due to pride or stagnation in practice.	

Remedies

- Take light food at night.
- Abhyas and Vairagya are the best means of avoiding obstacles.
- Give up the objects that young mind likes most, atleast for some time.
- When the craving for them has vanished, then you can take them as a master.
- We should arrest Sidhviruthi if you do it, then fruit of yoga will get in our hand.

Sorrow, despair, unsteadiness of the body and irregular breathing further distract the citta. Besides the obstacles mentioned in I.30, there are four more causes of distraction: sorrow, despair or evil disposition, tremor of the body and irregular or laboured breathing (possibly, laboured breathing shakes the body, creating instability, which in turn brings mental distress). These cause further distractions which agitate the mind and consciousness.

These impediments are of three types Self-inflicted (adhyatmika), imbalances of elements in the body (adhibhautika) and problems brought about by fate. E.g. genetic defects (adhidaivika). They need to be fought and conquered through yogic disciplines (See I. 6 : II . 3, 17, 34).

Conclusion

Thus the above nine obstacle Antaraya (illness, Illness (Vyadhi), Mental Laziness (styana), Doubt (Samshaya), Procrastination (Pramada), Sloth (Alasya), Sensual Craving (Avirati), False perception (Bhrantidarsthana), Inability to attain higher state (Alabdhabhaonikatwa) has are affected the sustainable practice of yoga. These obstacles are happened based on sanchitha, prarabtha, akamayakaruman. The above article explained how the Abhyasa and Vairagya are best solution to overcome the above nine Antaraya. Abhyasa means practram, practitioner and constant continuous practice of yoga. This continuous practice of yoga will leads one to perfect in life. Vairagya means stick on the experiment faith of benefits in yoga practices as with the mental stability of vairagya and physical practice yoga i.e. Abhyasa constantly continuously will blossoms bliss in the human health physically and mentally. "Patanjali's yoga sutras is the bible of yoga . . . to practice yoga without the profound and panoramic inner cartography of the yoga sutras is to be adrift in a difficult and potentially dangerous ocean".

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