

Gururji Presents

Asana of Body,

MIND, MIND, Mind, Mind, Mind, Mind, Mind, and Beyond

Asanas and :

5 Elements	prtvī, ap, tej, vāyu, akāsa
5 Pranas	āpana, samāna, prāna, udāna, vyāna
5 Vrittis	pramāna, viparyaya, vikalpa, nidra, smṛti (YS 1.6-1.11 pg. 52-57)
5 Kleshas	avidya, asmita, raga, dvesa, abhinivesa (YS 2.3-2.9 pg. 105-111)
5 Senses	gandha, rasa, rupa, sparsa, sabda (YS 1.2 pg. 45-48) <i>Smell, taste, sight, touch, sound</i>
5 Bhumis	ksipta, mudha, viksipta, ekagra, niruddha (YS 3.8 pg. 174-175)
5 Forms	stula, svarupa, sukshma, anvaya, arthavatya (YS 3.45 pg. 212-213)
4 Stages	arambhavastha, ghatavastha, paricayavastha, nispattyavastha (YS pg. 16) viseśa, aviseśa, linga, alinga (YS pg. 22) mrdu, madhya, adhimatra, tivra samvegin (YS 1.22 pg. 16)
6 Chakras	muladhara, svadhithana, manipuraka, anahata, visuddhi, ajna
7 Dhatus	rasa / plasma, rakta / blood cells, māsma / muscle, meda / fat, ashti / bones, majja / marrow, shukra seeman / ovum- tvak (skin), charma (epidermis), mamsa (flesh), rudheera (blood), asthi (bones), meda (fat), majjya (nerve & marrow) (aspects of body)
3 Gunas	tamas, rajas, sattva (YS 2.18-2.19 pg. 118-122)
3 Changes	nirodha parinamah, samadhi parinama, ekagrata parinama, dharma parinamah, laksana parinamah, avastha parinamah (YS 3.9-3.16 pg. 175-190)
3 Bodies	karya sarira, suksma sarira, karana sarira (YS pg. 10)
4 Phases	prasupta, tanu, vichina, udara (YS 2.04 pg. 107)

5 Stages of
the cycle

One asana with several asanas

One asana in several asanas

One asana by several asanas

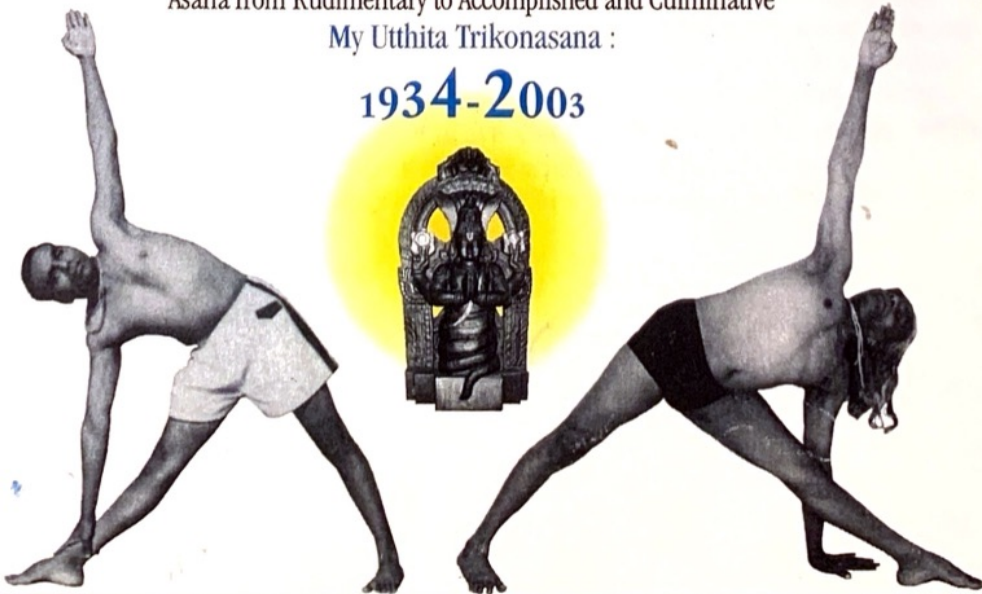
One asana for several asanas

One asana through several asanas

Asana from Rudimentary to Accomplished and Culminative

My Uthita Trikonasana :

1934-2003



THE 5 ELEMENTS
constituents of matter

	Element	Bodily and mental manifestations	Chakra
prithvi	earth	solidity, shape, firmness, strength, power	muladhara
ap	water	water, body chemistry	svadisthana
tej	fire	heat	manipuraka
vayu	air	mobility, movement, functionality	anahata
akasa	ether	shapes of body cavities, patterns of thought	visuddhi

The human body and all of creation - terrestrial, celestial and infernal - is composed of and governed by these five elements. Most of human manifestation in the form of body and mind owes its parentage to them. These five elements have their source in the six chakras.

THE 5 PRANAS
life force or bio-energy

vayu = wind

Prana	Location
apana	lower body - lower abdomen controls function of eliminating urine & feces
samana	gastric - stimulates gastric fires to aid digestion
prana	chest - heart - controls respiration
udana	throat - thoracic cavity - controls intake food, air
vyana	all over - pervades entire body, distributes the energy derived from food + breath.

Prana, loosely translated as life force, governs, animates and makes the human body functional. There are five pranas, and though essentially the same, each one is named for its function and the region of the body it rules. The whole of yoga technology and its practice is overseen, conducted, executed and composed by prana. Prana is a major component in every aspect of astanga yoga: ahimsa, satya, asteya, brahmacharya, aparigraha, saucha, santosha, tapas, svadhyaya, isvarapranidhana, asana pranayama, pratyahara, dharna, dhyana, Samadhi.

THE 5 VRITTIS
 modifications of the mind
 (YS 1.6-1.11 pg. 52-57)

pramana	cognition
viparyaya	illusion
vikalpa	verbal delusion
nidra	sleep, dream, daydreaming, comatic and unconscious states
smrti	memory

The countless modifications of the human mind are classified under and combinations of these five vrittis. There is no sixth vritti. Patanjali broadly classifies each of these five vrittis as being either in an afflictive (klista - non-yogic) or non-afflictive (aklista - yogic) state. The 5 vrittis are psychological and expire with the body, whereas klista and aklista are metapsychological and transmigrate from life to life.

Generally the human mind works through these five vrittis and the restraint of them is called Samadhi.

THE 5 KLESHAS
 afflictions
 (YS 2.3-2.9 pg. 105-111)

avidya	lack of spiritual knowledge
asmita	ego
raga	attachment to pleasure
dvesa	aversion to pain
abhinivesa	fear of death and clinging to life

Human suffering and the vrittis mentioned above are generated by these five kleshas (afflictions). These are not psychological afflictions (pain and sorrows of the mind) but meta-psychological afflictions that exist before birth and subsist after death. Because the kleshas persist after death, they are of the eternal transmigrating mind. Only liberation (kaivalya) terminates them. The first affliction, avidya, is the source of the subsequent four. Avidya is lack of spiritual knowledge and the mis-identification of something as its opposite. For example, mistaking the transient for the permanent, the impure for the pure, pain for pleasure, and that which is not the self for the self. The philosophy of the kleshas uncovers a great revelation: that temporal, mundane and material pleasures are all, in the final analysis and by essence – sorrows. The kleshas are the source of human existence. They determine birth, lifespan, and experiences. Kleshas are the vehicle that carry us from life to life and we are caught in these journeys from time without beginning. Eradication of afflictions brings eternal emancipation from all turmoil, suffering and limitations. Man usually bothers about cognizable pains and is not bothered about subtle, veiled, potential and unrecognizable pains. The philosophy of the kleshas allows the sadhaka to identify pains in their otherwise unrecognizable form.

THE 5 JNANENDRIYAS

senses of perception
(YS 1.2 pg. 45-48)

	Organ	Sense
gandha	nose	olfactory
rasa	tongue	gustatory
rupa	eyes	visual
sparsa	skin	tactile
sabda	ears	auditory

Jnanendriyas are the organs of cognition and their associated senses. Worldly and experiential knowledge enters through these five gates. Man must be open and vigilant in all the senses to gain this knowledge, which may come through any of these gates.

THE 5 BHUMIS

caliber of consciousness or mind
(YS 3.8 pg. 174-175)

mudha	stupid, dull, ignorant, deluded
ksipta	wandering, uncertain, distracted (monkey mind)
viksipta	alternating
ekagra	one-pointed
niruddha	restrained

The range of morality and cultural development is far greater in humans than in animals. Man can be anything from a brute to a saint. Human spiritual refinement progresses through these five states. Most of us commoners exist in the plane of viksipta. Our minds alternate in a huge range. At times we are wise; at times we are stupid. At times we are sensible; at times not. At times we are temperate; at times we are delirious. At times we are virtuous; at times vicious. Overcoming the kleshas mentioned earlier frees us from alternating in our desires. The result is ekagra (one who has attained cognitive trance), the single-pointed mind of a yogi has one purpose, direction and motive, which is yoga and only yoga. This culminates in niruddha -the mind in samadhi.

The self-study of yoga presents a mirror for the sadhaka to realize where, when and how he is in any given plane of consciousness. In this mirror, he glimpses the reflection of his own mind to know which plane and degree of ksipta, mudha or viksipta exists in at that time. With this mirror he can also learn to project the ideal state of mind: ekagra and niruddha. Yogic texts beautifully illustrate and provide analyses of these five states for us to discern the caliber of our mind and consciousness.

THE 5 FORMS OF MATTER
 evolution of manifested matter
 (YS 3.45 pg. 212-213)

sthula	gross or visible
sukshma	subtlety
svarupa	substantive form
anvaya	all-pervasiveness, coexistence of three gunas
arthavatya	purpose

Like a plant evolves from a seed and culminates in fruit and flowers, matter also goes through five forms. Sthula is tangible and visible; it is matter in its grossest form. The X-ray eyes of the metaphysicist have the ability to look into gross matter and see the subtle matter within. This subtle matter's structure is infra-atomic and underlies the gross form. It is called sukshma. This subtle form of matter is generated from the substantive form (svarupa). Svarupa is the essential form of matter. Svarupa evolves from Anvaya which is composed of the three gunas: sattva, rajo and tamo. The moral fiber of the individual is determined by the mixture and predominance of these guna particles. For example, an X-ray of a saint or a brute will show them to be similar or even almost identical in their bone composition, density, form etc. However, if we scan them for their guna particles there would be a vast difference in the results of their tests. Due to their divergent aims in life, the saint will have a far greater proportion of sattva particles than the brute. Purpose (arthavatya) is primary. It is decided first and it is the womb from which all manifestations arise. Based on the specific purpose, the guna particles assemble to form primeval matter. Therefore this is called the form of concomitance (anvaya). If we take our own body as an example, it has a material manifestation that we are all familiar with, which is called the gross external form. If we trace this body back towards its source – from its gross form, through the subtle to the substantive and onto the form of concomitance we eventually come to the innermost form, which is the form of purpose. Ultimately the purpose of matter and all creation is either for yoga or bhoga (enjoyment). According to this archetypal plan the body is fit for yoga as much as it is for bhoga.

THE 4 STAGES OF YOGIC EVOLUTION
(YS pg.16)

arambhavastha	commencement
ghatavastha	fullness
parichayavastha	intimate knowledge
nishpattyavastha	perfection

Hatha yogic texts speak about these four stages of a yogi. The textual definition of these stages is significantly different from their use in common parlance.

According to the textual interpretation, one who begins hatha yoga must already be accomplished in ashtanga yoga (of 8 limbs), mantra yoga (of 16 limbs) and laya yoga (of 9 limbs). The hatha yogi is qualified to enter the first stage called arambhavastha after mastering digital pranayama on the essential pranic plane and not merely the mechanical plane. When the manipulation of ida and pingala is known, the yogi is qualified for this commencement stage and the realm of hatha yoga is opened to him. According to Shiva Samhita he needs to attain a meditative state in a mere 20 cycles of pranayama.

The second stage is called ghatavastha (fullness). In this stage the yogi attains certain siddhis and is inducted into the mysterious aspects of himself and the universe. Normally man is filled with passions as well as cosmic potentials. In discarding those passions, what is left is that which is essential and the yogi becomes a fit embodiment of the spirit. He knows the essential purpose of body and mind, the container and contained. His body becomes fit for containing the cosmic contents such as: prana, apana, nada, bindu, jivatma, and paramatma. He qualifies to satisfy the cosmic purpose of existence. Therefore this stage is called ghata meaning a fit and worthy pot, cleansed of the non-essentials. The Shiva Samhita says that such a yogi is able to maintain the prana steady for over three hours.

In the third stage called parichayavastha, the yogi attains a cosmic vision. He begins to discern and reveal the cosmic principles and divinity in every particle of existence. The texts say that at this point a yogi can discern how karma has shaped his life and he can effectively do karma management.

Finally the yogi attains the culminating stage called nishpatty. At this stage samadhi is at his fingertips. This is the textual meaning of the four stages of a yogi who is already beyond human visualization.

However in modern parlance these terms are used differently. Here, Arambhavastha merely means the beginning of yogic discipline. When we commoners begin yoga, we lack skill and prudence. We are neophytes in yoga; this is arambhavastha.

In ghatavastha, the sadhaka of the modern era makes his body and mind more fit for yogic pursuits. He thus stands distinctly apart from a layman who is unaware of yoga philosophy and culture. The initial restraints and regimen of yoga discipline and condition the body and mind. These austerities bake the body and mind. Thus this stage is referred to as ghatavastha meaning a baked pot.

At the third stage, parichayavastha, the sadhaka is inducted into the esoteric, subtle, veiled and mysterious aspects imbedded in the body. Concepts such as pranas, chakras, nadis, and elements are learnt.

When the sadhaka attains some degree of accomplishment in the mysterious aspects of yoga it is referred to as nishpatty or realization – the fourth stage. One needs to bear in mind that there are two interpretations for each of these terms: one based on the hatha yogic texts (the implied sense) and the other based on modern parlance (the applied sense).

THE 4 STAGES OF MATERIAL EVOLUTION (YS pg. 22)

		Example
vishesha	particularized or specific form of manifestation	Banyan tree
avishesha	unparticularized, universal or non-specific	Banyan seed
linga	marked or phenomenal	Banyan DNA
alinga	markless or noumenal	nothingness

The human body, mind and all matter evolve through four stages. These four stages of material evolution can be illustrated by the development of the banyan tree. The fully-grown tree with all its roots, trunk, branches, leaves and flowers is in its completely manifested state. This stage is called vishesha.

But the tree begins as a seed. If you break open this seed you will not find any roots, trunk, branches, leaves or flowers. All of these are in their potential, unexpressed or unparticularized state. Though the seed has within itself all that will one day become the banyan tree, the seed is not the same as the tree. You cannot climb in the branches of a seed, find shade under its limbs, or eat its fruit. The seed and its cells are called unparticularized and universal because they are undifferentiated. This is avishesha.

Beyond the stage of avishesha and the seed is linga, which can be likened to DNA. The essential nature of the banyan seed that gives it its distinctive “banyanness” is its DNA. To the naked eye the banyan DNA looks even less like a banyan tree than its seed. The DNA is even more abstract than the actual seed. DNA, like linga, is even more the essence of the tree than its seed. Here there is but the faintest trace of the huge banyan tree so this stage is called marked. There is barely anything of the banyan tree expressed - just a “mark” of what will evolve to become the great banyan tree.

As we trace the source of the tree backward from tree to seed and from seed to DNA, there is less and less actual tree and more and more essence of tree.

To understand alinga we have to break open the atoms of DNA. What we find is of the nature of nothingness that is beyond phenomenal existence. This is called alinga. It is from this nothingness that all creation springs.

The sadhaka needs to study the body and mind with scanning eyes and intelligence to penetrate beyond the particularized stage towards the source of existence - the markless stage.

THE 4 STAGES OF INTENSITY OF PRACTICE
(YS 1.22 pg. 16)

	exertion of practitioner	penetration in practice
mrdu	mild, easy, little, slight, all of us!	crude, rough, coarse, basic, rudimentary, elementary, peripheral, all of us!
madhya	ordinary, average, inconsistent in consistency, alternating, fickle, ambiguous	average, on the threshold, middle level
adhimatra	intense, keen, determined, firm	refined, insightful, prudent, perceptive, discerning
tivra samvegin	supremely intense, severe, relentless, unstoppable, inexorable, implacable	supremely refined, perspicacious, judicious, visionary, subtle, cultured, mature, ripe, superior, touching the core

To reach the pinnacle of yoga the sadhaka must advance in intensity in both the exertion (samvega) and penetration (upaya) of his practice. Exertion refers to duration and range of practice. Penetration refers to the subtlety, level, hierarchy and integration of practice. Exertion and penetration are not equally important. The penetration, depth and perceptiveness of practice are far more important than the exertion.

THE 6 CHAKRAS
spinal energy centers

Chakra	Location in spine	Prana	Element	Bija mantra
Muladhara	base of spine, anus	apana	earth	lum
Svadhithana	genital region	apana	water	vum
Manipuraka	navel region	samana	fire	rum
Anahata	center of chest	prana	air	yum
Visuddhi	pit of throat	uddana	ether	hum
Ajna	between eyebrows	uddana	trans-elemental	om

Yogic texts speak about 6, 7, 8 or even 9 chakras. Each chakra is a locus for several powers and abilities inherent in human beings. These chakras govern the functioning of body and mind. They are accessed by mantras, meditation and the yoga technologies of kriya, mudra and bandha. Prana is the main governor behind the practices of astanga yoga and the skilful manipulation of chakras through prana develops and refines man.

THE 7 DHATUS

Ayurvedic Sapta (7) Dhatus		Spiritual Sapta (7) Dhatus	
rasa	plasma	tvak	skin
rakta	blood cells	charma	epidermis
masma	muscle	mamsa	flesh
meda	fat	rudheera	blood
ashti	bones	asthi	bones
majja	marrow	meda	fat
shukra	semen/ovum	majjya	nerve & marrow

According to ayurveda, the body is composed of 7 dhatus (aspects of the body). However the spiritual texts present the seven dhatus in a different perspective. Yoga transforms the body by accessing each of these dhatus to evolve and enrich them, rendering the body fit for yogic pursuits.

THE 3 GUNAS

qualities of nature

(YS 2.18-2.19 pg. 118-122; LOY pg. 46-47)

	Constructive Manifestation	Destructive Manifestation
tamas	Stability, support, slumber	Inertia, infatuation, delusion, ignorance
rajas	Activity, kineticism, mobility and actions of body and mind	Turbulence, tension, aggression, sorrows
sattva	illumination, wisdom, purity, discrimination, dispassion, virtuosity and nobility	Attachment to pursuit of knowledge. Craze of virtuosity

According to metaphysics and sankhya philosophy the three gunas constitute the primeval matter of the universe. What are subatomic particles for a physicist are the three gunas for a metaphysicist. These gunas manifest in all different stages of cosmic unfoldment (see 4 stages of material evolution above). Everything that is visible or invisible and all aspects of the human body and mind, whether gross or subtle are composed of these primordial gunas. It is only the soul that transcends the gunas. These three gunas have mutually contrary natures that cause turbulence in the practitioner's body, mind and intelligence. The goal of the sadhaka is to free himself from this turbulence by becoming a Gunatita – one who has leapt beyond the gravity of the gunas to emancipation. In order to reach emancipation the sadhaka must become skilful in the subtle art of guna manipulation. Skilful guna management is the primary aim of yoga sadhana, regimen and culture. To achieve this skilfulness, he first learns to identify how each of these gunas manifests in body, mind and intelligence (see list above). Then he learns how they function and what their effects are. Finally he learns to manipulate the proportion of tamas, rajas and sattva to achieve any desired effect in body, mind and intelligence. Through guna management, the yogi increases his sattvic intake in body, mind and senses. He creates a sattvic ambience within and without himself to facilitate his yogic evolution. This skillfulness qualifies the yogi for the supreme tranquility that is only possible through guna management.

The yogi who has mastered the three gunas is in control of his destiny. He stands on the threshold of emancipation with two paths before him. One path leads back to the world of temporal experiences and pleasures (bhoga), the other to the end of sorrows and final emancipation (yoga). If he falters in his yamas and niyamas at this point, he is seduced by pleasures and falls from the grace of yoga (anavasthitatva). If his devotion (bhakti) is absolute then he remains unmoved by temptations, answers the call of the Self and attains eternal emancipation (kaivalya).

THE 3 CHANGES / TRANSFORMATIONS OF MIND FOR MEDITATION (YS 3.9 pgs. 175-179)

	Transformation of ...
nirodha parinama	restraint
samadhi parinama	Tranquility, meditative
ekagrata parinama	one-pointed

Man's consciousness is normally turbulent because it alternates between the restraining and outgoing polarities of activity and rest, inhibition and exhibition, inwardliness of mind and outwardliness. The transformation of mind from these polarities toward quietude is begun by restraint: the waning of worldliness and the waxing of "inworldliness." To overcome these polarities, the mind gives up its all-pointedness by practicing restraint. From restraint the mind evolves toward tranquility and one-pointedness. These transformations should be thought of as a harmonious flux rather than a series of steps.

The normal and meditative transformations of mind can be likened to the functioning of an auto-focus camera. In normal consciousness, the camera is continually swung around moving from object to object in quick succession. There is not even time for the objects to come into focus as the camera is continually moving. In the meditative transformations of mind, the camera is held steady which is nirodha parinama. Once the camera is steady only one image fills the frame (of mind). In the first moment of steadiness the image is blurry, as the auto-focus mechanism has not had time to function. However, if the camera continues to be held steady then the image begins to come into focus. This process of sharpening the image is samadhi parinama. If this steadiness is maintained still longer the focusing reaches its final fixed state and the picture is now in sharp focus. This is ekagrata parinama (single pointed transformation).

THE 3 CHANGES / TRANSFORMATIONS OF MATTER
(YS 3.9-3.16 pg. 175-190)

	Type of change	Example of pot	Temporal
dharma parinama	characteristic	earth to clay	potential pot
laksana parinama	attributory	clay to pot	actual pot
avastha parinama	change of state	pot to potshards	latent pot

The above paragraph mentioned the meditative modifications of mind. Parallel modifications take place in elemental matter and the body and senses. The following illustration may elucidate the concept of changes in matter.

A pot is made up of earth. The earth has to undergo a characteristic change to become clay. Without becoming clay the earth cannot become a pot. This is dharma parinama. The potter shapes the clay into a pot with a wheel, a stick and hands. The pot can be seen evolving on the potter's wheel. Moment to moment the pot is in the process of becoming. The clay is constantly changing throughout the process of becoming. These are called attributory changes. Finally the pot becomes and is ready for use after baking. This is laksana parinama

The pot continues to remain a pot for some length of time – for years or at least months. However the pot is not changeless. Moment to moment changes are taking place and the pot is giving up its newness and taking up oldness. This process ultimately ends in the breaking of the pot into potshards. Since the broken pot can no longer hold water it has undergone a fundamental change in state. The pot state is gone and the potshard state has emerged. This is avastha parinama.

However, the inherent material – the earth - is there in all the phases: potential, actual and latent. All of material creation undergoes these changes.

In asana, there is a characteristic change in one's pose if one does it oneself or one is skillfully put into the pose by the hands of an expert. Though the asana is maintained for some period of time, there would be constant attributory changes occurring though we would continue to call the asana by only one name. But when the asana is terminated there is a change in state. The asana can be understood in its potential, actual and latent phases as undergoing a threefold change.

THE 3 BODIES (YS pg. 10)

Body	Status of body	Contents
karya sarira	gross	body, mind and intelligence
sukma sarira	subtle	transmigrating subliminal impressions (vasana)
karana sarira	causal	atma paramatma

The human body exists in three planes: gross, subtle and causal. The gross body is made up of elemental matter (earth, water, fire, air, ether) and the 7 dhatus explained earlier. The gross body consists of 5 organs of perception, 5 organs of action, anatomy and physiology, the physical structure of the senses and the worldly mind generated by the brain. Modern science has endeavored to understand the gross body but it is still not completely discovered. The gross body is also referred to as the anamaya kosha. This body comes into existence at the time of conception and ends with death.

The subtle body consists of invisible aspects. This body is not limited to one lifespan but has been in existence from time without beginning. This is the transmigrating body that consists of:

- 5 faculties of sensation: smell, taste, form, touch, sound (behind five jnanendriyas)
- 5 faculties of action: locomotion, grasping, speech, bliss, procreation (behind five karmendriyas)
- 5 tanmatras or infra-atomic particles of: smell, taste, shape, touch, sound
- 5 elements: earth, water, fire, air, ether (these are formed from the 5 tanmatras)
- Cosmic intelligence
- Cosmic mind

Thus there are 17 aspects of the subtle body. It is also this transmigrating body that is the receptacle of our past karmas and an archive of our past experiences. Our past actions in the form of impressions (samskaras) give rise to tendencies (vasanas) that are expressed in the current and future lives. Depending on the mix of vicious and virtuous tendencies, they may be expressed by reincarnating in any of the three worlds: terrestrial, celestial and infernal. The yogi primarily needs to work on this body – the one which transmigrates life after life. Just as the gross body requires food, activity, cleansing, exercise, rest etc., the subtle body also requires those things – but in their subtle form. There are several modes of japa (repetition of mantras) to suit the different requirements of the subtle body. Mysticism says that japa sadhana provides all that is required for the subtle body: food, water, shelter, exercise, respite, rest and sleep. Therefore in higher levels of yoga practice japa is of paramount importance. Through yoga and mysticism the sadhaka can manipulate the subtle body, facilitating its evolution. The gross and subtle bodies have at their center a seed: the causal body. The gross and subtle bodies are peripheral to the causal body, which is at the core of existence. The subtle and causal bodies are metaphysical. They are the individual and universal self (divinity) respectively. They are eternal, immutable, indestructible principles also called the atma and the paramatma. There is never any dissipation or increase of energy since they are immutable principles. The Upanishads say the soul (atma) neither sleeps, eats, nor is eaten. Unlike the gross and subtle bodies, the causal body doesn't require food, water, rest, exercise, sleep, etc. Ultimately the whole yogic endeavor is to attain soulhood.

THE 4 PHASES OR STATES OF AFFLICTIONS
(YS 2.04 pg. 107)

prasupta	dormant
tanu	attenuated
vichinna	alternating
udara	fully active

At every point in time, each of the kleshas (except avidya) exists in one of these four phases or states. They might be dormant as in the case of a brute who has gone to sleep. They might be attenuated by yoga sadhana. They might be alternating. For example, when a man is infatuated but is suddenly overcome with anger, the infatuation is eclipsed. He has alternated between infatuation and anger. This is the alternating phase. Or a klesha might be in the fully active phase. When a klesha is in the fully active phase it is completely actualized or manifest in body, mind, senses, and expressions of feelings (gestures). From the yogic point of view we are all sick with the kleshas – even if we do not feel them. Though they may not be felt, they always exist in one of these four phases until the threshold of liberation is crossed.