

24 GURUS lectures *by Guruji* *(transliteration, 2015)*

EARTH

Mother Earth is always giving and dedicating herself to others, although every day beings use the earth in several ways. The nature never thinks that they are misusing her or that it is their fault. She always thinks it is her own karma and accepts everything and forgives like a mother to a child.

We tend to point others for our own problems. Whenever doing that, there is only one finger pointing someone else and four fingers pointing at our self. It teaches us that we are the cause of our own pain and pleasure. All dualities are happening because of the karma, it is not the fault of anyone else. Don't blame, forgive. A real yogi will not slip from his path when dualities arise. He forgives those who act wrongly and doesn't allow hatred and negativeness to take place in him.

Earth is always solid and unaffected by the usage of her. She gives and stays unchanged no matter what happens to Her. Getting is a nature of humans and giving is a nature of God, you uplift yourself by giving. Even though the earth takes a long time to produce precious things such as diamonds she always gives according to correct timing. She collects and produces just to give. A yogi practices aparigraha by sharing happily his property, his money and his knowledge even though it takes years to gain. A true yogi doesn't receive anything which is not necessary to lead his life. Giving uplifts our spiritual life, taking and expectations make us small. This I have learnt from the Mother Earth.

PRANA (internal wind)

Prana is always satisfied. It needs only little bit of food to exist. A yogi gives importance to prana and is aware of which food helps the prana to become longer and more subtle and divine. We should think before eating how to satisfy the prana instead of our senses. We should eat only as much as we need, enough to keep the prana alive and speech limited yet fluent. We should take care of the prana, which sustains the knowledge and dispassion. Food is for getting knowledge and maintaining it. Overeating and sense enjoyment destroys clarity and knowledge. Food should support the prana and then prana will support the mind. Like that, a yogic mind gets more dispassion and dispassionate mind will surely lead to samadhi.

(There is a famous prayer before eating: "Annapoornee sadaa poornee Shankara prana vallabhe / Jnana vairagya siddhyartham Bheeksaan dehi ca Parvati // – Goddess of food who is always full and the wife of Shiva / Please grant me knowledge and dispassion and Your blessings in a form of this food" This reminds us about the meaning of the food and eating.

We often give importance to the food which tastes good and gives us pleasure, regardless if it is good to our health, but our speech and the mind should not get disturbed by our eating habits. Sometimes we eat food which is tasteless but it keeps our body healthy and mind steady. We should think about which one is more important, a taste or a health. A real yogi always gives importance to his self path, so he eats only the food, which helps him to practice and achieve his goal faster. That is his eating and food routine. He doesn't allow senses to rule him as according to their nature they will never be satisfied anyway. There is a saying that without a proper food control yoga practice is useless. So, we should eat that food, which keeps our prana and mind clear and calm and our yoga path healthy. This lesson I have learnt from the Inner Wind.

WIND

There is a big lesson to be learnt from the wind. Wind comes and goes without attaching to different places. Regardless what comes on its path, the fragranced gardens or some smelly junk yards, the wind remains the same. In a same way a yogi should not get attached to the objects when he roams in the world. Objects are neither good nor bad, it is only due to the attachment that defines if they give pleasure or pain. A yogi receives the knowledge without likes and dislikes. It is not possible to close the senses, but it is necessary to allow them towards those objects which are necessary to continue a yoga path. A yogi doesn't welcome the pleasure nor avoid the pain, he receives everything same without counting the qualities of the objects. Wind is pure and same everywhere, it just goes around doing its duty, carrying different odours without attaching to anything.

Our body is made of different elements, but the Self is not just residing in the body, the body resides in the Self. The Self – Consciousness – is bigger than everything and it resides everywhere. Our own ignorance limits us in to our body only, but a

yogi understands, that his body and the Spirit have different natures and that in the end they are separate, like a wind which carries the odours. A human body is only a vehicle, an advanced system with the discrimination knowledge, to reach the liberation. The body should be taken care of by a continuous practice such as asana and pranayama. Prana can create energy and electricity in the body, awaken the potential energy to help a practitioner to reach the divine knowledges and a goal of the liberation. The good and the bad belongs to the body, not to the real Self. The body comes and goes but the Self remains. Like a wind moves freely and unattachedly, so also a yogi should not get attached to the body. The body is like a horse and Self is the horserider. If you don't feed the horse properly it will die. If you feed the horse too much and sleep in its back it will go wherever it wants. One should feed the horse, ride with awareness and let it also rest. A yogi uses the body correctly without love or hate, with equanimity as balance is yoga. This is what the Wind taught me.

SKY

The space is everywhere, it covers everything, both conscious and unconscious beings. It is one. As the different pots have the same space in them, similarly different beings has the same Self in them. Like the space is one and only single space, it is not attached to anything. A yogi sees the Self or Brahma as one, the same in everything and everyone. People with big heart and a broad mind feel the whole world as their own family, everyone having the same ultimate consciousness. The sky is always steady although changes are happening in it according to the time and nature. Same way also a yogi sees everything happening according to the divine play and time. Sky is unattachedly witnessing everything, so also a yogi transcends the body and remains steady in him self as a witness. This is what I have learnt from the Sky.

WATER

Water represents cleanliness and transparency. Nature of the water is pure and transparent. Like that also a yogi is, transparent as water. His mere presence purifies and unifies beings around him and washes away their sins like a holy water or a holy place. Internal cleanliness in the body, speech and mind should all match and be in balance. A yogi is always truthful. A true yogi speaks, acts and thinks the same. His actions are clean both externally and internally, they are transparent and open, he doesn't have anything to hide. A true yogi sees with compassionate eyes and has a pure and lovable touch. He adjusts and sees oneness in everything.

Another quality to learn from is friendliness. Water is naturally friendly with all objects. To bind the objects we use water, for example: to make chapathi we mix water into the wheat powder and it becomes sticky. A yogi also shares love and friendship and whoever comes contact with him becomes also friendly and lovable, just like the water. The natural taste of the water is sweet. A yogi is also pure and sweet and shares love naturally instead of the pain. Beings feel pure when they talk with him or about him. When they see or touch him they feel purified like after having a holy water. This is what I learnt from the Water.

FIRE

A real yogi sees life in a different way, a yogic way. Everything becomes a practice to him. According to Sanskrit grammar a word "tapas" itself can be divided into two; external practice (tapa-santape) and internal practice such as meditation (tapa-alocane). Tapas creates heat which burns away desires, miness and iness. As the fire burns away the impurities without getting mixed into it, remaining pure, so also a yogi lives his life and practices without attaching to the material things. Tapas which creates power (shakti) and knowledge (jnana) should be only for the sake of helping others, not to increase the attachments and ego. Knowledge should make one small. Yogi shines through tapas similarly to the fire. Burning fire gives light to others, same way a yogi shines due to bearing tapas and gives light to beings around him. Fire burns everything away, it doesn't keep anything stored, so also a yogi should live his life. He should not keep any food or other things for future but accept what life offers. As the fire is untouchable, so also a desireless yogi is untouchable, unruleble to others. This I have learnt from the Fire.

MOON

The changes in us happens only in our nature (prakrti) not in the Soul (purusa) or Self. Like the moon only appears to change (shodasi kala, 16th being the last, the fullmoon) the size and colour due to shadows, so also the Self remains unchangeable beyond our body. The changes are only due to the play of time.

The six changes (shad bhava vikara) according to vedanta is:

1. asti- presence 2. jayate- birth 3. vartate- growing 4. viparinamate- changing 5. ksiyate- decreasing 6. nashyati- destruction

But we can observe this matter also in a another way. As our body changes, and is slowly going towards the destruction, so also our ignorance is decreasing. After many births the jiva, individual soul, gets more ability to lose the ignorance and ask questions like: "Who am I? What is the purpose of my birth? Why did I come here? Is this the life, just to take birth and die and again take birth and die?" When the jiva gets the ability to start asking the right questions, a new kind of change happens. A birth is the root cause for death. And we took birth because we once died. After liberation there is no birth. By decrease of the ignorance, like the moon is going towards the fullness, so also the jiva is going towards the Fullness, a Liberation. The moon is always a moon, it doesn't change. Only planetary changes makes it looks so. That I have learnt from the moon.

FIRE

The flames of the fire come and go, just like the changes happening in us. The fire exists, sometimes hidden in a subtle form, sometimes in a more visible form. But the Self is hidden beyond the changes of the nature. Time doesn't affect the Self. Kala means time and according to the sanskrit grammar the word kala means decreasing, minus. Time is decreasing. We are not spending time, time is spending us. If you pour ghee to the fire it will burn stronger. Like that, if you give materials to your senses they will just get stronger and take you away from the Self. In the beginning a practitioner has to control how much objects to give to the senses, but the real sense control means, that you control your mind in a middle of the objects and duality. Not turning away from the objects, but remaining there without attaching. Allow the mind to perceive the objects through senses as they really are, without likes or dislikes.

SUN

The Sun collects water through evaporation indiscriminantly from everywhere, from the small water ponds to the ocean. The water is then released in a correct time and so also a true yogi shares his knowledge when time comes. A yogi collects knowledge from different source texts (shastras) and then, when it has ripened in him, gives that knowledge to a correct people in correct time. Collecting the knowledge and learning (svadhyaya) should always continue for a purpose of knowing and teaching. It is not for yogi's own benefit. Sharing and teaching should happen without discrimination and attachments.

Like the mountains gather the clouds to give rain, like that also a worthy person stops a yogi to share his knowledge. As there are rules to teach, there are also rules to learn. A student should humbly, respectfully and continuously enquire the Truth from the teacher (BG4.34) Then only a teacher will share his knowledge. God has created everything so we can only give the water and the flower back to God, but the devotion is our own to give. A true yogi only can give pure devotion.

There is only one sun and one consciousness. Many different objects reflect the light coming from the one and only sun, so also different individual souls reflects the light and being of the same Supreme Soul. This is what I have learnt from Sun.

KAPOTA & HOUSEHOLDER

It is not good to keep too many attachments towards anything, not even for the family. It only leads to pain and suffering and sinking deeper into a samsara. When the pigeon babies are ready they are pushed outside of the nest for them to learn to fly and live their own destined life.

(More info on practical spiritual life in grhastashrama)

PYTHON

*Like a python, which patiently observes and waits his food, a yogi remains in his own center saving energy. He uses his senses and action organs for spiritual development and not for the sense gratifications. **Externally he does less or is less attached to any action and saves his energy internally. After having built a strong body and mind it is not necessary to act so much externally.. (more about internal practices..?)** He is steady in non-actionness, he is not the doer. Action only happens through him. A yogi doesn't have a need to convince anyone, he is centered, in his own self. He remains the same, doesn't expect anything and is always satisfied. This is what I have learnt from Python.*

OCEAN

With an ocean you always feel the same steady fullness and satisfaction. Like the ocean is unaffected by floods and dryness, a yogi's concentration is always in the Self, unaffected by anything external. The waves, thought waves, are controlled in a yogi. On a surface the ocean looks very calm and still, but there is more to be seen. The ocean shores are endless and time consuming to cross. It is hard to disturb or pollute it. Like the ocean's depth and currents are difficult to see and estimate, to define a yogi is also not so easy. It is impossible to calculate a yogi and he is hard to cross over and rule. To know a yogi takes a long time and involves different kinds of experiences. A yogi's teaching is never ending, similar to the endless shores of the ocean. His goal is Narayana, the Self only. It is his only desire, undisturbed by fluctuations. This is what Ocean taught me.

MOTH

The moth around the light of the fire without a control is like a tamasic pleasure; there is not much of a satisfaction in the action and the end is also painful. A yogi knows that the real pleasure, the Self pleasure, comes within time after hard work. That is sattvic pleasure. The inner enemies like anger and jealousy can be conquered within time through sattvic actions and purifications. The one who doesn't have any sense control is like a moth around the flames going towards the destruction.

Son (putra), spouse (dara), money (vitta) and loka (worldly) attachments (eshana) are hardest to overcome. These attachments are not real, they only seem to be real, it's like a net created by the Creator. The play of the nature, deva maya, can be binding but also possible to conquer by using sattva. The very nature of sattva is knowledge. According to our gunas at the moment, different karmas will ripen. When we have more sattva in us, more sattvic actions will happen to us and in us.

We love objects only because they give us happiness. If they give us pain, the love will stop. We should love everything or nothing with discrimination. Objects don't have love. "I" is the only real pleasure. We only love external objects because we love our Self. But since we have lost the connection to our real nature we look for the pleasure from everywhere else. Losing the Inness (ego) and miness (attachment) is the only way to liberation. Then only the lotus flower of liberation starts to bloom.

"Who is your wife? Who are your children? This samsara is a wonder" asks Shankaracharya in Bhaja Govindam. Be a husband for your wife, a son for your mother and a teacher for a student. Adjust to different roles according to the need. Foolish people are living in a past of future, not in a present moment. Observation is important in sense control, but that should be done also without attachments. Real sense control happens with time. When a yogi's understanding ripenes, a higher level of sense control starts to happen. It means detaching also from the sattvic objects. A yogi slowly abandons that which has helped him to detach from the material world. Practice and philosophy goes together hand in hand, both are needed for a path to be safe. Abhyasa is the fire and vairagya is the wind. Fire burns faster with the wind. If the student really has a desire and a decision to practice yoga, everything is possible. This is what the Moth taught me.

BEE

Madhukara vrata means a vow of collecting or begging the food only from a few different houses. Like a honeybee is collecting food from different flowers without harming the flower, a yogi should not give pain to householders by using their help in a heavy way. Like a bee which is collecting the food from different size of flowers, a skillful yogi collects not only food but also knowledge from all different kinds of sources in life. As the honey is sweet due to a collection from different sources, also a yogi's knowledge has the fullness of different sources, different shastras. A yogi keeps himself open to everything for learning purposes. The whole life is a spiritual teaching. A true yogi doesn't worry about the future. He should not store food for later, his only storage is his belly. He eats what is needed, but doesn't lose himself for the food enjoyment, like a bee which dies inside of the lotus flower in the night time. A good teacher learns always from everything, also from his students. This is what Bee taught me.

ELEPHANT

A yogi should keep himself away from any attractions and not to go after his senses like a male elephant after a female. Sense control is crucial, not to get binded in to desires. Senses are not controlling a yogi, he is controlling the senses. Sense control is more about the desire itself than an object. Any attractions can lead the yogi away from the path. A yogi should understand the limitations with senses like eating and speaking. If possible, talk less and be more silent. Too much talking consumes prana. Real satya means silence.

"Sahasaa vidatita na kriya avivekah paramaam padam vrutehi vsyakaarinaam gunaluptah svayameva sampadah "
"Dont do any sudden actions without thinking, only discriminating mind can achieve the success"

HONEYCOLLECTOR

Three different usage for money (dhanam) are charity (danam), enjoyment (bhogam) and destruction (nashah). Normally people enjoy (like food) themselves first and give after wards, but a real yogi always gives first and uses only that which remains. If you want to enjoy, please do so, but don't store for anything for future, don't be a niggard (cheap).

DEER

A yogi doesn't listen to the songs of his senses, like a deer. He doesn't let the attractions distract him and lead him into the worldly pleasures. It takes a long time to get back on the path if once fallen away. Knowing the path, having made a decision and being aware of the goal, helps a yogi to stay focused. Even the wise men can fall, since the gunas are always there, waiting, until to the end. Humans have the discrimination ability, we should use it to make a clear distinction between the right and wrong. This is what I learnt from Deer.

FISH & TONGUE

A tongue is the hardest action organ to control. It has two senses, two purposes, taste and speech. If not giving the taste objects to the tongue the desire is just getting stronger, unlike other senses. Up to samadhi the tongue waits.

One definition of sense control is: "jitam sarvam jite rase – When (tongue) taste is controlled all is controlled". This is the last and the hardest sense to control. There is less information about the real practice of the sense control. The real sense control means not turning away from the objects, but receiving them without attachment, as they are, without likes or dislikes. Increasing sattva in everything we do helps to stay focused and controlled. Abhyasa, a practice definition in YS says: "dirgha kala nairantarya satkara sevita". This means, we should take care of our practice, enchaining it with good sattvic qualities. First we purify ourselves through sattva, decreasing tamas and rajas. Then the purification of sattva happens (sattva shuddi) again and again. In the end also sattva will be left behind, abandoning that which has helped us to reach the goal. "Sradha virya smriti samadhi.." in YS informs us about the importance of the faith, strength and remembering the samadhi. These qualities are essential in remembering the real goal and decreasing the possibility of the fall. Practice of the sense control, especially taste and speech control will lead a practitioner towards the goal and keeps him from falling like a fish to the hook. This is what Fish taught me.

PINGALA STORY

Knowledge comes in four ways, padas (quarters): 25% from the teacher, 25% students own ability to understand, 25% co-study and 25% within time. Time is limited, most of it goes in sleeping, working etc, but how much time we really take for our Self path, for our Self? There is no time to lose. We can learn from everything and everyone.

Shiva manasa puja by Adi Shankara:

॥४॥

ātma tvaṁ girijā matih sahacarāḥ prānāḥ śarīraṁ grhaṁ
pūjā tē visayōpabhōga-racanā nidrā samādhisthitih |
sañcārah padayōḥ pradaksinavidhih stōtrāni sarvā girō
yadyatkarma karōmi tattadakhilam śambhō tavārāadhanam ||

O Lord of my heart, this entire body is your abode, your temple. The pranas are your servants. May my sleep be your Samadhi. Wherever my feet go to do various jobs, all of them are an act of dedication to you alone. Every word I speak living consciously and awarefully, each word is stōtrāni or hymn to You, the Lord. All actions performed, thoughts, words and deeds are an act of dedication as a worship to you O my Lord.

Pingala was expecting for the customers and getting something from them. What we can learn from this is really about expectations. Do not expect anything, do not be ruled by the objects of your desires. In the end enoughness and detachment happened also to Pingala. After going through the different ashramas naturally detachment arrives. Attachment is needed for detachment to start happening. A householder should do his duty honestly, losing slowly the attachment also towards the body and then detachment will naturally occur.

It is foolish to think anything external can make us happy. Every external pleasure will end in pain, it comes and goes and is limited. We always want more after having it. Externally we love things as they give us pleasure, all the activities are centered in "me". We try to satisfy "me" through external objects, but if we would really know the real "Me", then how deep and satisfying that pleasure can be? Knowing the real Source of our own pleasure, the real nature of "I", the need for external pleasures stops and expectations will vanish. The journey will stop there. "By knowing That, the need to know more disappears. By reaching that all the travelling ends." (BG) That is samadhi. Samadhi never started, it IS, it exists. It was just covered by the gunas, which didn't allow the real Light to shine.

Yoga path is negating, it is not getting something new but losing something. Losing the ignorance. Losing the limitations we have put to our self. Liberation is not something we get, it is losing the thought or the experience that we are not liberated (Shankaracharya). Everything that has got birth must die. Everything that dies must take birth. Self is Eternal and Changeless.

What is this body? Remove the skin and we are all the same underneath it. Don't give too much important for the external things. Jiva resides in this nine door city we like to call body. But actually, more than that, the body resides in the Self. When saucha practice (purity) comes stronger, a yogi detaches even from his own body, the combination of elements, and then he will also lose the attachment to the bodies of others.

Only if we know that we are ignored, something can really happen. We can not change anyone else, only ourselves. Krishna/Acyuta/Self resides inside of us, He is in all of us. Once when you learn how to play with Him, you stop expecting the pleasure from anyone else. Without a great merit and blessings from the past we are not aware enough to wake up to Him. But, after a long suffering a great pleasure waits us (sattvic pleasure).

The Supreme Soul is the Ultimate Protector. He is the center of everything. Only Self can protect the self. The best protection is to give protection from the ignorance, from the samsara, in a form of teaching the ultimate yoga. Everything in the world is mixed with fear. The only way to be fearless is to be established in dispassion. Only then Self can protect the jiva.

Dispassion gave Pingala the ultimate peace and happiness as she understood the limitations of the wordly desires. She became the ruler of the world (desire) instead being ruled by the desires and found the Ultimate Pleasure. Expectations cause pain and detachment and complete surrender is the cause for the real pleasure. A man with a desire is poor, the richest person in the world is the one without desires. So, how to control the wishes then? Follow your desire. Give your senses what they wish and observe if the desire is really going away. If not, then the only way is not to give objects to the senses or be indifferent in a middle of them. Accept through experience that nothing external can lead to fulfillment. This is what prostitute Pingala taught me.

HAWK

Aparigraha is an important practice. Only when you throw away material things and attachments you can be truly happy and satisfied. Parigraha, wanting and needing, leads to suffering. Attaching to the material possession requires maintenance and protection, which leads to ego and hatred. Having and needing objects binds us.

Giving up, not just some objects, but the important objects, which you really love, which you truly cherish, leads to real peace and immortal pleasure. What we actually end up losing, is only our ignorance. Having too many artificial things around us is not good for yoga practice, walking the path becomes heavy. A yogi lives a simple life, without unnecessary objects and expectations. Having faith in life itself, living simply, day by day in a moment leads to freedom. We should try to see the life as it is, do our duty according to our best ability and leave the rest to God. This I have learnt from Hawk which lost its meat piece.

CHILD

A yogi is happy like a baby which is always playing happily within. As the baby doesn't care about honour and dishonour it doesn't mean anything to a yogi, too. What is there to worry about? Life is like a play. Baby plays with himself and enjoys in himself. A yogi needs only "I" to be happy. The Self is the nearest thing to us. We only need I to experience the "I". Starting to play and connecting to that "I" we might need practices, but when that connection has been established we don't need anything external. When citta vrttis are restrained and the mind is calm the seer will experience him Self in the self.

Reality is into three: Pratibhasika satya is very limited truth, which looks like real but is not. It is like the rope and the snake. Vyavaharika satya is the middle truth, like the world. It depends on the perspective. Like the body which has changes is real as long as we connect to it. Last one is the Atyantika satya which is the Ultimate Unchangeable Truth, Samadhi. A yogi dwells in the Ultimate Truth, finds the real truth and bliss – atma krida – within when detaching from the external, from

honour and dishonour. This is called sthita (steady) prajna (intellect), a yogi, who always stays the same in every situation, who doesn't worry about dualities, past and future.

A yogi who has renounced the material things from his life, does not have a wish to connect to it again. It is like eating one's vomit. In a midst of dualities, good or bad, it will change. Nothing will stay the same forever, except the Self. A real yogi sees beyond the gunas and is free from pain and pleasure.

ARCHER

A yogi should keep his concentration only on a yoga path, in the Self, one pointed like an archer. This is dharana, a concentration, which leads to dhyana, meditation. In meditation there are no interruptions, it is a continuous flow with an object. Very deep interest on a self path and continuous long term practice with sattvic intentions is required to reach the goal. Practice makes yogi's intellect very sharp and one pointed which is needed for dhyana to happen.

With many artificial things many negative things also can come. Living naturally and simply is a way to freedom. That creates peace and silence and helps to live more without temptations. A yogi should live alone and be homeless or without giving too much importance for the house or home. There are different ways – from emotions to dispassion - to be devoted to one's yoga path, guru or God; like a cat and kitten (taking care a lot and nurturing), monkey and its babies (baby is holding tight to mother who can freely jump from tree to tree), fish and baby fish (babies will intuitively follow the mother fish) and tortoise and babies (babies will hatch alone and go on their path). Silence leads to truth. Limited words can never fully describe the Ultimate. Silence is real satya.

SNAKE

Having a house creates suffering and attachment, accepting the body and house impermanent leads to peace. It is not necessary for everyone to have a house. At the time of death no one and nothing can come with us, only karma travels with us. Yogi often stays in a temple or ashram, because building and creating something is not necessary for him. This is what I learnt from Snake.

CREATION

The Supreme Soul creates and destroys through His own maya, an ignored form of God. Creator God also has a life time. There are different kalpas in creation, a day and the night of the Creator is:

4 320 000 000 years is one day/night.

Kaliyuga – 432 000 years, Dwaparayuga: x 2 kaliyuga 864 000 years, Tretayuga: x3 1 296 000 years and Kritayuga: x4 1 728 000 years = 4 320 000 x1000

According to the correct time He creates and He destroys. Pradhana is not just another name of prakrti, it is a balanced state of root prakrti. Using that (guna, shakti) the Creator releases, creates.

SPIDER

Like a spider creates the net from its navel, the Creator creates from the heart through consciousness and gunas with the compassion. Creation starts from the Creator's wish to allow opportunity to all beings to achieve Liberation. The net with its different insects in it are like a samsara and the jivas in it. At the time of the destruction the Creator draws everything inside, like a spider sucks the net back in it.

INSECT

Like a small insect out of fear takes a form of its captor wasp within time, so also jiva will become one with the object of the meditation like a form of Ishvara. But then how a jiva will get his own samadhi, not Ishvara's samadhi? In the beginning it is too difficult to meditate on the formless, we need an object. With time meditation matures and separation between the seer and the seen vanishes and all becomes one. Yoga and the yoga practitioner becomes Yoga.

BODY

The word body in sanskrit is sarira and it means "that which is decreasing or destroying". A yogi sees it as a helping vehicle; to achieve liberation through understanding the nature, through detachment and discrimination. Body and gunas are needed to understand to be free from them. First we need to make the body more sattvic and pure and then naturally it helps us to overcome it, but only if we detach from it as well. Using discrimination between what is real (Self) and unreal (gunas, body) yogi sees the body impure and impermanent and uses the body only to go beyond it. Taking care of the body and practice of sense control is for the sake of realising Self, not for the sake of the sense enjoyment or the body itself, not to get more attached to it and lose the awareness at the time of the destruction. Before the destruction of a body a yogi tries to know himself and be free from death and birth cycle. Practice and dispassion should go together in a balanced way.