

The Kriya Yoga Sutras of  
**Patanjali**

The Science of Enlightenment

By Goswami Kriyananda

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- Following The Pattern of the Bengali Edition.

**NOTICE:**

It will be helpful to understand the structure of this Home Study Course.

Sri Patanjali's text is a work of books, each covering a vital aspect of the attainment of Samadhi. This Home Study Course has the following pattern:

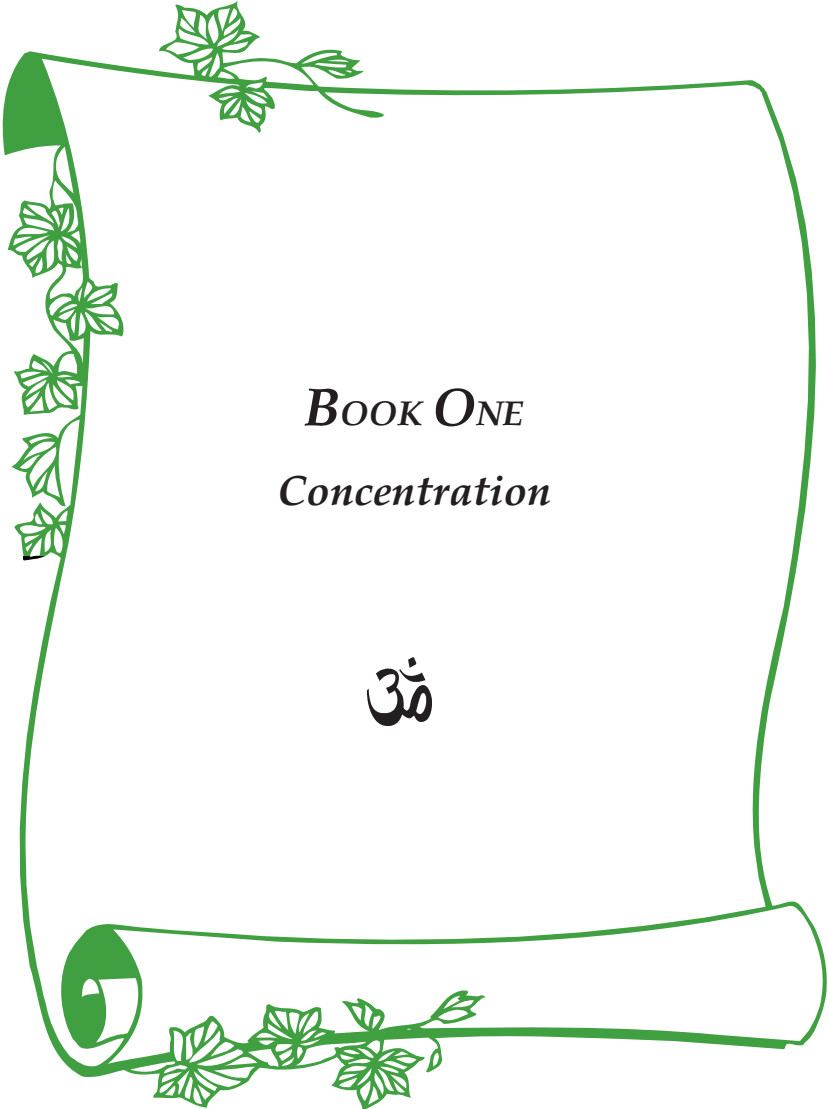
EACH CHAPTER HAS SIX DIVISIONS:

1. The Table of Contents of that Book which gives the reader an overview of the chapters in it.
2. Next comes an Overview of the Sutras which are placed in groups allowing the student to see how the Sutras are grouped together into a key concept or principle.
3. Then comes an Analytical Summary of the Sutras.
4. After this is a complete listing of the Sutras in that Book.
5. Then there is an Introduction to that Book.
6. Finally, there is a section on the Sutras with a detailed explanation and interpretation of each Sutra.

Some students, on their first reading, may want to simply go to the Introduction of the Book, read it, and then study the Analysis of the Sutras.

I have numbered the Chapters continuously throughout the Four Books in order not to confuse the student with such statements as Chapter One, Book One; Chapter One, Book Two; Chapter One, Book Three, Etc.

*Goswami Kriyananda*



*BOOK ONE*  
*Concentration*

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**BOOK ONE**  
*- Concentration -*

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## CHAPTER ONE

An Overview:  
THE SUTRAS OF BOOK ONE BY GROUPS

### **Goal of concentration**

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## CHAPTER THREE

BOOK ONE - Sutra 1.1

Introduction to Book 1

*The Goal and Purpose of Concentration*

### INTERPRETATION OF SUTRA 1

Welcome to the study of Patanjali's Kriya Yoga Sutras: the Science of Enlightenment.

In the *First Book, Sutra 1* reads:

Now, at an auspicious moment, begins the traditional instruction in Yoga.

The key Sanskrit word in this Sutra is *Atha*, which means 'now.' Just before creation, two sound-words emanated in the universe. The first sound-word was AUM which has many deep, mystical meanings. The second sound-word was ATHA, with the connotation of an auspicious moment. One should recognize the importance of the concept of auspiciousness. Sri Patanjali points out that Yoga studies should only begin at an auspicious moment. In ancient India, it was called the science of the *hora-shastras*, the sacred texts on the Science of Time. Shakespeare talks about grabbing hold of the flood-tide and not missing the timing. In modern language it's called chrono-biology. There's a second level of meaning to this very powerful word. We are to dwell in the ever-eternal Now: *Atha*. This is what Yoga is all about. Yesterday is but a memory; tomorrow is but a hope. The eternal Now is what it is primarily all about.

Now, Yoga is the study and practice of contemplation or Samadhi.

When all the movements, all the energies of the mind-stuff are silenced, or neutralized, there remains a state of direct realization, called Samadhi. Although each moment of the mind arises from the Universal Ground, and each moment dissolves back into that Universal Ground, not all moments are auspicious for the same thing. As the student moves through a set of Yoga practices, he (she), is supposed to be ready for the study of this higher science: The Science of Enlightenment.

What are the things one has practiced in this lifetime? What has one brought forth from past lifetimes of practices? It is the quietude of one's own mind-stuff. Quietude simply means an unemotional, peaceful, everyday mind-set. The mind is in a state of restraint; a state of withdrawal from worldly interests and thus free from conflicts. Obstacles may exist, but the conflicts have been resolved. Now, when one takes one's everyday mental life and begins reaching into the deeper, inner depths, that quietude unfolds into Samadhi.

When one's mind-stuff is in restraint, it is possible to enter into meditation. Restraint really brings about a Consciousness of the Eternal Ground. Thus, one is patient not only with the world, but even moreso, with one's own self. Thus, it is very easy for a person to move more deeply into a meditative state that is productive of Samadhi. Here, there is even greater freedom from conflict so that as one evolves, one finds ever greater joy, wisdom, and unselfish love. Thus, one is ready to walk the path; not just to talk about the path. There are three things that Sri Patanjali emphasizes:

1. The first point is that Yoga is a movement toward greater and greater self-discipline.

2. The second point is that Yoga is being taught within a pre-existing philosophical tradition called Shankya.
3. The third point is that independent of the self-discipline, independent of teaching within the structure of Shankya philosophy, there is the individual search and thus the individual obstacles which each one of us must deal. These are beyond the everyday textbooks.

In short, level one is straight self-discipline.

Level two is a general cookbook method, referred to as the written tradition.

Level three is the oral tradition, those special instructions received from the Guru individually. These individual and unique instructions allow the disciple to overcome his unique Karma and thus the unique obstacles he will meet on the path.

It is here that one sees the need for the deeper, oral tradition of profound cosmic insight. This helps bring about the attainment of Samadhi on the exoteric and esoteric levels. The attainment of this Yoga, on the external level, brings the mind to a deep level of concentrated meditation. This is revealed in the eight stages of Yoga.

However, on an esoteric level it is not so much a philosophical process, as it is occult methodology.

Samadhi is the control of the Life-force which is called Prana. This Prana is brought under the student's control and directed through the mystical chakras of the astral body. This brings about an expansion of balanced consciousness, resulting in the attainment of Samadhi and

the Flowering of Godhood. These states occur when the conflicts, internal and external, are balanced, not in some metaphysical or symbolical sense, but in an actual psychological balancing of the Life energies, the Pranas.

There are nomenclature and concepts that are recognized in the Shankya-Yoga philosophy. These are formal and exoteric. There is also the oral or the unwritten tradition: the special words, concepts and techniques specific for any given disciple. This ancient sage-advice is possible only from a great soul who understands the structural foundation of the worlds. However, far more difficult is to understand and follow that advice. This requires a high degree of development of the mind-stuff. There exists five levels of mind-stuff activities:

- 1) The dull mind,
- 2) The distracted mind,
- 3) The disturbed mind,
- 4) The one-pointed mind, and
- 5) The self-controlled mind.

These stages of the mind-stuff can change from moment to moment, day to day, month to month, or year to year. By watching the mind-stuff, the patterns of change emerge. Some of these are: a 2-1/2-hour period, a 30-day pattern, a 3-month period, a 4-month period; a 1-year period, a 2-year period, a 7-year period, a 12-year period, and a 30-year period. These cycles vary according to Lunar periods, Solar periods, Mars periods, Jupiter periods, Saturn periods, etc.

These periods are important because they indicate when the most auspicious moments exist for stilling the mind, entering into deeper meditation, and attaining Samadhi. Within Samadhi there is a definite recognition of what is to be renounced if greater expanded awareness is

to be gained. In your individual level of Karma there is a special, individualized problem, thought, symbol, or emotion which you or your Guru recognize, and must be renounced. You must renounce it because it holds you to a state of dullness and stupefaction: because it holds you away from a higher state of meditation which is the doorway through which Samadhi is attained in this lifetime.

In the classical Yoga philosophy, renunciation is an effort to eliminate pain and ignorance. But, in your individual case it is focused on the root cause of that ignorance and pain. Renunciation is something quite different from the classical texts, and something much more specific which moves you away from the scattered, emotional, disturbed subconscious mind.

Once this is recognized, the second stage is to eliminate the cause of that obstacle. If you recognize that pain must be eliminated, then eliminate the cause of that pain. If you recognize fear must be renounced, then eliminate the cause of that fear. If you recognize ignorance is to be renounced, then you must eliminate the cause of that ignorance.

In the third stage one cultivates the means to remove that which must be eliminated. When this happens, the attributes of nature, the *Gunas*, will dissolve back into their material form and no longer bind the mind-stuff to the lower, coarser levels of consciousness.

In the fourth stage, the Spirit is no longer controlled by the grosser, material forces of the *Gunas*. How do we recognize what stage we are at?

- 1) The beginner starts to experience light. Exoterically, he sees the light and thinks, 'Aha! I have gained more self-discipline and thus unfolds towards fuller enlightenment.'

- 2) You have conquered, to a greater or lesser degree, the senses.
- 3) The Intuitive Wisdom begins to blossom.
- 4) You transcended the mind/body processes and you are able to separate the consciousness from your mind and/or body.
- 5) You attain the outer fringes of Samadhi.
- 6) You attain Samadhi.

It is necessary to gain fresh impressions, concepts and perceptions that will *allow you to overcome* the past negative impressions of this lifetime (including the fetal stage), as well as whatever other past impressions exist. These impressions continue to create a so-called physical reality within the mind. The student needs to gain fresh, expansive impressions that will overcome all the past, limiting impressions. You need to return to the *Shanti* principle of peace, tranquility, serenity, and harmony which produces, or reveals Wisdom. This Wisdom overcomes those negative impressions of the past. Without this Wisdom you are locked into a world that has no reality. Without this Wisdom the only thing you will be able to see are your *past emotions*, and not the real events of this life (nor of Life itself). The Reality is seen only by the quieted mind in a state of Samadhi.

Yoga ultimately is the attainment of *Yoga-siddhi*, known as Occult or Divine Powers. In truth, the powers are merely the strength of the concentrated, meditative mind. *Yoga-siddhi* means the divine power of the concentrated or the meditative mind to overcome the Karma of past. This is done by the attainment of Wisdom. Wisdom is gained through learning. One can study and yet not learn. Thus, Wisdom is gained through contemplation on our experiences here and now, in

this external existence; here and now in that internal existence.

We must again and again practice and attain quietude before the study of Yoga. We must again and again practice and attain forbearance, practice and attain bodily and mental restraint before the study of Yoga is genuinely undertaken. By constantly avoiding worldly interests, yet fulfilling your duty in this world, you become free of conflict and are ready to practice Yoga.

In the quiet moment of your Kriya, Sri Patanjali points out, you enter into the outer fringes of Samadhi and attain a Samadhi-impression (a Samadhi-*samskara*), an impression of Samadhi created at an auspicious moment in your daily life which will finally overcome all the limiting impressions and foolishness of your youth. The youth of your Spirit, not the youth of your body or mind.

\* *OM* \*

CHAPTER THREE  
*Self-Study Questions*

1. What is the significance of the first word in the Sutras - 'Now'?
2. What is meant by 'restraint of the mind'? What are the benefits of this practice?
3. To the best of your knowledge, what is the 'individualized problem, thought, symbol, or emotion' that you ought to remove to attain higher meditation? What will your life be like, if it is removed (be specific)? What is needed for you to harmoniously renounce it?

## CHAPTER FOUR

BOOK ONE - Sutras 1.1 - 1.4  
*The Goal and Purpose of Concentration*

### - SUMMARY OF THE SUTRAS -

Sutras 1-4 deal with the goal and purpose of concentration.

*Sutra 1.1:*

**Now, at an auspicious moment, begins the traditional instruction in Yoga.** (See the Introduction for Interpretation.)

*Sutra 1.2:*

**Yoga is the restriction of the fluctuating activity of the mind-stuff.**

*Sutra 1.3:*

**Upon the stoppage of the Vrittis the Yogi abides in and realizes his own true nature.**

*Sutra 1.4:*

**In all other states of consciousness, other than Samadhi, Spirit identifies Itself with the content (in the mind).**

INTERPRETATION OF SUTRAS 1.2 - 1.4

The goal and purpose of concentration is to restrict the fluctuations of the mind-stuff.

*Sutra 1.2 reads:*

**Yoga is the restriction of the fluctuating activity of the mind-stuff.**

In this Sutra there are three key Sanskrit words: *Chitta, Nirodha, and Vritti*. Chitta is the mind-stuff and exists within pure consciousness (Chit). From pure, unlimited consciousness, there is a more limited consciousness called mind-stuff. The mind-stuff has a series of activities: cognitive, volitional and emotional. Mind-stuff is the entire mind composed of at least four different functions.

- 1) The mind-stuff itself with its self-awareness of content (Chitta).
- 2) The faculty of the active mind by which one receives sensation (Manas).
- 3) The faculty of discernment (Buddhi).
- 4) The faculty by which the personality establishes its identity (Ahamkara), whether that is 'I am this body' or 'I am this emotion, etc.'

Nirodha is the process indicating restraint or bridling of the movements of the mind-stuff. Such words as suppression, inhibition, hindering,

controlling or regulation of the mind-stuff are used to show the control of the mind's movements.

Vritti is simply the mental process, processes or movements of the mind-stuff. Vritti has been translated by many words: fluctuations, modifications, functions or activities. Therefore, the definition of Yoga is the self-regulation of the fluctuations of the mind-stuff.

Also, the modifications or movements of the mind-stuff are fivefold. *These movements of the mind cause the experiencer to assume he is that which he is experiencing.* Thus, when these movements are stopped, a person becomes a mystic, revealing himself in his own true nature: Pure Consciousness (Chit). When one is not in his own true nature, he identifies himself with the basic activity of the mind-stuff. Self-control is a voluntary action which controls or regulates the movement of the mind-stuff. The length of this restraint generally lasts only a few seconds, initially. It is important to recognize that Patanjali's Yoga, which is Kriya Yoga, attains this Pause or restraint of the mind-stuff by breath-control (*Prana-Yama*).

The mind-stuff has three levels of activity directly related to the three Qualities of Nature called *Gunas*. The mind-stuff is regulated by:

- 1) Compassionate activity called *Sattwa*,
- 2) Passionate activity called *Rajas*, and
- 3) No activity called *Tamas*.

Some teachers symbolize these *Gunas* as light, heat and darkness. All three Qualities or *Gunas* interact. However one *Guna* is always dominant. Thus, one *Guna* controls the mind-stuff at any given moment. However, keep in mind that the mind-stuff is always moving and changing because the three Qualities (*Gunas*) are restless.

The mind-stuff is fairly locked-in at birth and is very strongly controlled by whichever Guna had ascendancy at birth:

- \* Controlled by Tamas at birth, a person will tend to be lazy and ignorant.
- \* Controlled by Rajas at birth, a person will tend to be restless.
- \* Controlled by Sattwa at birth, a person will tend to be peaceful and wise.

The two lower birth states can be improved by self-control and the practice of Yoga. Thus, whatever state the mind was borned into, it can change and improve itself greatly. Also, the mind-stuff does not remain fixed within any of the three stages. All is change. Independent of birth status of the Gunas, the goal of Yoga is to reach, in this lifetime, a Sattwa state of consciousness. It is often referred to as *Bodhi-chit*: The Enlightened Mind. So in Yoga, the game-plan is to get away from unawareness, and pass through the passionate activity as fast as possible.

Then one moves past this passionate state of consciousness into a compassionate state of consciousness which is peaceful and wisdom-filled. This is the world of light and tranquility. The last stage is to transcend even *Sattwa*.

In Yoga, restricting the mind-stuff, means dissolving away the activities of the mind caused by the Gunas. Thus the transcendency of the Gunas ceases. When this is accomplished, consciousness can turn around, inside itself, moving toward that which preceded the Gunas.

Controlling the fluctuation of the mind-stuff has five levels:

- 1) The first level is the turning away from the externals.

- 2) The second level is the dissolving away of the dullness and the passionate nature of the mind. This gives supremacy to the compassionate nature of the mind.
- 3) The third level is a movement in which the tidal wave of past impressions called *Samskaras*, no longer wax or wane. This, therefore, brings about a clear discernment between the Spiritual Self and the discerning self.
- 4) The fourth level brings Samadhi.
- 5) The fifth level brings a repetition of that Samadhi. The key word is repetition. Just as each impression leaves its mark on the mind-stuff, so too does the Samadhi-state.

Everyday living is like making a recording on a tape. It takes you a lifetime to record. But Samadhi is like placing that tape into an electronic forcefield for only a few seconds. This immediately erases everything that was recorded during that very long lifetime. It is neutralized instantly! Samadhi instantly removes all negative Karma from the mind-stuff and produces a permanent state called Enlightenment or Liberation (*Moksha*).

Those who practice, not just study Yoga, can achieve this Enlightenment. This is done on the esoteric level by controlling the Rajas and Tamas Gunas so that they become equal in force and attain balance. This is how Sattwa can control the mind-stuff. This neutralization or balance is done by breath-control. The Yoga practitioner controls the right and left nasal passages' inhalations and exhalations so that they are equal in duration and intensity. Although there are many techniques and procedures used to manifest this, alternate breathing is one of the more important techniques used in the earlier practices.

(See *The Spiritual Science of Kriya Yoga* for detailed instructions in the practice of alternate breathing and other pranayamas.)

*Sutra 1.3 says:*

**Upon the stoppage of the Vrittis the Yogi abides in and realizes his own true nature.**

To more clearly understand this Sutra, realize that Shankya Yoga philosophy has two primary, eternal principles: Pre-matter (Prakriti) from which all Matter comes. Prakriti is the origin of everything in the material universes (and remember that the mind is *part* of that material reality in this philosophy). The opposite of Pre-matter is Spirit called *Purusha*. Spirit is consciousness, whereas Pre-matter has no consciousness at all. In the Shankya-Yoga philosophy, an infinite number of self-created Spirits or Individual Souls exist. Technically, Spirit is immortal while the Soul is the individual memory track of Spirit.

Pre-matter and Spirit have totally different natures but both are self-created and eternal. Pre-matter is the first material cause. Spirit is neither cause nor effect. Pre-matter is active. Spirit is inactive. Matter constantly changes. Spirit never changes. It is immutable. Pre-matter is the object of knowledge. Purusha is the subject of knowledge. The interaction of these two realities reveals a third principle: the Knower, which consists of the known, and the act of knowing.

A Yogi, in order to attain Enlightenment must dis-identify himself (dis-entangle himself) from all mental processes in order to return to the awareness of his essential nature which is pure Spirit, or pure Balanced Self-Conscious Awareness. He must isolate himself from all factors of materiality. He must enter Samadhi again and again until through the accumulation of the 'forcefields' in the outer fringes of Samadhi, he becomes free of all mental movement of the mind-stuff.

Now, materiality is not bad. However, what the Yogi is looking for, seeking for is: The Knower.

Materiality and the movements of the Gunas, are just that: movements. The presence of movement means that you are locked into time. Movement is time; time is movement. In order to gain the Eternal, you must move beyond time, beyond movement. Pre-matter and Matter is active and ever-changing for it exists in time. Spirit is changeless for it exists outside of (or above), time.

How is this disentanglement, this detachment, from Matter to be accomplished? It is achieved through the practice of Yoga. The practice of Yoga restrains the mental processes. At the simplest level, there are four things which need to be done in order to attain the disentanglement:

- 1) Live your everyday life with as much detachment as possible, yet doing your duty fully and joyfully.
- 2) Obtain as much internal and external awareness as possible.
- 3) Begin the practice of meditation every day, even if it only for a few seconds. Develop the habit of consciously willing to enter more deeply into your already detached, self-aware state of consciousness.
- 4) Within that deeper, detached, self-aware state, gain control over the Life-forces, (Pranas). In time, this allows control over the Gunas and thus control over the fluctuations of the mind-stuff. This brings Enlightenment. This is accomplished through breath-control which is built upon a life of detachment, not a life of indifference. Detachment and quietude do not, nor should they, breed indifference.

Intellectualization can be very destructive to the goal of Yoga. Yoga is not something to be argued about or debated, as that only activates the Gunas. Yoga is primarily an ascetic discipline. What is to be maintained is the practice of a series of techniques and procedures that lead to the quieting of the mind-stuff; through this, a control of the Life-forces; through this, the control of the Gunas; from this, the revelations in Samadhi.

When the ancient sages developed the total system of Indian philosophy, they merged a multitude of Indian systems into six systems. It was fairly easy to categorize five. However, they had a problem with Yoga, trying to find where it best belonged. Unlike the other five, it did not fit comfortably into the academic mold they created. This was because Yoga was, and is primarily a set of *techniques* used by all the other schools to gain Insight and Enlightenment. Finally, Yoga was linked with the Shankya philosophy, that being the most harmonious in its philosophy, psychology and cosmology.

Yoga is really a method of personal practices, and in that is its strength. It is not an anti-intellectual school, but the emphasis is upon methodology. It's a pragmatic method: do this in order to attain that.

There's a story that points this out. Once upon a Yogi time, in the ancient days, a king was pierced by a poison arrow. Someone started to pull the arrow, but the king said, 'No, just a minute. Let's talk about who made this arrow. What type of poison is on it? Who made this poison? Was it a man or a woman? Was it made in the waxing or the waning of the Moon? Was the person who shot it wearing armor or not? What type of gut was used to string the bow? What type of wood was used in making the bow? Was the person standing or kneeling when he took aim?'

At that moment a wise man reached out and extracted the arrow from the king's body, saying, 'Master, if you keep talking, you're going to die!' In this sense, Yoga is not an intellectual school. If we keep talking and talking, we will never do any Yoga. We will never practice any Yoga and we'll die. The poison, which is ignorance, wherever it came from, needs to be removed. We do need to understand. We should talk. However, Yoga means that talking and understanding must, as rapidly as possible, be converted into practice. Shankya is the psychology and cosmology of Enlightenment. Yoga is the methodology to that Enlightenment.

Fundamentally, you need to find out your own Karma. This reveals what is holding you in the lower, darker planes of consciousness and away from self-conscious awareness. The greatness of the Kriya Yoga system is its unique understanding of Time (*Kala*). The Kriya Yogi uses the sacred scriptures dealing with Time to construct a Wheel, not so much as a system for predictions, but more so to show your individual Life-Karma.

It not only shows *your* Karma, it specifies the *type*, *duration*, and *intensity* of that Karma. Understanding these three key factors, you are able to utilize breathing techniques, postures, concentration and meditation techniques in order to soften or neutralize your past-life Karma. Otherwise, you will have to work through it the hard way. All this gives you insight into life in such a way as not to accumulate more negative Karma in this lifetime. Thus, it will follow as day follows night, that the behavior in this life will be more harmonious, more constructive, and spiritually more advantageous.

The release from bondage, the release from the confused, emotional activity of the mind-set created by negative, unwise and thoughtless Karmic actions in the past, is what Yoga is all about. You need to per-

ceive the flow of events of your Time-Line, your trail, over many lifetimes, perceiving it in such a way that you come to understand what *has been* and what *is* destructive to your life Happiness.

Shankya philosophy, like Yoga, conceives that the universes are composed of Matter. This Matter is real. It is not an illusion, and it is eternal, like Spirit. Matter changes and dissolves back into Pre-matter (Prakriti), only to re-emerge into new matter with new shapes. Shankya-Yoga is a dual philosophy of Spirit and Matter. These two factors co-exist and do not unify into a single Reality. Shankya philosophy, like Yoga, affirms that there are an infinite number of individual Perfect, Eternal Spirits. These infinite Spirits are not some sort of emanation or projection from one single Absolute Spirit.

In the 18th century, European philosophers talked about the mind/matter problem. In Shankya-Yoga philosophy, this problem does not exist because mind is made up of matter. The mind is made up of very subtle matter, very subtle Sattwa Prakriti. Also, Pre-matter is unconscious and never becomes Spirit. Spirit never becomes Pre-matter. They are eternally separate, and so the Western philosopher's problem of mind and Matter does not arise in Shankya-Yoga philosophy.

Yoga techniques are utilized in all the other schools. These practices have become the prevailing methodology to attain Vedic, Jaina and Buddhistic Enlightenment! They accept one's self-awareness; they accept the Wisdom of the quieted mind, the Wisdom of the Totally Still Mind, in which the Intuition of Samadhi manifests.

*Sutra 1.4 states:*

**In all other states of consciousness, other than Samadhi, Spirit identifies Itself with the content (in the mind).**

When restraint of the mind process is not in effect, a person automatically identifies himself with those mental processes. That is to say, he identifies himself with the thoughts and/or emotions of the mind. The key Sanskrit word is *Sarupa* which means 'identification.' There are other words that are used to translate this word. They are: conformity, assimilation, identified with, in the same form as, conforms to, appears to assume the form of, and takes the same form as. It is the concept that is important. When the mind-stuff is not in motion, i.e., thinking, dreaming, emoting, etc., it is called Nirodha.

Spirit (*Purusha*) can take two forms:

- 1) When the discerning process is *NOT* in a state of Nirodha (not in a state of restriction), the Spirit remains in contact with Matter by means of the mind-stuff and the functions of the mind-stuff.
- 2) When the discerning process *IS* in a state of Nirodha (in restraint), Spirit is no longer in contact with Matter. Spirit is in contact with Itself, with pure consciousness.

During Enlightenment, Spirit does not require any Organs of Knowledge. Its experience is unlimited. When Spirit is not in Nirodha, the mind-stuff is not restricted, and thus all actions (of the mind-stuff), are limited and therefore its experience is definitely limited.

The theme of Yoga is clearly formulated in the first four Sutras of the first book.

- 1) When not grounded on his Original Essence, a person identifies himself with the energies of the mind-stuff.
- 2) Through self-control, the Life energies of the mind-stuff are mas-

tered. These energies conceal the Infinite Spirit.

- 3) By the re-identification with this Infinite Spirit, a person attains Enlightenment. He is freed. He remains free, grounded in the Original Essence.

CHAPTER FOUR  
*Self-Study Questions*

1. How is Chitta different from Chit?
2. What are the three levels of mind-stuff activity? How do these express themselves?
3. How are Prakriti (Pre-matter) and Purusha (Spirit) different from each other? How are they related to attaining Enlightenment?

## CHAPTER FIVE

BOOK ONE Sutras 1.5 - 1.11

*Forms of the Mind-Stuff*

### - SUMMARY OF THE SUTRAS -

Sutras 5-11 deal with the five types or fluctuations of mind-stuff and which are exposed to assault from the hindrances.

*Sutra 1.5:*

**The mind-stuff's activities are five in number, and they are hindered (klasha) or unhindered.**

*Sutra 1.6:*

**The five hindrances (Vrittis) of the mind-stuff are:**

- 1) Knowledge,
- 2) Illusion,
- 3) Sleep,
- 4) Imagination, and
- 5) Memory.

*Sutra 1.7:*

**The sources of valid ideas are authority, direct perception, and inductive reasoning.**

*Sutra 1.8 states:*

**Misconception is an erroneous idea not based on that form.**

*Sutra 1.9 states:*

**The imaginary cognitions are without any corresponding perceptible object and follows as a result of words.**

*Sutra 1.10 states:*

**Sleep is the fluctuation of the mind stuff in which the experience is the experience of non-existence.**

*Sutra 1.11 states:*

**Memory is the holding to images perceived, without any distortion.**

INTERPRETATION OF SUTRAS 1.5 - 1.11

Sutras 1.5 through 1.11 elaborate the forms (of conscious), that the mind-stuff displays.

*Thus Sutra 1.5 states:*

**The mind-stuff's activities are five in number, and they are either hindered (klasha) or unhindered.**

The word *Klasha* (hindered) has a series of meanings: to cause pain, to cause trouble, or to afflict. The word 'afflict' is most accurate because the mind-stuff's energies cause afflictions. They are the cause of your constriction, which produces pain, hardship, and adversity. The five hindrances which are sometimes called 'disturbances,' are:

Ignorance,  
Consciousness of existence,  
Aversion,  
Attachment to existence,  
Passion.

(I-CAAP is a symbol-word used for memorizing these five hindrances.)

There are innumerable mental fluctuations (Vrittis) of the mind-stuff. However, according to Sri Patanjali they all fall into five fundamental categories.

Some mental fluctuations afflict life, some do not. Some mental fluctuations produce confusion, while others produce Enlightenment. Some fluctuations confine Karma, while other fluctuations release Karma.

Mental fluctuations produced by lethargy or laziness (Tamas) or by emotionality (Rajas) will produce confining Karma. Whereas, any Vritti produced by the Sattwa Guna leads to a discernment that impedes all three Gunas. This assists you in gaining and attaining a state of Samadhi which is a state beyond all three Gunas.

As the mind-stuff is mastered through purification, concentration, and meditation, the Tamas and the Rajas Gunas are balanced-out through the actual practice of postures and breath-control. Thus, the Sattwa Vrittis manifest in the mind-stuff. When that happens, the mind manifests the state of *Sam-praj-nata* Samadhi. This leads to discernment and a realization of the separateness of the ego-personality from the Spiritual Self. Sam-praj-nata Samadhi is referred to as the lower Samadhi. It is also called *Sa-bija* Samadhi or the Samadhi of Unfolding Wisdom. It requires supportive factors (bijas) and that's why it's called Sa-bija (with supports). There are two important things that come about from entering into Sam-praj-nata Samadhi:

- 1) There is a one-pointedness of the mind-stuff which produces a diminishing of the afflictions (after the removal of the mental and physical impurities from the body and mind).
- 2) It also weakens and softens the bonds of one's negative Karma.

*Sutra 1.6 states:*

**The five hindrances (Vrittis) of the mind-stuff are:**

- 1) **Knowledge,**
- 2) **Illusion,**
- 3) **Sleep,**
- 4) **Imagination, and**
- 5) **Memory.**

(KI-SIM is the symbol-word for memorizing these five hindrances).

They should be memorized, and during the rest of your life, as you experience anything in your mind, that experience should be mentally put into one of these five categories.

It might be wise for me to say again that these fluctuations are 'hindrances' because they hinder your seeing past the content of your mind, and thus you miss seeing Pure Consciousness (Spirit). When the mind is active, we see the content-of-consciousness rather than Consciousness, itself.

Sri Patanjali recognized eight exoteric stages to the stage of Samadhi. These are:

Wholesome observances (*Yama*)  
Healthy restraints (*Niyama*)  
Postures (*Asana*)  
Breath-control (*Pranayama*)  
Sense-withdrawal (*Pratyahara*)  
Concentration (*Dharana*)  
Meditation (*Dhyana*), and  
Superconscious trance (*Samadhi*).

These stages are grouped in pairs.

Group One: *Yama*/*niyama* are the wholesome observances (chief of which is non-harming), and the healthy restraints (chief of which is contentment). This group is made up of five actions which one ought not do, and five actions which one ought to do. Esoterically, group one is the first step towards the attainment of Samadhi.

Group Two: *Asana*/*pranayama* are postures linked to the control of the Prana, generally through the use of breathing techniques. These

two exoteric stages should be practiced together. Esoterically, group two is step two in the attainment of Samadhi. Breath-control without posture is inconsequential. Posture without breath-control is insignificant. These two must be practiced together, after some degree of mastery of Group One.

Group Three: Pratyahara/dharana is the withdrawal of the senses and the practice of concentration. To withdraw the senses without concentration or to concentrate without sense-withdrawal will not lead to the goal: Samadhi.

Group Four: Dhyana/Samadhi is meditation and conscious trance. Esoterically, group four is the fourth step. These two should be practiced together. Meditation without Samadhi or Samadhi without meditation will not bring about Enlightenment.

There is a fifth esoteric step called Samyama. Samyama is attained when the mystic in a state of Samadhi turns back and meditates upon his concentration. The combining these three stages into one process is called Samyama (with control).

Is this an oxymoron? How can you mix concentration, which is a focused, energized state of consciousness with meditation, which is an effortless focusing of the mind? The Yogis say it can be done. The Yogis say it ought to be done.

One of the important values of this five-step process, esoterically, is that it allows a balancing of these steps with the composition of the Earthling's chakra system of the five lower chakras, as well as the other fivefold pattern. These are: the senses, the mind-stuff, the conceptualizing process, Saguna Atman and Nirguna Atman.

These five mind-states can be linked to the five esoteric steps making it easier to see where you are on the Path, where you are going, as well as what you are moving away from.

Yama/niyama is linked to the senses, and has its root in non-violence and in contentment. Contentment is the key, because a soul that is content will not be violent, nor become violent. That soul will not harm any living thing, mentally, physically, or verbally. The soul that is mal-content will become violent. The goal is to find whether you really are content. The goal is to find out where you are not content.

The biggest singular problem in life is expectation. It has become the damnation of the modern age. You see it everywhere. People are thinking and saying that they ought to be given something. They believe the government owes them something, or the company owes them something, or their family and culture ought to do something for them. I see this 'gimme' expectation all the time. People ask, 'What about my rights?' Hardly anyone says, 'This is my responsibility and my duty.' That takes maturity. Beware of *unearned* expectation. It's very contagious! Somewhere between the two extremes is the spiritual ideal. The vast majority of mankind is of the 'gimme' mindset and is constantly looking to acquire their 'rights.' There's little awareness of responsibility and duty.

In the five esoteric steps, Yama/Niyama, Asana/Pranayama, and Samyama, what did you hear? What you hear mostly is *Yama*. Yama means self-control; it means 'to tame.' We are to tame our animalistic nature. That's what Yoga is really all about. Taming can only manifest through self-control. Yogic literature often alludes to five white horses drawing the chariot of life. You are the charioteer. You have to be the animal tamer. That's exactly what you are. A tamer of the animal body with its five senses. As we tame all these forces, we begin to reach

communion with the Guru, with the spiritual preceptor. We begin to commune with the higher consciousness within us. Then we begin to tame the higher energies around us, as well as the higher energies above and within us.

As we tame our minds, bodies, and Prana forces, there develops a spiritual sensitivity allowing us to touch and thus draw upon these higher spiritual realms. When this occurs, spiritual unfoldment and maturation begin to manifest quickly and harmoniously.

We now come to the one key word that all sincere seekers on the spiritual Path must know and learn. That word is '*renunciation*.' You are to renounce your ego manifestation, your psychic insanity, your biological immaturity, your psychology and the patterns of the past (Samskaras). Without renouncing these things, there will only be a consciousness of: 'Me, me, me; I, I, I; mine, mine, mine,' Thus, there can be no spiritual attunement to higher consciousness nor the attainment of Samadhi.

Sutras 1.7 through 1.11 deal with the five changes (Vrittis) in and of the mind-stuff. This chapter deals with these changes or movements of the mind-stuff.

*Sutra 1.7 states:*

**The sources of valid ideas are authority, direct perception, and inductive reasoning.**

- 1) Authority, according to Sri Patanjali, has three phases: scriptural authority, inspired authority, and revealed authority. The two that take preference are the authority of the Guru and the scriptural authority. The word *authority* might be better translated as 'trustworthy testimony.'

- 2) Direct perception is the second source of valid ideas. The Sanskrit word *Prat-yat-kisha* has a much wider meaning than 'perception.' Pratyakisha is an activity of the mind-stuff by which the latter comes to know something directly or comes to grasp something by the mediation of the senses. Direct perception comprehends all the material objects and all the mental realities of your living experiences that border on your consciousness. This concept allows the Yogi to conceive, consider, and think that the perceptive mental processes are not just sensorial.
- 3) Inference is the third source of valid ideas. It is an activity of the mind-stuff that fashions and shapes reasoning to arrive at a conclusion. In Indian tradition, they use a common example. Where there is smoke, there is fire. There is smoke in the mountains. Therefore, there is fire in the mountains. I'm sure you recognize the syllogistic logic of Aristotle.

Another famous syllogism is this: 'All men are immortal. Plato is a man. Therefore, Plato is immortal.' The syllogism is accurate, but whether or not it is true depends on the inference as to whether all men are immortal. To know this takes an inference, an authoritarian statement or direct perception. Meditate on this concept: a syllogism may be accurate or consistent, but it may or may not be true.

The Sanskrit word *Agama* is best translated as 'revealed authority.' It has also been translated as testimony, verbal cognitions, verbal communications, competent evidence, evidence, etc. The idea of Agama implies a religious authoritarian pattern. You need to be cautious of this idea because gurus have been known to be wrong, and some people who are considered to be gurus are not gurus. There is no deception in the world; there is only self-deception. My Guru said to me many times, 'Figures don't lie, but liars sure know how to figure.'

Partial truths, pieces of knowledge, emotional self-coercion, all drive the mind away from valid ideas to misconception.

Although the revealed authority is present, and though inference may be needed, it is ultimately by *direct perception* that Truth is confirmed. The direct perception of Insight, the direct perception in the Samadhi state is ultimately the only trustworthy testimony (in my opinion).

Whether testimony is from the Guru or from scripture, we are taught through words. However, we are also taught through glances, gestures, *mudras*, etc. Sometimes we are taught through silence. It is with these symbols that a teacher (or a text) leads the student to insight; to a realization of direct perception from within one's inner, balanced self-awareness.

*Sutra 1.8 states:*

**Misconception is an erroneous idea not based on that form.**

Some texts say misconception is false knowledge that distorts the 'objective' facts or does not correspond to the nature of the object. Misconception is false knowledge that arises when something is perceived, but the perceived object does not correspond to the nature of the object (perceived). The example used in India is the famous piece of rope. It's late at night and someone sees a piece of rope on the ground, yet that person perceives it as a snake. The perception (of the object) is unrelated to the object perceived. One might ask: Why is this a misconception? Why is it not a valid proof? The answer is simple. It is an error because it is contradicted or refuted by a valid idea. Valid ideas have a real substance 'behind' their objects. Returning to the rope seen as a snake, it becomes more subtle and thus more complicated when you are in the dream state, in the hypergogic zone, or in a visional state. The separation of a hallucination or delusion from a true vision

is not as easy. Yet that's what we both need to master.

On a more subtle level, we can say that misconception is false knowledge because it has no basis in the nature or in the form of that object (for which it purports to be knowledge). From this we understand that the Shankya Yoga philosophers are realists, because the reality of an object (mental, physical, or astral) must be confirmed by the senses. Again, this is easy when you're dealing with gross objects or the five gross senses. However, once you move into the higher, subtler realms of subtler objects and the subtler senses, the problem becomes much more challenging. As my wonderful Guru would say, 'One needs to be a Philadelphia lawyer in order to grasp Truth.' Remember, we are trying to grasp Truth not in the intellectual sense, but in the intuitive sense. Remember, we are trying to grasp Truth not in the intellectual sense, but in the mystical sense. This is why we're trying to grasp the concept of direct perception.

*Sutra 1.9 states:*

**The imaginary cognitions are without any corresponding perceptible object and follows as a result of words.**

An example of imaginary cognitions, in English, is an oxymoron, such as, 'There is the son of a barren woman.'

'Verbal delusion' is probably the phrase that best describes this fluctuation. It follows a knowledge of words, but it lacks a material correlate. It lacks a material object. Again, some people might ask, 'Whoa, what about all the mental concepts we use?' As soon as they remember the mind is made up of matter and not of consciousness, it all becomes clear. All mental concepts have subtle materiality behind them because the mind and its concepts are created in and from Matter.

The Yogi is trying to tame the gross body and the gross senses. This does not imply that the body or the gross senses are defective. However, they need to be cultivated. To tame the body or gross senses, five things must be accomplished.

- 1) The body needs to be purified. A clean body externally will produce a clean body internally. If the body is not kept clean externally, it will not be clean internally. If the body is not kept clean internally, then the brain will not be clean. If the brain is not kept clean, the mind will not be clean. If the mind is not kept clean, consciousness will not be pristine. It's as simple as that.
- 2) You need to retain equanimity (peace, tranquility and serenity) under all circumstances. This means when things go from bad to worse, you need to remain calm, quiet, and clear-headed. Or if things go from good to super-good, you also do not lose your equanimity.
- 3) You need to study. You need to study everything basic to move forward on the spiritual path. But if you merely study what Mrs. X or Mr. Y does, you are going to be in trouble, because you are not Mrs. X nor Mr. Y. You have a different personality and different Karma. Some people need to study psychology, some philosophy, some theology, and some natural science. But all of us need to study ourselves and Life! We need to study our minds, our bodies, our spirits, our attunement, our inner psychosis, and our fears, etc.
- 4) We all need to become more devout with true feelings — without becoming sentimental or gullible. To be devout means recognizing that all life is sacred and that all life is holy. A person who scuffles his feet through the grass, ripping it up, has no sensitiv-

ity to life. If he has no sensitivity to the grass, he will have no sensitivity to other people. Without sensitivity to others, he won't have sensitivity toward his own mind or body. With his brutishness, he has locked out his own spiritual goal. Thus, see all life as sacred. See all life as holy. This is being devout. It is the right view.

- 5) Practice asceticism to live a disciplined life, intellectually and emotionally.

These five stages are important, because without attaining them the spiritual goal will not be reached. What is the spiritual goal? It's attainment is fivefold. You need to attain the following:

- 1) A healthy body.
- 2) A healthy mind.
- 3) A stable economic base.
  - a) This may mean working hard at a career to gain adequate income.
  - b) Some people gain income through positive financial investments. This necessitates a stable emotional and intellectual mind which can see the world clearly.
- 4) An expansive, creative life. This factor has three parts.
  - a) Reproduction. This is a necessity for some people. But most Yogis would say this is the major doorway to release Karma.
  - b) The creative artistic life.
  - c) The creative spiritual life. Using the creative mind to solve life's problems, and to resolve the obstacles on the spiritual life.
- 5) The attainment of Enlightenment.

Some people have to build a healthy mind so their body can become healthy. Some people have to build a healthy body so their mind can

become healthy. Some have to stabilize their finances before they can be emotionally stable. Each person will have a different need which should be balanced out.

What do you need to balance? You should do your homework regarding this question. What is your biggest obstacle? What is your simplest problem? Some people start with the hardest problem and work to the simplest. Others will start with the simplest problem and work toward the most difficult. Some will work from the most obvious problem to the least obvious. You need to study and meditate on your life, your personality, and its imbalances. Then do something to balance them.

The primary virtue to be attained is taming the body. The other virtues are the virtue of study and the virtue of self-awareness. Learning to tame the body will take great self-awareness, and memory. Your studies will reveal how best to tame the body. Most of all, learn to *enjoy* studying. You should study what you are interested in and you should find joy within that study. Make studying a virtue. It leads to Samadhi, joyfully.

*Sutra 1.10 reads,*

**Sleep is the fluctuation of the mind-stuff in which the experience is the negation of both the waking and dreaming fluctuations.**

Here sleep means deep-sleep without dreams, as dreams are another type of Vritti. Thus deep sleep is another modification of the mind-stuff during which the mind experiences a different type of Vritti. The experience in deep-sleep has been translated: 'by cause, by impulse, by representation, or by presented idea.' An experience of deep-sleep still has an awareness factor to it. We know this is so because when a person wakes up from deep-sleep and is asked, 'Did you have a good night's sleep?' he answers that he did. If deep-sleep is unconscious-

ness, how did he know he had a good night's sleep? It's fairly obvious that the non-existence of the other Vrittis does not imply unconsciousness. Otherwise, one would not be able to say, 'I slept well.'

In deep sleep, a person experiences the lack of the other Vrittis as these do not exist at that time, for him. Thus, we can talk about the experience of emptiness left by the cessation, by the abeyance, or by the stopping of the other Vrittis. This is a very important concept as it points out that sleep is not Samadhi. There is consciousness in the Samadhi. Thus, we speak of Samadhi as a superconscious state, not as a state of unconsciousness.

In the *Upanishads*, sleep is referred to as a transcendental state. In the Yoga Sutras, Sri Patanjali talks about deep-sleep being a mental process, a Vritti. Therefore, deep-sleep is not a transcendental state for Sri Patanjali. This means that it is not possible to reach Samadhi or Kaivalya in the dream state! He says the presence of the deep-sleep state is an absolute impediment to the experience of Enlightenment. Sleep, like all the other Vrittis, must be restrained in order to reach Enlightenment. Deep-sleep has absolutely nothing in common with the transcendental states of consciousness, with Yogic trances, or with Samadhi. The difference between unconscious sleep and these states is the level of self-awareness.

The key distinction between normal deep-sleep and the Yoga trance is that in deep-sleep one may be breathing more strongly through the left astral channel (*Ida nadi*) or the right astral channel (*Pingala nadi*) and thus little or no Life-energy is moving through the Divine Fire channel (*Sushumna nadi*). In Yoga trance, the breathing pattern is equal through the left and right channels and thus the Life-energy is moving primary through this Divine Fire channel.

The argument in Patanjali's favor is thus: if deep-sleep were equivalent to Samadhi, then everybody having deep-sleep would have a tremendous re-identification with Spirit, and thus would manifest great spirituality. But they don't. Therefore, deep-sleep is not a transcendental state.

*Sutra 1.11 states,*

**Memory is the holding to images perceived, without any distortion.**

In short, memory is a true presentation of objects as they were first impressed upon the mind, without modification or distortion whatsoever. I need to emphasize that the perceived object may be physical, mental, astral, or spiritual.

The Sanskrit word *Smriti* is usually translated as 'memory.' However, the phrase 'attention memory' is more accurate because it implies that this type of memory is not passive. It is active, causing neither disappearance nor distortion to its content. Nor does this type of memory add anything to the once-experienced object. Once you have an experience and you change it, or it changes, it is no longer a memory. It then falls into a different category of Vritti known as 'misconception.'

Memory is a very difficult state of consciousness to sustain because it is so easily distorted. What most people call their 'memories' are distortions of memories changed by adding to them, subtracting from them, splicing them, etc. They no longer are memories but become misconceptions. Memory has to be accurate, undistorted — even though it's only a piece of a memory. Now, Patanjali acknowledges that there is some disappearance or loss of memory.

Regarding Smriti (attention-memory), attention is the act produced when an object is perceived and maintained in front of a person's consciousness. Once there, it does not totally disappear; it does not escape. This is important because it indicates the existence of the Akashic Records. The Akashic Records is the place where memory of everything is stored—and stored perfectly. If a person could penetrate into that level of consciousness, all lost Knowledge from the beginning of Time could be re-gained. True history would be ours.

In Indian psychology, when an object is perceived, it not only produces an awareness in the mind-stuff, but it also makes a lasting mark upon that mind-stuff. This real mark, indentation, or impression is called *Sams-kara*. Each and every Samskara is latent, subliminal and *eternal*. These Samskaras are the real obstacles to spiritual unfoldment. These retained, latent, unconscious subliminal impressions are the obstacles that need be neutralized. They are the Karma of today—thoughts forming pre-set patterns of attitude and action. As one overcomes these past impressions, one can and does overcome the past, and therefore, is able to mature. These latent Samskaras are activated by certain thoughts, feelings, emotions, images, colors, odors, aspects and so forth. Part of the purpose of reflection is to become aware of the various thoughts, images, colors, etc., which will activate past limiting Samskaras. All Samskaras are limiting. Some Samskaras can lock one into greatness; other Samskaras can lock one into failure. In either event, they lock one into the past.

Spiritual unfoldment is the overcoming of past Samskaras, even if they are valuable in the earthly sense. Why? Because if one only lives by the activation of the past, one is held to that past. The goal is to move away from the past and ascend to the 'future.' By constantly returning to the Samadhi experience, one constantly creates spiritual Samskaras of peace, tranquility, serenity, equanimity, joy and wisdom, produc-

ing Samadhi. This Samadhi experience breaks the fixation with one's past. Soon, these Samadhi Samskaras will override and/or neutralize the constrictive Samskaras of all past-lives. One needs Samadhi, which is a mind state that is not a Vritti, in order to override the five Vrittis of the mind-stuff.

The second esoteric level of Yoga deals with posture and breath-control (*Asan-pranayama*). Asans are used for exercising and for making the body flexible. After the attainment of a certain degree of flexibility, it will be possible to obtain and maintain a proper meditative posture without the body distracting that meditation. Only in a stress-free, motionless posture can deep meditation be obtained. Only with deep meditation can Samadhi be accomplished. A still body is also needed in order to achieve the positive benefits of breath-control.

All the meditative postures and the most basic pranayama techniques can be found in any general book on Yoga, including my text, *The Spiritual Science of Kriya Yoga*.

After you have exercised and made your body flexible, pick one of the five meditative postures. Use the posture most comfortable for you. When you have mastered that posture you will be firm, yet relaxed, within that posture. You will be able to come to full mental attention without tension.

Basic mastery of posture is attained when you can totally forget your body-awareness for 48 seconds. You can now move on, working with breath-control. More accurately, it should be called Prana-control. Prana control is obtained through breath-control, mantra-control, or other Yoga techniques.

Pranayama is that stage where one really begins the Path. It is here

that one can really begin to change the mindset. Before Pranayama is practiced, the mind and body should be purified. The mind's attitude should be ready to dissolve the movements of the mind-stuff. In Pranayama one needs to be peaceful, serene, harmonious, content and non-violent, or the Life-energy will be directed back into the body and the negative parts of the mind. This will make one very earth-bound with strong, activated negative traits.

An important beginning technique in Pranayama is called alternate breathing. As soon as you begin to feel the body becoming restless, stop the practice and just relax, holding a quiet, comfortable attitude. Recognize that at this moment you are taming the body. Dissolve the emotionalities of everyday life. Obtain peace, tranquility, serenity, and equanimity. Realize that you are ascending the spiritual ladder, that you are releasing divine energies to improve your total life. You are gaining powerful, useful spiritual energies (Yoga siddhi).

With this Yoga siddhi you can also improve other peoples' lives. But never interfere in their lives. The spiritual law says, 'Disturb not the dream of another.' Disturb not the dream of another, but help them with their nightmares. If they ask for help, quietly offer it. When you see them in need, and they do not ask (for whatever reason), give them meditative blessing on the inner planes. Realize this: one can only give what one has.

The best time to practice Pranayama is at dawn, when night has not yet ended and day has not yet begun; when the Sun and the Moon are symbolically balanced is the best time to practice Yoga.

Before sunrise, come out of your deep meditative sleep, sit in meditative posture, and do Pranayama, preparing for the sunrise. After your morning meditation, do your physical Hatha Yoga.

The next best time for Pranayama is when the Sun is just setting. In the evening the process is reversed. You take your shower, do your physical Hatha Yoga, relax the mind, do your Pranayama, then meditate.

The secret of Yoga is to always move toward attaining an internal state of acceptance, of tranquility, and of contentment. You are refocusing the mind and reprogramming the mind-stuff to override the past limiting experiences.

When one moves from Alternate Breathing to *Hong-Sau Kriya*, you gain the control of Prana whereby you can *gradually* destroy all the accumulated Karma that exists in the chakras of your astral body which has accumulated during your many previous existences. As these Karmas are softened, dissolved, or destroyed, you will attain greater and greater freedom in the inner worlds which will, in time, manifest in the outer worlds. This neutralization must be at the unconscious level not just at the conscious level.

With any degree of self-observation and reflection, it is easy to perceive if you are softening your Karma. As you soften your Karma, your very strong desires are softened or dissolve away. Also, to the degree you dissolve your desires, to that degree can the Karma be softened. This is so because desires act as triggering mechanisms for Karma. If your desires remain strong and intense, it indicates that the residue of your active Karma has not been softened. Remember, Karma has duration, intensity, and is cyclical. If any of these factors are modified, you have softened your Karma. It all goes back to desire. Desire has always been the problem.

Interestingly, the solution for most people is also desire. In Sanskrit the word for desire is Kama. Kama manifests Karma. By your unconscious and foolish desires, you create limiting Karma. By desiring or

by willing to be Enlightened and acting upon that desire (or that willing), you can become freer. By desiring things (Karma) and experiences, you become bound. By desiring (or willing) to be Enlightened, you do become free. Kama binds and limits you; Maha-kama (the Great Desire) frees you.

There are two indicators that you have not overcome your major Karma. The first indicator is self-glorification, whether this be of body or mind. It means the soul has failed to remember that each Being is Spirit but with individualized Karma. What he has mastered yesterday, someone else will master today. What someone has mastered in the last lifetime, he might master in the next lifetime.

The second indicator is jealousy. This is a failure to realize that all beings have creative forces and can bring into their lives whatever they wish (or will). What any person has in their life, is what that person wished (or willed) and worked for in the past. In truth, there is no need for self-glorification nor for jealousy.

As you begin to master Pranayama, you begin to master the Life-forces within yourself. With this mastery, you begin to *soften* the forcefields of your negative Karma. Your desires can be softened in intensity, in duration, or in their cyclical patterns. From here, you refocus your mind and ask, 'What is my duty? How can I better help all sentient life?' This will bring you bliss and exaltation. So, you see, it's not all unselfish, just a wiser and higher state.

Finishing the first two esoteric stages—yama/niyama and Asan/pranayama causes you to establish a strong and intense base that tames the instincts of the body and mind. From here, you move to the third esoteric stage: *pratyahara/dharana*. Here one makes a giant leap in attaining spiritual proficiency. This will be dealt with in the next chapter.

CHAPTER FIVE  
*Self-Study Questions*

1. What is to be renounced? Why?
2. In the commentary on Sutras 1-9, five attainments are described. Which would it be beneficial for you to work on at this time? How will you begin?
3. How can you tell if Karma is being softened?

## CHAPTER SIX

### BOOK ONE

#### A Review of Sutras 1.1 - 1.11

#### *Forms of the Mind-Stuff*

Before proceeding, it may be wise to quickly review what we have covered.

Sutras 1.1 to 1.4 discussed the theme of Yoga. The key concept is the restriction of the fluctuations of the mind-stuff, i.e., stopping the mind's currents or movements. Human beings are constantly identified with the content or currents of the mind-stuff. Whatever is happening in the mind-stuff, they think that they are that. Thus, they think, 'Oh! I'm happy... Oh! I'm in pain... I'm sad, etc.' When the mind-stuff's currents stop moving, they realize they are not these fluctuations of the mind. They realize they are Spirit, containing the transcendence of space, time, causation, and Ultimate Wisdom.

Sutras 1.5 through 1.11 specify the five key fluctuations, pointing out why they are problems or obstacles. Fluctuations are infinite but can be placed into five major categories. These are: Knowledge, Illusion, Sleep, Imagination and Memory. The symbol-word, KI-SIM, is a memorization tool for these five fluctuations, called Vrittis in Sanskrit. When you control these five movements, all the other infinite Vrittis are controlled. When you control these five movements, Samadhi is achieved.

A Yoga text, *the Yoga Sara-san-graha*, states that there's a secondary meaning to the word *Vrittis*, and that is 'livelihood.' Thus, the Vrittis cause one to move into a particular vocation. The struggle for a given liveli-

hood keeps the mind functioning in a very specific way. The way in which that mind functions brings about the activation of specific Karma-patterns, which will help or hinder the unfoldment of the spiritual life. One solution is to be born wealthy. Or, early in life, establish a stable economic base so you are free from the movements of the mind-stuff regarding livelihood. The danger is that one can strongly activate the economic motor and retire early, only to find out that all the activity has also churned lots of Vritti activity. One often finds out that these Vrittis can not be controlled now because of all the years of forced activity.

For most people, the best approach is to work at a livelihood and the spiritual goal with greater detachment. Historically, the answer is give up everything and find a cave. But most good caves are already occupied. Again, one might seek an ashram or a monastery. Monasteries are getting rarer and today's monks must work harder to keep the monastery alive. You should definitely seek a spiritual and wise answer to this problem. Do you see the spiritual problem? Those of you who are serious regarding your spiritual life should examine your financial base. See if something wise can be done to give yourself more time and energy for things spiritual. Right livelihood is important. It's one of the things that I have stressed for over 50 years. One way is to make your livelihood by teaching. Even that is not easy and is filled with great spiritual dangers, i.e., with ego aggrandizement. He who walks through mud might get muddy.

I should stress that when one Vritti stops another one starts up, becomes stronger, and takes control of the mind. When it weakens, another Vritti starts up and becomes stronger. It goes through the same cycle as the last Vritti. Thus, there is an endless, meaningless cycle of mind-stuff activity. This leads to boredom, mistakes, and pain. The goal of Yoga is to remove the root cause of pain and suffering, and

attain Samadhi. Restraint requires energy of continuous concentration. It also requires intuitive knowledge as to how to apply this restraint in the right way, at the right time, and with the right method.

This restraint of the mind-stuff is called Vritti Nirodha. What makes mind restraint possible? There are five conditions that make restraint of the mind-stuff possible:

- 1) Concentration: A concentrated effort.
- 2) Intuition: Intuitive knowledge regarding your mind and body and how it functions in this universe.
- 3) Method: A method to remove pain and suffering. A method used to obtain Samadhi; to obtain Enlightenment?
- 4) Energy: A source of continuous energy to apply the given method.
- 5) Confidence: *Shraddha* which is often inadequately translated as 'faith' by most Westerners. *Shraddha* implies a mind-set which is gentle, genuinely humble, quiet and generous. If one uses the word 'faith,' then it really means confidence in what you are striving for, as well as the methods you are using. The goal of confident striving is the attainment of Enlightenment for everyone, including yourself.

The process of accomplishing restraint of the mind-stuff is discussed in Sutras 1.12 through 1.16. These Sutras will be briefly dealt in the next chapter, so that the reader can grasp a quick overview of the process. In the subsequent chapters, I will go into greater details regarding the process of accomplishing restraint.

There are no self-study questions for Chapter Six. In order to get the most from this chapter, please re-read it and focus on those Sutras that are most meaningful to you.

## CHAPTER SEVEN

BOOK ONE Sutras 1.12 - 1.16  
*Methods for Restricting the Fluctuations*

### - SUMMARY OF THE SUTRAS -

Sutras 12-16 deal with methods of restricting the fluctuations.

*Sutra 1.12:*

**The restriction of the movements of the mind-stuff is achieved by constant practice and continual dispassion.**

*Sutra 1.13:*

**Practice is the repeated and ceaseless exertion toward the given goal: non-movement of the mind-stuff.**

*Sutra 1.14:*

**This practice becomes firmly established when it has been cultivated for a long time, uninterruptedly and with astute attention.**

*Sutra 1.15:*

**Mastery is established by overcoming all craving for material, mental or spiritual things.**

*Sutra 1.16:*

**Detachment or passionlessness is highest when awareness of the Self brings about thirstlessness for qualities and not merely for objects.**

INTERPRETATION OF SUTRAS 1.12 - 1.16

Sutras 12-16 deal with techniques and methods for restricting the fluctuations. It is an orientation of one's whole life with reference to one idea: the transformation from the emotional state to the concentrated state.

*Sutra 1.12 declares:*

**The restriction of the movements of the mind-stuff is achieved by constant practice and continual dispassion.**

These two methods are the key means to all self-mastery. Constant practice and continual dispassion means that control over the movements of the mind-stuff come through awakening and correctly using the spiritual Will (will-power), as well as by purifying the thought-processes through refraining from self-indulgence. In short, holding to a state of dispassion. These two methods are also quoted in the *Gita*.

The two key words in this Sutra are *Abhyasa* and *Vayrageah*, translated as 'effort' and 'stability with detachment.' The two things needed are a manifestation of constant effort, so as to produce stability of the mind, and a mental disposition of detachment.

Yoga effort gives stability and freedom from the desires for objects. Sri Patanjali talks about freedom from the desires of objects seen or heard. This means something that you have seen in this world: a gorgeous, beautiful person, or something you heard about, say, a wondrous miracle. Both methods are necessary for quieting the Vritti. If only one method is practiced and not the other, the Vritti will not be quieted. Thus the practice of both constant practice and continual detachment are needed for quieting of the mind-stuff.

Everyday Yoga practice is a lifestyle. It begins informally as the foundation of formal Yoga practice. Without the informal lifestyle, no progress can truly be made. The ability to live a lifestyle productive of mental and emotional stability is the foundation of all mystical practice. The everyday effort must be directed to stabilize the mind and the emotions. One must live detachedly, but not indifferently. One must make a livelihood. One must care for one's family. One must care for one's mind and body. One must care for one's civilization or culture. These cannot be done indifferently. However, they must be done with great detachment.

From the informal Yoga lifestyle, you can move to the formal practice of Yoga. This is the beginning of the advanced phase, called sense-withdrawal. In this stage you inturn and close-off the external senses, turning the mind deeply inward and upward.

Without these two practices, Vritti Nirodha cannot manifest. The clashing of all the mind forces prevents the mind from obtaining stillness and thus there can be no Samadhi. The everyday, ordinary lifestyle is productive of emotional instability because most modern cultures are built upon the greed principle: 'You gotta have this. You need that. You must be the best,' etc. Put into American symbolism: each girl must grow up to be a movie star; each boy must grow up to be the president. This is a very destructive psychology and very contagious at the subconscious level. To gain the spiritual life, you need to tone down, if not turn off the stream of greedy, emotional actions. The power of passion must be neutralized.

The practice of correct effort (Abhyasa) is the realization of discernment regarding all things, inner and outer. This practice is not attained by will power but through Insight into what is absolutely essential and what is not absolutely essential. It is a realization of what is con-

structive and of what is destructive. It is a realization of what is wise and what is foolish for any given individual, at this time, in this place.

Again, there is no cookbook Yoga to the individualized student's Pathway. It is, and always will be, a realization based on Intuitive knowledge of what is destructive for you; and how to overcome that destructive Karma. What causes your mental instability? What must be done to return your mind to dispassion and stability? The mind-force has two directions: one force is directed outward, while the other force is directed inward. Your mind can become attached and thus emotional in either of these directions. However, it is the inturning energy that gives you the chance for self-awareness. You can gain insights into the subtler worlds, and thus you see clearly what is beneficial and harmonious, and what is inharmonious and non-beneficial.

The goal is not to produce withdrawal symptoms. The goal's function is to allow you to be in the world and of the world, but not lost from the inner world. One must make a livelihood. This must be with wisdom and propriety. Thus, detachment comes from insights, and these insights come by examining the inner world.

Sri Patanjali points out that the two methods should be practiced together, which leads to obtaining the next stage of Vritti Nirodha: the quieting, the cessation, the restraint of the activity of the mind-stuff.

Here is where one reaches the pure and peaceful (*Shanti*) stage. These paired processes are necessary as the primary adjunct to the practice of Yoga. If one's lifestyle is not productive of stability and detachment; if one's informal Yoga practice is not based upon attainment of stability, the next stage will not be attained.

The practice toward dispassion is significant for the spiritual life. Lord

Krishna, the Over-Soul, declares it in the *Bhagavad Gita*, to Arjuna the Earthling. In chapter six He states, 'No doubt Arjuna, the mind is fickle and difficult to restrain. But it can be brought under control through *practice* and through *dispassion*.'

My free translation reads: 'Arjuna, the mind is restless no doubt, and difficult to make devout. It can, however, be brought under control by constant practice and dispassion of the soul.'

We have informal practice and formal practice in Yoga. One makes the other possible by producing stability and dispassion.

Without the informal practice, the formal lifestyle will bear no spiritual fruit.

Without the formal practice, an informal lifestyle will bear little spiritual fruit.

In Yoga the spiritual life is called *Darshana* or the right view. The right view is seeing what is productive of spiritual *happiness*. The word is not *pleasure*. The normal, standard Yoga cookbook procedures that need to be practiced must be modified by Intuition and with the Guru's guidance.

As we grow up, life becomes exponentially more complicated. As a small child, you only want your basic needs met. As you mature, you become more involved in larger sets of needs and also excessive desires related to your family, your culture, your career, and your spiritual goals. These are not easy to put aside. It takes great wisdom to be able to move safely beyond the culture to the ultimate transcendent Goal. There is danger if one does not wisely transcend one's culture.

Many books stress another concept: the stream of discernment which is needed to calm and subdue the turbulence of the mind. This must be done with Insight and Wisdom. The Path leading to peacefulness must be walked in such a way that strength and firmness are established.

*Sutra 1.13 affirms:*

**Practice is the repeated and ceaseless exertion toward the given goal: non-movement of the mind-stuff.**

This Sutra refers to one of the means for obtaining restraint of the mental processes indicated in the last Sutra. The word exertion or effort points out that it is really an effort to produce equilibrium of the mind-stuff.

In Sri Patanjali's case, the goal is bringing the mind-stuff into its own nature and keeping it grounded there. To accomplish this, you need to think quite differently than the average Earthling, who thinks himself to be a helpless, hopeless, destitute, exposed creature at the pity of all the forces of nature. You need to think and then realize that you are the Self-Existent One. You need to realize that you are a capable, competent, invulnerable, mighty, thriving and well-protected creature dwelling in Divine Light. You are totally encircled, embraced and upheld by great spiritual powers and potencies. Yet, while thinking in this manner, you should not slip into unrealistic, foolish daydreaming.

The continual holding of these spiritual thoughts will arouse a latent, yet genuine power. This power will reveal and unveil to you a great secret: the Eternal and Supreme is, indeed, very close to you.

Anyone who reflects is truly aware of the nature of the mind. It is naturally restless. It constantly flows in a continuous cycle. It is unstable and restless. Stability of the mind manifests in two structures.

- 1) The stability of emotions directly relates to decreasing the intensity of the emotions. The stability of the mind regarding the emotional facet is increased by decreasing the intensity of the emotions. This is done through auto-suggestion. This is done through right diet. This is best done through breath-control.
  
- 2) The stability of the emotions are directly related to the intellectual, cognitive life. Here the mental process is maintained by concentration. If a mental process is maintained, it prevents other mental processes of the intellectual, cognitive type from entering in.

This can be done by concentrating on the sound of AUM, or by concentrating on the Light at the *Ajna* chakra. In either case, because there is concentration, the mental process is assisted by a visual perception or by an auditory perception. Thus the mind stabilizes. In short, the other mental processes are excluded. Stability is obtained by fixation.

Concentration is obtained by intellectual stability. According to Sri Patanjali, concentration or fixation is the most effective means for attaining intellectual stability.

These two forms of mental stability are intimately related. The first process will bring about a diminishing (and, in time, a disappearance) of all the emotional states. The second process will facilitate the ability to concentrate the mind, excluding the other mind processes from entering in, at the time of concentration. The key emphasis of Sutras 1.12 through 1.16 is the realization that decreasing the intensity of the emotions is brought about by lowering the tonality of the feelings. This is attained by practicing detachment and by being disgusted by all emotions.

You should realize that stability of the mind is quite different from mind-restraint (Nirodha). Nirodha is extreme restraint of the mind. Stability is needed to obtain restraint. Stability is the stepping stone to the other more advanced Yoga techniques of restraint and extreme restraint.

This effort could be translated as an eagerness or a willingness to attain stability, with serious intent toward obtaining Nirodha. Practice is the observance of the method to achieve its goal. With a definite resolve, with a definite exertion of your will, your spiritual purpose will bear the fruit of Samadhi. There must be an intent to fulfill your purpose. There must be a willingness to fulfill your purpose. Without this intent, and without this willingness, you most likely will not attain the spiritual goal of Samadhi.

It is extremely important to observe the means and the methods by which this goal is accomplished. It is very necessary to have perseverance: the vim, the vigor, and the vitality to keep working at the spiritual goal of cutting off the movement of the mind-stuff for long periods of time. Whatever time it takes, persevere. Perseverance is the secret. It is essential that the mind constantly moves toward one-pointedness and from there to Vritti Nirodha.

You must move yourself away from boredom, dullness, and lethargy. You must pass through and overcome all the passionate activities. You must attain the compassionate place of Wisdom, your own Sattwa state. And then transcend that.

*Next, Sutra 1.14 states:*

**This practice becomes firmly established when it has been cultivated for a long time, uninterruptedly and with astute attention.**

When one practices Yoga for a very long time, persistently, earnestly and continually with a keen mind in order to attain the goal, one finds a resting place from which to unfold. This means that you must live the spiritual life and walk the spiritual Path according to the laws of Self-Conscious Awareness. This Path must be walked with gentleness and humility. It is through obedience to the inner laws (of your own self-conscious awareness) that the shared spiritual life is revealed. This reveals the oneness and the Homogeneity of all Divine Life. It reveals that everything and everyone is connected to and with Life. It is because you are established in this place that you can regain your Birth-right.

In the early stages of the practice of Yoga, willpower and effort are vital disciplines needed to obtain stability of the mind. In these early stages, stability can easily be disrupted because of the influences of external or internal stimuli. The external stimuli are caused by things originating around our lives. The internal stimuli are certain emotional remembrances. The internal or external stimuli simply affect and activate your Samskaras. The Samskaras are the things that must be brought under control. This is done by not allowing the stimuli to activate the Samskaras so often or so easily. We need to soften them, to weaken their effect upon and over us. One way of doing this is by concentrating the mind on something else which is away from the stimuli of the Samskaras. Through this effort applied for prolonged periods of time, your mind will no longer be affected by these stimuli. This is so:

- 1) Because these internal memories (Samskaras) have been emotionally weakened.
- 2) Because you have the capacity to shift your mind away from that which is affecting you (or trying to affect you).

Practice will become firm and unshakable. The mind will remain fixed. The response to stimuli will be weakened and thus little or no emotion will manifest. Stability is obtained, in time, with practice. You will be transformed and stability will become a habit. This means emotionality as a habit will be removed from your life. Thus, you will now have the power to concentrate on positive things.

To gain success:

- 1) Practice over a long period of time.
- 2) Practice without interruption.
- 3) Practice with positive feelings.

Practice everyday in every way. You should practice at every moment of your life. So we are back, full circle, to the informal lifestyle practices.

When you fix your mind at a point of concentration, you move from the very positive, informal practice, to a very successful fruitful formal practice. You should be prepared to practice all your life with the positive thought, 'I will attain Vritti Nirodha. I will attain Samadhi.' Your attitude should be extremely positive. If this lifetime is not long enough to attain Samadhi, then you must peacefully realize that you will practice for as long as it takes. You will keep saying to yourself, 'I will practice with peace, tranquility, serenity and equanimity for the Wisdom of Enlightenment which manifests in Samadhi.'

Lastly, find joy in living a spiritual lifestyle. You ought to find joy and positive feelings in living your practice. Conflicts should be removed as soon as possible. You should now see the positive effects of your internal states of consciousness, as well as the positive ramifications in your external world. You should feel positive about what you are

doing. You should realize that what you are doing is wise and noble.

The 6th chapter of the *Gita* reads: 'By effort and discipline he finds advance and is thus purged of all ignorance. Through many rebirths that supreme goal is attained by the persistent soul.'

*Sutra 1.15 reads:*

**Mastery is established by overcoming all craving for material, mental or spiritual things.**

This Sutra expresses that 'passionlessness' is the state of consciousness of being total master over desire. When one ceases self-indulgence in gratification of any and all cravings, one has attained mastery. The craving for mental stimulus and excitement is merely the aspiration to feel one's own life more avidly so as to gain a sense of being more alive. The real, true answer to obtaining a sense of being really alive comes from the purification of body and mind, along with quietude of the soul (memory-tract). Self-control is the gaining of mastery over self-indulgence so as to bring an awareness of being truly alive. Reverence to the Inner Reality and expectation of the unfolding Divine Consciousness gives energy to attain and sustain this mastery.

The key Sanskrit word is *Vairagya* which is translated 'detachment or passionlessness.' *Vairagya* is the absence of desire. Detachment is the awareness of mastery over the emotional fluctuations. Sri Patanjali says that this detachment is a consciousness of being master, having liberated oneself from desire. There are three marks showing detachment.

- 1) The absence of all desires.
- 2) The consciousness that you are master of those desires. Even though they may still be in your consciousness they do not sway you.

- 3) The consciousness that you are master because there are no desires of any type in your consciousness.

Detachment is the control of desire. That control is necessary to reach total extermination of all desires. This total absence of all desire must be continuous. The Yogi must have a conscious awareness that he has indeed mastered desires. Detachment is the dismantling of desire. This action must be a conscious act; it cannot be a subconscious action.

If a person is 99 years old and there is absence of sexual drive, you cannot call that detachment because this state was produced by old age not by conscious effort. Again, a person becomes extremely ill and there is an absence of the sexual drive. This is not detachment, because it was not caused by conscious effort. Detachment must always be a conscious act. Detachment must have will-power behind it. Detachment necessitates a volitional act.

We can understand things we have experienced. But what of things we have only heard about? Can we understand things we have only heard about such as experiencing heaven, seeing angels, having visions? In either event, we need to practice detachment. Whether we deal with objects of the physical world or objects in the religious life, detachment is the way to attain restraint of the mental processes.

*Practice* produces stability of the mind, particularly in the intellectual phase of the mind. *Detachment* produces stability of the emotions. This is why both are needed. Again, detachment is not indifference. The absence of desire, the absence of craving, and detachment, facilitates emotional stability. Such stability allows the mind to concentrate. Concentration allows higher levels of mind-control. Control of your mind gives greater control over your life. The person dominated by desires cannot attain restraint or stoppage of the motions of the mind-stuff

(Vritti Nirodha). The person with a scattered mind cannot attain Vritti Nirodha. The person who controls his desires is a Yogi and can manifest Vritti Nirodha, and thus the lower stages of Samadhi.

There are two types of detachments: lower and higher. In Sanskrit they are *Apara* and *Para*. The full expression is *Apara vairagya* and *Para vairagya*.

*Para* is transcending detachment. *Apara* is not a transcending detachment. The stages in attaining *Apara*, the non-transcending detachment, are:

- 1) To discover that each soul must learn the meaning of the attainment of detachment. Whether it comes from Scripture, from Guru, or from Insight.
- 2) To withdraw the mind from attractions, breaking the mind free from all distracting attractions.
- 3) To understand the nature of freedom from craving.
- 4) To see that the despoilers cause your senses to be foolishly drawn toward transitory objects which impede your spiritual unfoldment.
- 5) To move toward reducing the desires that exist.

The ability to determine the despoilers of your spiritual life and what needs to be done with them is a key factor. You need to ascertain which senses have been conquered and which senses have not been conquered. You need to determine which passions still exist within you and which passions are now extinguished. Finally, you need to aban-

don the 'desire for objects' and move beyond that to abandon even the 'objects.'

In a psychological test performed on small animals, scientists buried nuts 1/8-inch below the surface of the ground. The animals dug them up in order to eat them. The scientists again buried the nuts 1/4-inch below the ground. Again, the animals dug them up. The psychologists then buried the nuts 3/4-inch into the ground. The animals dug up and ate them. After the scientists had done this many times, they just threw the nuts on the ground. Guess what? The animals continued to dig holes in the ground before eating the nuts!

Can you see the Samskaras at work in the animal's mind? Even though the animals no longer needed to dig for their food, they still dug. I hope that you understand the biological and the psychological implications of this experiment as related to your actions. To abandon an object is one thing. But to abandon a pattern no longer needed is quite another matter. When one does not abandon an instilled pattern, one will in time reactivate and cause useless, meaningless activity which will create new problems. That's why control of the meaningless movements of the mind are needed. That's what the control over the Samskaras is all about.

*Sutra 1.16 says,*

**Detachment or passionlessness is highest when awareness of the Self brings about thirstlessness for qualities and not merely for objects.**

You must practice Yoga and also study the Teachings. You must study the Teachings and also practice Yoga. Both of these must be directed at spiritual works, i.e., the helping and the assisting of all life-forms. As you move more and more toward assisting other life-forms, you

find yourself further removed from self-indulgence. The more you move away from self-indulgence, the more you will find that your life is filled with assisting other life-forms.

Thus, as the spiritual Will and the purification of the thought-processes manifest more fully, there unfolds and emerges the awakening of the Mature Mind. From this awakening, spiritual consciousness manifests. To that person who has spiritual awareness, everything can be given. Here, you should meditate long and hard on the meaning of 'can be given.'

There are at least two levels of detachment: the lower and the higher, the Apara and the Para. The lower detachment (Apara) has to do with detachment from objects of this world. This Sutra is talking about the Para, the transcendent detachment which comes when one discerns the Spirit as a result of no desire for qualities. The key Sanskrit word is *Khyateh* which is translated 'discernment.' Through discernment comes the knowledge of Spirit. The knowledge of Spirit is the knowledge that Spirit is different from Pre-matter. The word 'wisdom' is better than 'knowledge' because this type of knowledge has nothing to do with rational data, with rational processes, nor anything to do with inference. It has nothing to do with argumentation. It has nothing whatsoever to do with the accumulation of data or information. In this Sutra, the word 'knowledge' refers to the state in which the seer frees himself from everything that is extraneous to himself. When the seer does this, then the Spirit is established in its own nature, reaching Liberation or Isolation (*Kaivalya*) from all Pre-matter (Prakriti). It has to do with Intuition that brings Enlightenment.

Spirit (Purusha) and Pre-matter (Prakriti) which are normally inseparable, enter into a state of mutual detachment! This distinguishes the philosophical approach of the Shankya pundits from the personal re-

alization of the Yogi. Matter ceases to appear before Spirit. Spirit has no longer any attraction or need of matter, nor for the Qualities (the Gunas) that constitute the matter. Enlightenment has been attained.

CHAPTER SEVEN  
*Self-Study Questions*

1. What aspects of your lifestyle promote mental stability or mental instability? What small internal adjustment can you make that will produce greater stability? What small external adjustment can you make to produce greater stability?
2. How does Patanjali define mastery?

## CHAPTER EIGHT

BOOK ONE Sutras 1.17 - 1.18

*Kinds of Concentration*

### - SUMMARY OF THE SUTRAS -

Sutras 17-18 deal with the four types of conscious concentrations and also the concentration of subliminal-impressions.

*Sutra 1.17 states,*

**By the Yoga practices of concentration on gross forms, on subtle objects, on bliss, a spiritual concentration is attained called Sam-prajnata Samadhi.**

*Sutra 1.18 states,*

**The other type of Samadhi has no 'object of concentration' and is attained through the constant practice of non-attachment and continual restraint of the thought processes.**

INTERPRETATION OF SUTRAS 1.17 - 1.18

*Sutra 1.17 states:*

**By the repeated practice of concentration on gross objects, or on subtle objects, or on bliss, or on 'the sense of personality' (the ego), a spiritual concentration is attained known as Sam-Prajnata Samadhi.**

Sam-prajnata is the state of concentration which relates to gross objects. When this stage is mastered, it gives full insight into the subtle objects by a process of mental analysis, with the help of the knowledge gained in that state of concentration. The achievement of this spiritual concentration is attained by climbing a ladder of four stages of concentration.

- 1) When the concentrated mind realizes it is filled with gross forms, the mind is in a state of *Vi-tarka*.
- 2) When the concentrated mind realizes it is filled with subtle forms, the mind is in a state of *Vi-chara*.
- 3) When the concentrated mind realizes it is filled with bliss, the mind is in a state of *Ananda*.
- 4) When the concentrated mind realizes it is filled with a sense of 'I-ness,' the mind is in a state of *Asmita*.

Now, in the first level of Samadhi, *Sa-vitarka* Samadhi, there is an awareness of all four of these states.

In the second level of Samadhi, *Sa-vichara* Samadhi, there is only an

awareness of three of these states. The awareness is free from gross objects.

In the third level of Samadhi, *Sa-ananda* Samadhi, there is awareness of only two things. The mind is free from gross objects and subtle objects.

In the fourth level of Samadhi, *Asmita-matra* Samadhi, there is only an awareness of one thing. The mind is free from gross objects, subtle objects and bliss. There is only an awareness of pristine 'I-ness.'

Sam-prajnata Samadhi is that dominant Samadhi attained by habitually holding to a one-pointed state of the mind-stuff. This brings knowledge that cuts the root of all forgetfulness (Ignorance). The Samadhi that brings about this powerful knowledge has four distinct stages. It is the object of contemplation that is the difference in each stage. In dealing with gross or subtle objects, any analytic thinking cannot be conducted without the assistance of words. Thus, these states are characterized by vagueness due to the commingling of the name of an object, the object itself, and the knowledge of that object.

Concentration on gross or subtle objects is dependent on knowable objects. Concentration on bliss relates to the agencies of cognition. Concentration on 'I-ness' relates to the subject of internal perception. The true object of concentration of 'I-ness' is not Spirit (Purusha) but the *Mahat* (the empirical ego). It is a feeling of 'awareness of self.' It is the identity between pure consciousness and the individual intellect.

This *Buddhi-tattva* is the first principle to manifest according to the creative scheme of Shankya. At this stage the existence of knowledge reveals a knower (of that knowledge). When knowledge vanishes, the knower-knowable relationship ceases, causing the Spirit to abide in Itself.

*Sutra 1.18 states:*

**The other type of Samadhi has no 'object-of-concentration,' and is achieved through the constant practice of non-attachment and continual restraint of the thought-processes.**

This type of Samadhi, known as Asam-praj-nata Samadhi, is a state of consciousness where there has been a termination of all the fluctuations of the mind-stuff. If these fluctuations do exist, they exist only as latent impressions. Asam-prajnata Samadhi is achieved by practicing extreme and advanced detachment. Concentration on an object will not produce this state of concentration because this type of Samadhi is completely without any object (of concentration). This type of practice makes the mind objectless. Thus the name: objectless Samadhi or Asam-prajnata Samadhi.

Now, the mind has two purposes:

One is cognition, and  
The other is memory.

When by the practice of extreme detachment the cognitive faculty is lost, the memory is still a vital factor. Latent forces can still return to the mind as memories, having the same effect as a real object. Thus, there is still a stage of concentration above this. This higher stage even causes the cessation of all the latent fluctuations. This goal is attained by constant and complete detachment.

There are no self-study questions for Chapter Eight. In order to get the most from this chapter, please re-read it and focus on those Sutras that are most meaningful to you.

## CHAPTER NINE

BOOK ONE Sutras 1.19 - 1.23  
*Degrees of Approach to Concentration*

### SUMMARY OF THE SUTRAS

Sutras 19-23 deal with the four approaches to concentration: the worldly, the spiritual, the combination of methods and intensities, and the attunement to the highest Self.

*Sutra 1.19 states,*

**The subjective awareness which arises from natural causes is still possessed by those souls who have disembodied themselves, as well by those souls who have dissolved back into primordial Matter.**

*Sutra 1.20 states,*

**The third group of Yogis, other than the two groups mentioned above, attain to:**

**Conviction,  
Energy,  
Attention,  
Concentration, and  
Intuitive-knowledge.**

*Sutra 1.21 says,*

**For those with intense fervor, restraint is imminent and immediate.**

*Sutra 1.22 states,*

**Due to the fact that fervor can be mild, or moderate, or intense, there are different effects (from that fervor).**

*Sutra 1. 23 states,*

**Nirodha can be attained by attuning to Ishvara.**

INTERPRETATION OF SUTRAS 1.19 - 1.23

*Sutra 1.19 states:*

**The subjective awareness which arises from natural causes is still possessed by those souls who are disembodied, as well as by those souls who have dissolved back into primordial Matter.**

This Sutra points out that there are two categories of souls:

- 1) Those souls who are physically disembodied, yet functioning in their astral or causal body.
- 2) Those souls who are physically disembodied, as well as disembodied from their astral and causal body.

At physical death, or dis-incarnation, one momentarily loses the physical body. At this time, those who are consciously awake function through their astral body. Those who are not awake just sleep in a motionless astral body. These two groups are in a state of mental restraint: Vritti-Nirodha.

It's the astral body that is the primary link to the cycles of reincarnation. This cycle of reincarnation is primarily caused by the mind identifying itself with its mental processes. If the mind smiles, one says 'I am happy.' If the mind experiences pain, one thinks, 'I am in pain.' This identification with the mind processes is called Ignorance (*A-vidya*). Ignorance is the mind identifying itself with anything and everything, other than Spirit. You can free yourself from the cycle of physical reincarnation by eliminating its primary cause: Ignorance. (Remember the experiment with the monkeys and the buried nuts.)

Mystics know the disembodied soul will reincarnate back on the earth again. Many mystics believe that the disembodied souls who have dissolved back into Pre-matter (Prakriti) will not reincarnate again on the earth, but will reincarnate somewhere else in the universe. Sri Patanjali states that souls who physically die without having first reached Enlightenment still function with their subtle body.

In time, that subtle body, because of Samskaras, passes into a new physical incarnation.

When the physical body dies, the astral body does not stop functioning nor does it reach an automatic Nirodha. Those souls that are disembodied and have dissolved back into primordial Matter, have already attained conscious Nirodha. Also, an automatic Nirodha is not necessarily a permanent Nirodha. This is based upon the universe constantly breaking down into finer elements, and then regrouping themselves again. Only Enlightenment and Samadhi are permanent.

An example will be helpful. In Chicago, the seasons reveal this cyclic pattern. When it's June, summer comes. When it's December, winter weather comes. When winter dies, summer is born. When summer dies, winter is born. But if you move to Hawaii, there appears to be a permanent summer.

The subtle bodies that are not dissolved back into primordial Matter go back into one or more of the five elements: Earth, Water, Fire, Air and Ether. After a period of time, they will regroup and restructure a new subtle body. From there, the subtle body will remanifest a new physical body. It doesn't matter whether one has a super-subtle, subtle, or a gross body. What is all important is the degree of self-awareness. An Earthling can escape from past Karma only by the use of self-awareness. Each Earthling has:

- 1) A physical body, called the gross body.
- 2) An astral body, called the subtle body which contains an etheric body, which is subtler than the gross body, but grosser than the astral body.
- 3) A causal body, called the super-subtle body.

*Sutra 1.20 states,*

**The third group of Yogis (other than the two groups mentioned above) attain to Conviction, Energy, Attention, Concentration, and Intuitive-knowledge.**

(CE-ACI is the memorizing code.)

This Sutra refers to those souls who are not disembodied and those souls who are not dissolved back into Pre-matter. This Sutra refers to Yogi that are embodied in living physical bodies. Before they have their Nirodha, there must be a state of consciousness allowing those embodied souls to attain a permanent Nirodha, which leads to a permanent state of Samadhi or Cosmic Consciousness.

- 1) It all starts with conviction.
- 2) Without conviction, one cannot generate energy.
- 3) Without energy there can be no attention.
- 4) Without attention there can be no concentration.
- 5) Without concentration Intuitive Knowledge cannot manifest.

This Intuitive Knowledge is a result of intense concentration regarding a pre-determined, specific object. It emerges just before the highest state of concentration manifests, just before Samadhi manifests. It emerges, before total and absolute restraint is accomplished. This Intuitive Knowledge is all-important because it is the Esoteric Light revealing the procedures, needs, rules, regulations and techniques for the Pilgrimage beyond Samadhi. Again, let's follow the chain of causation:

- 1) Conviction is absolutely necessary in order to put energy into the practice of Yoga.
- 2) Energy is necessary to affect the required attention.
- 3) Attention is necessary to reach deep concentration; almost complete Nirodha, which leads into Samadhi.
- 4) Concentration is necessary for developing Intuitive Knowledge.
- 5) Intuitive Knowledge allows you to move to the spiritual stage beyond words.

*Sutra 1.21 says:*

**For those with intense fervor, restraint is imminent and immediate.**

This Sutra points out that the first method for accelerating the attainment of Nirodha is the use of fervency (or zeal or enthusiasm). This fervency allows the Yogi to actualize his Yoga practices. Thus a Yogi with less fervor will have less *intensity* of concentration and a concentration of shorter *duration*.

Yogis with greater fervor will have a greater intensity of concentration and a longer duration of concentration. Therefore, they will have more rapid progress.

However, just because one has fervor does not mean that one will attain Samadhi. There are other prerequisites before Samadhi can be attained: Conviction, Energy, Consideration, Concentration and Intuition.

*Sutra 1.22 states:*

**Due to the fact that fervor can be mild, or moderate, or intense, there are different effects (from that fervor)..**

Because fervor has three levels of intensity, there exists three levels of accomplishment (in terms of momentum). The greater the fervor, the faster the attainment of Nirodha. The weaker the fervor, the slower the attainment of Nirodha. Fervency has to be focused so that there can be a pinpoint of concentration.

Because of the three levels of intensity, there exists three levels of students:

- 1) Intense students,
- 2) Moderately intense students, and
- 3) Mildly intense students.

One type of student is not better than the other, just more or less intense. Also, one must not, in his intensity, drive himself away from Intuitive Knowledge by becoming locked into emotion or some non-productive spiritual activity.

*Sutra 1.23 states:*

**Nirodha can be attained by surrendering to Ishvara.**

*Ishvara* (pronounced Ish-wara) is the indwelling Reality. To the Yogi, Sri Ishvara is the supreme, indwelling Lord. Paramount fortune manifests to the Yogi who intimately identifies himself/herself with Sri Ishvara. There is an implication that the surrender to Sri Ishvara can be mild, moderate, or intense, producing three levels in attaining restraint of the mind-stuff. Again, the more intense the renunciation to Sri Ishvara, the faster will be the attainment of this restraint. Yogically, surrender means attuning to the consciousness of Ishvara. Human beings are willful, thinking, 'my way' is the best way, the only way. Surrendering is the letting go of this willfulness.

There is a direct correlation between the level of fervency in renunciation and that of concentration. There is a direct relation between concentration and speed of attaining complete restraint. When the Yogi surrenders himself, he concentrates on this transcendental Being. His thoughts, his emotions, and his activities are centered around that noble, indwelling Lord. As a result of this attunement to Ishvara, the Yogi becomes detached from the things and thoughts in his head, and thus from his own self importance and willfulness which results in detachment from the physical and mental plane. He becomes attuned to the thoughts, feelings, and activities projected from Ishvara.

The things of this world are of no real interest to the Yogi. Therefore, he can withdraw his mind away from these things more easily and thus more easily center his mind-stuff on the subtler, inner worlds. Also, the emotionality associated with the fruits of his actions dissolve away and the Yogi attains one-pointedness very quickly, moving rapidly into complete restraint: *Vritti Nirodha*. Earlier, Sri Patanjali stated

that two indispensable requirements for attaining complete restraint are:

- 1) Detachment from internal and external objects, and
- 2) The practice of stilling the mind-stuff.

Now, in Sutra 1.23, Sri Patanjali states that self-identification with Sri Ishvara, the indwelling Reality, gives the Yogi another fundamental method to attain complete restraint quickly. In the next chapter I will continue to deal with Sri Ishvara.

CHAPTER NINE  
*Self-Study Questions*

1. What is the function of fervor on the Spiritual Path? Is your degree of fervor mild, moderate, or intense? What does this mean to you?

## CHAPTER TEN

**BOOK ONE** Sutras 1.24 - 1.28

*Analysis of the Highest Self*

### - SUMMARY OF THE SUTRAS -

Sutras 24-28 deal with the examination of the highest Self showing the unique quality of this Self, the proof of His existence, His temporal priority, and His symbolical realization.

*Sutra 1.24 reads,*

**Ishvara is a special type of Spirit, untouched by hindrances, by Karmas, or by Samskaras.**

*Sutra 1.25 states,*

**This Sri Ishvara is the seed of the Omniscient.**

*Sutra 1.26 states,*

**Ishvara is the teacher of the primordial sages inasmuch as there is, in Him, no limitation of Time.**

*Sutra 1.27 states,*

**The mystical symbol AUM signifies Sri Ishvara.**

*Sutras 1.28 affirms,*

**The repetition of AUM and the evocation of the meaning of AUM should be made.**

## INTERPRETATION OF SUTRAS 1.24 - 1.28

*Sutra 1.24 reads:*

**Ishvara is a special class of Self (Spirit), untouched by hindrances, by Karmas, by fruition, or by latent deposits (Samskaras).**

This Sutra gives the characteristics of Sri Ishvara. Remember, in Sankhya-Yoga philosophy there are an infinite number of Selves. They are all Eternal, however, some have greater awareness and fewer Samskaras than others.

In this Sutra, the key word is *Bshaysha*, meaning 'special' or 'particular.' Sri Patanjali, in using this word, is making a sharp distinction between all other Selves in the universe and this one special Self. He is contrasting a specific, special, particularized Spirit with all the other Spirits in the universe. He points out Sri Ishvara is different, because It is:

- 1) Unaffected by ignorance, passion, aversion, and/or attachment-to-existence (called *Klashas*).
- 2) Has no Karma and is unaffected by Karma.
- 3) Free from accumulation of impressions from the past. It is Samskaras-less.
- 4) Not like the other Spirits, which before they come to Enlightenment are affected by *Klashas*, Samskaras and Karma.

- 5) Already in a state of perfection, before the moment of our seeking.

These characteristics of Sri Ishvara are exactly the same characteristics of every Enlightened Spirit. Any Enlightened Spirit which has reached Enlightenment, has transcended time. In this sense, this Spirit is free and has been free because of never having existed in time. So, what is specific to Ishvara? It is free, was free, and will ever remain free from the past, present and future. Neither in the present, nor the future, nor the past has It ever been affected by Klasha, or by Karma or by Samskaras.

*Sutra 1.25 states:*

**This Sri Ishvara is the seed of the Omniscient.**

In this Sutra the terms *Sar-vagna* and *Sar-vagna-bija* are used. These terms mean 'omniscience' and the 'seed-of-omniscience.' This indicates that within Ishvara is omniscience as well as the seed of omniscience: the potentiality for all Wisdom and all Knowledge. Contained within Ishvara is the plenitude for potential omniscience. This Sutra states that there are two possible conditions in which It can exist.

- 1) Spirit linked with Prakriti, and
- 2) Spirit not linked with Prakriti.

Sri Ishvara never was linked with Prakriti. Yogis, however, are Spirits linked with Prakriti. The Yogi is seeking to reach a state of separation from Prakriti. When a Spirit comes into contact with primordial Pre-matter (Prakriti), It has the capacity for knowledge regarding things that change. This is the limitation of your own incarnation. As you move to Enlightenment or Liberation (Kaivalya) you detach yourself from this Primordial Pre-matter. Thus, you have the capacity for knowledge regarding unchanging things: the Knowledge of Reality. Sri

Patanjali does not state that Ishvara is omniscient, only that It is the existent Seed of Omniscience.

*Sutra 1.26 states:*

**Ishvara is the teacher of the primordial sages inasmuch as there is, in Ishvara, no limitation of Time.**

This Sutra mentions two other characteristics of Ishvara. They are:

- 6) Ishvara is not limited by Time, and
- 7) Ishvara is the Guru of the primordial Sages.

Sri Ishvara exists. However, Time does not exist for Him. Ishvara does not exist in Time, thus It has no beginning, no middle, no end. Thus, It has no change. This is the case with any other Spirit that is isolated (from matter) or Enlightened. However, as long as the Spirit is not isolated from matter, It exists in time. And as you will remember, Time is a manifestation of Matter.

Sri Ishvara is the spiritual preceptor of the primordial Sages. The primordial Sages are the creation Gods of old. Those Sages, who appear at the beginning of each cosmic re-creation, had Ishvara for Their Guru. He transmitted to them the Laws of creation, known as the Laws of Self-Consciousness Awareness. He also transmitted to them the Wisdom of Creation. In order for Ishvara to be Guru to the primordial creating deities, He would have to give up his Liberation and come into contact with matter, in order to teach, even it were only very subtle Sattvic matter. Some teachers say it is possible for Ishvara to be a communicator to the primordial Sages without having any movement or contact with Pre-matter. To come into contact with Matter (Prakriti

would bring Him into Time. Here is the basis for the whole concept of the 'divine incarnation.'

*Sutra 1.27 states:*

**The mystical symbol AUM represents and symbolizes Sri Ishvara.**

Here, the Sanskrit word used to mean 'signifying' really means 'to reveal or to manifest.' AUM is the symbol of Sri Ishvara. That's the link that binds the symbol AUM to the symbolized-Ishvara. None of this is accidental. Sri Patanjali, in talking about the mystic symbol AUM, discloses that the mystic symbol AUM reveals and also manifests Ishvara. In Samkyha-Yoga philosophy, as in most Indian philosophies, there exists an absolute identity, or essence, between Sri Ishvara and the symbol AUM. Modern sages say there is an absolute identity between the word-symbol AUM and the state of consciousness known as Ishvara.

Again, AUM signifies Ishvara. This opens up the traditional science of mantra Yoga. The AUM-mantra is the most powerful of Hindu mantras. The specific name of this mantra is *Pra-nava*. Pranava implies 'He is close to those who practice his presence.' Thus, one way for a Yogi to realize the Reality is to practice Ishvara's presence by chanting attentively His symbol: AUM.

According to Patanjali, Sri Ishvara is not the Lord of creation, nor the Lord of preservation, nor the Lord of dissolution of the worlds. These three functions are established through Prakriti's own dynamic functions of the Gunas.

*Sutras 1.28 affirms:*

**One should practice the repetition of AUM and reflect on the meaning of AUM.**

Three things need to be practiced in relationship with Sri Ishvara. These are:

- 1) A repetition of the symbol. The repetition of a mantra is called *Japa*. The repetition of any mantra cannot not be automatic or it will not be Japa.
- 2) An invocation of the meaning of the symbol. This invocation is a reflection, a meditation, a contemplation on the meaning of the symbol. Simply doing AUM-Japa will not produce the desired effect.
- 3) There should be some focusing of will-power to invoke the meaning of AUM. This repetition must be rhythmic. It must be uninterrupted both in sound and in thought. At first, it can be oral. Later it should be mental. Like all mantras, this mantra has many ways in which it can be recited. By altering its intensity, its duration, or its emphasis, the meaning and the manifesting power of the mantra changes.

AUM is all things, and the mind is the receptacle of all things, according to the *Upanishads*. In mantra Yoga, there is a fourth factor: each mantra has a very specific crystallizing force. Usually one begins a mantra on a New Moon and recites it continuously and continually until the Full Moon.

Depending on what you conceive the meaning of AUM to be, that is what you will begin to crystalize in your subtle, mental body (at first). This mantra, or thought-form, crystallizes in the mental world. From the mental world it crystallizes into the astral world. From the astral world, it crystallizes into your physical reality. So runs the theory of the crystallization-of-events in a mystic's life.

The three sounds: A, U, and M are the essential sounds from which the AUM mantra manifest. These three sounds and the symbol-mantra signify all the knowledge that can be expressed. Through repetition (Japa) of the AUM mantra, all knowledge can be gained. There are six stages of Japa. Here are the key stages revealing what transpires in the Japa on AUM:

- 1) Practice Japa of AUM, keeping its meaning in mind for an extended period.
- 2) Then cease the articulation of the sounds and follow this with mental chanting of AUM. Keep the mind on the meaning of AUM.
- 3) The mind-stuff becomes one-pointed.
- 4) All external objects are abandoned. Only internal objects remain.
- 5) All internal objects are now abandoned. Thus, no further Samskaras are created.
- 6) Spirit now becomes aware of Spirit and thus the Self now abides within the Self.

CHAPTER TEN  
*Self-Study Questions*

1. What are the characteristics of Ishvara?

## CHAPTER ELEVEN

BOOK ONE Sutras 1.29 - 1.34  
*Obstacles to Calming the Mind-Stuff*

### - SUMMARY OF THE SUTRAS -

Sutras 29-34 deal with impediments to calming the mind-stuff.

*Sutra 1.29 asserts,*

**From the repetition of the Mantra, the acquisition of an introversion state of consciousness occurs, removing the obstacles.**

*Sutra 1.30 declares:*

**The nine distractions are: sickness, apathy, negligence, self-indulgence, wrong views, indecision, non-initiativeness, idleness, and an inability to hold one's ground.**

*Sutra 1.30 states,*

**Obstacles are obstacles because they are obstacles to the attainment of complete restraint.**

*Sutra 1.31 says,*

**Accompanying these scattering forces are pain, frustration, body agitation, and irregular breathing.**

*Sutra 1.32 reads,*

**To negate and dissolve these hindrances, along with their accompanying negative forces, concentration on a single object should be practiced.**

*Sutra 1.33 states,*

**Serenity of the mind arises from the cultivation of friendship, compassion, joyfulness, and detachment towards pleasure and pain, or detachment towards merit and demerit.**

*Sutra 1.34 reads:*

**Or by exhalation and restraint of the breath and the Prana, serenity is achieved.**

## INTERPRETATION OF SUTRAS 29-34

*Sutra 1.29 asserts:*

**From the repetition of the Mantra, the acquisition of a restrained state of consciousness occurs, removing all obstacles.**

This Sutra indicates the effect brought about by the repetition of the sacred symbol AUM. When the repetition includes invocation on the meaning of that symbol, it brings about a restraint or absorption of the Self into the mind-stuff. At this point, the mind stops scattering itself. This produces an 'internalization-of-consciousness.' Thus the mind releases its hold on objects in the external world. However, it does not (at this time) affect the objects in internal world.

As the Yogi continues the Japa of the AUM mantra, the mind directly returns to consciousness, to a mind-state somewhere deep within the internal mental realm. Here the obstacles are met. Sri Patanjali talks about these obstacles, pointing out that there is a common thread to all of them, which is the scattered mind.

The obstacles are obstacles (or hindrances) because they scatter the mind-stuff! They disperse the mind. They spread the mind out. Mental fixation, which is concentration, by means of Japa and invocation, eliminates the scattering.

*Sutra 1.30 declares:*

**There are nine distractions: sickness, apathy, negligence, self-indulgence, wrong views, indecision, non-initiativeness, idleness, and an inability to hold one's ground.**

This is a straightforward Sutra which lists the nine obstacles. Remem-

ber, they are obstacles or hindrances because they hinder the mind-stuff from becoming focused.

The first letter of each of the secondary obstacles spells out WI-NII (wrong views, indecision, non-initiativeness, idleness, and the inability to hold one's ground). However, just hold your mind on removing the four *major* hinderances.

These four major hinderances are sickness, apathy, negligence and self-indulgence. They are easy to remember because the first letter of each spells, S A N S, a French word meaning 'without.'

- 1) Sickness is a disorder of the organs of the body.
- 2) Apathy is the inability of the mind for action.
- 3) Negligence is the disposition for non-performance.
- 4) Self-indulgence is desire for contact with sense objects; the greed of the mind.
- 5) Wrong view is erratic perception or erroneous knowledge; like mother of pearl being taken for silver.
- 6) Idleness is inertia caused by 'heaviness' of body or mind.
- 7) Non-initiativeness is not attaining a state of concentration.
- 8) Indecision is thought which oscillates between two extremes.
- 9) Inconsistency is the inability to maintain concentration once it is established.

*Sutra 1.30 states:*

**Obstacles are those mental processes which hinder the attainment of complete restraint (concentration).**

The hinderances are also obstacles to the attainment of any form of success in Yoga. Obstacles, I repeat, cause the scattering of the mind, rendering concentration impossible. The removal of these obstacles

makes possible the restraint of the mind-stuff. Restraint of the mind-stuff makes possible concentration. Concentration makes meditation possible. Meditation makes Samadhi attainable.

*Sutra 1.31 says:*

**Accompanying these scattering forces are pain, frustration, body agitation, and irregular breathing.**

One cannot separate these scattering forces from the distractions. These four distractions are the results of a disturbed mind or personality (mystically speaking). One becomes even more aware of these distractions when one begins to meditate. This is a major reason people initially do not like to meditate.

Pain, in Sanskrit, is *Dukha*. *Dukha* indicates any type of sorrow, grief and/or suffering. It is usually just translated as pain. The Yoga philosophy points out that *Dukha* is threefold:

- 1) Pain within oneself, caused by oneself,
- 2) Pain caused by other beings, and
- 3) Pain caused by natural forces.

The cause of pain is always one's own Karma. Yet, this Sutra emphasizes that the bringer or fulfiller of that pain can be yourself, another person, or natural forces.

Restlessness of the body is an excess of *Rajastic* activity that has not been mastered. Irregular breathing is the pattern set-up in the body and in the mind when there are scattering forces. By the use of Pranayama, regular breathing patterns can be established. This psychically begins to overcome the other scattering forces.

*Sutra 1.32 reads:*

**To negate and dissolve these hindrances, along with their accompanying distraction, concentration on a single object must be practiced.**

The explanation of 'single object' is found in the Sanskrit phrase: *Eka-tattva-bhachvan-chaha*. Thus, 'single object' should be read 'the practice of a single tattva.' Exoterically, there are five tattwas: Earth, Water, Fire, Air, and Ether. Esoterically, you can add a sixth tattva: consciousness. This indicates that the practice of concentration is on one of the five lower chakras.

Grasping the concept behind this, some people teach fixing the mind upon any single object. That would be incorrect, esoterically. Focusing, concentrating on a single tattva brings control of the Life-forces (Prana), releasing the Kriya Kundalini energy. This energy must be generated, released, and elevated in order to allow the psycho-spiritual entity to attain Samadhi.

Concentration on a single object, internal or external, will soften and/or exclude stimuli, allowing the mind-stuff to become more serene and composed, and thus moving more completely into Nirodha. However, it is the awakening of Kriya-Kundalini that allows the mastery of Yoga-siddhi, the dissolving of Karma, and the attainment of Samadhi and Enlightenment.

*Sutra 1.33 states:*

**Serenity of the mind arises from the cultivation of friendship, compassion, joyfulness, and detachment regarding pleasure and pain, or detachment towards toward merit or demerit.**

Serenity is one form of mind-stuff stability. From the practice of de-

tachment; from the practice of compassion, one is able to attain friendship and joy. The practice of detachment, compassion, friendship, and joy bring serenity. A non-purified mind brings emotionality and negative thinking. A non-purified mind is a turbulent mind. When that mind is purified, it manifests serenity.

Serenity has the connotation of calmness, composure, peacefulness, quietude and tranquility, as well as clarity and fairness. The stability of the mind comes about by coping with the emotional processes and the intellectual cognitive processes. The Yogi who cultivates the qualities mentioned in this Sutra will obtain serenity. Serenity is one of the forms of stability. It is a stepping stone to restraint of the mind-stuff. The Yogi who cultivates these attitudes will free himself from the disturbances of the mind.

The positive qualities, however, must be maintained quietly and passively so they do not imbalance the lifestyle. The key is to be always emotionally detached. This detachment, however, leads people to feel that the Yogi is cold or emotionally distant. This is not so. He is just detached. One of the most dangerous things a spiritual seeker can do is to become, emotionally, too close to people. You can be close to people, but should not be emotionally close. When this happens, you take on the coloration of their emotionality. When this happens, you take on the coloration of their values. When this happens, you take on the coloration of their life-view. Then you are spiritually incapable of helping them, because you have stepped into their emotional stream. Here you can only see the world as they see it. In order to help people, you must be able to see beyond their emotional stream and their mind-set.

Serenity of the mind comes from the development and cultivation of the positive attitudes mentioned above, to bring the attainment of in-

tellectual and cognitive stability. It is possible to have control over the mind-stuff and gain emotional stability. From this, you attain Nirodha, making Samadhi possible.

*Sutra 1.34 reads:*

**Or by exhaling and restraining the breath and the Prana, serenity is achieved.**

Two Sanskrit words give the key meaning to this Sutra. The first is *va* meaning 'or' The other word is *Prana-shia* meaning 'control of the Life-force.'

The mind can be stabilized by the exhalation of the breath and its restraint or by the restraint of the Prana. This Sutra points out that serenity or stability of the mind-stuff can be attained:

- a) Through the exhalation and restraint of the breath, or
- b) Through the restraint of the Prana.

Blowing the breath out through the mouth, and holding the breath, brings stability of the mind-stuff. This Sutra contains the word 'or.' So, according to Sri Patanjali, the exhalation with hold is one technique. The restraint of the Prana is another. This Sutra deals directly with breath-control or regulated breathing. Breath-control gives mind-control. Pranayama is dealt with more extensively in his Second Book. The effectiveness of any pranayama depends on many different factors:

1. *Why* one is practicing the technique.
2. *When* one practices the technique.
3. *Where* one practices the technique.

4. *What* technique is used.
5. *How* that technique is used.
6. *Who* uses the technique.
7. *Which* other means are used as an adjunct.

These things influence the potency of any pranayama technique, as does the following factors:

1. The purity of the body of the Yogi,
2. The purity of the mind of the Yogi,
3. The will-power of the Yogi,
4. The amount of oxygen absorbed,
5. The amount of Prana absorbed.

These are the key factors regarding regulated breath-control in Kriya Pranayama:

- 1) Rhythmic breathing is the key.
- 2) Breath-control gives mind-control.
- 3) Rhythmic regulated breathing allows the inhalation and exhalation patterns to slow down.
- 4) This allows more and more oxygen and Prana to be absorbed into the circulatory and nervous systems.
- 5) This produces a cleansing and a quieting effect on the body, mind, and consciousness of the Yogi, making possible the attainment of Samadhi.
- 6) There is a direct relationship between the breathing patterns and emotionality.
- 7) There is a direct relationship between quiet, long breathing, and stability of the mind-stuff.
- 8) There is a direct relationship between short, erratic breathing, and instability of the mind-stuff.

Breath-control gives mind-control. The quieting effect of Pranayama, after years of formal practice, spills over and affects the everyday breathing patterns. How you normally breath affects your formal Pranayama. There is a tremendous link between breathing and the activities of the mind and senses. Long, quiet breathing patterns relate directly to clear, sharp senses.

An axiom in Yoga is: mental activity and emotional activity exert a powerful influence over the breathing; your breathing patterns exert a powerful influence over your emotional and mental activities.

The last two Sutras point out the two methods for attaining mental serenity.

- 1) The first is 'determined willing' to cultivate and hold very specific attitudes.
- 2) The second is the practice of pranayama.

Combining these two methods (although Sri Patanjali say nothing about blending them), causes an acceleration of the attainment of serenity. This speeds up the attainment of Nirodha, giving greater probability of gaining Samadhi in this very lifetime.

During Pranayama, the mind should be fixed or concentrated upon something. One can concentrate on the breath itself, i.e., the coolness or warmth of the breath; a chakra, a mantra, or some other internal object or thought. As one practices Pranayama, there is an intensification of the attention to turn inward and upward to more subtle objects. There is also a marked increase in the oxygen absorbed into the bloodstream, as well as more Prana being absorbed into the nervous system, the brain and consciousness.

When this happens, there is produced a powerful effect upon the mind which causes the consciousness to become detached. It pulls away from external objects. Now the consciousness, almost effortlessly, becomes internalized, bringing one a step closer to attaining Samadhi.

CHAPTER ELEVEN  
*Self-Study Questions*

1. Which of the obstacles described in 1.29 are your greatest challenges (pick and prioritize three). Take one of these obstacles. List three practices (form or informal) that you would use to overcome this obstacle. Practice for three months and review this chapter.

## CHAPTER TWELVE

### BOOK ONE

#### *A Review of Sutras 1.2 - 1.32*

This chapter reviews the eight most important Sutras taught so far. These give a solid basis for grasping Sri Patanjali's Kriya Yoga philosophy. These are Sutras:

1.2, 1.12,

1.20, 1.21, 1.23,

1.30, 1.31 and 1.32.

Sutra 1.2 clearly points out that the attainment of Yoga is the attainment of the inhibiting of the mind-stuff. Other words that could be used rather than 'inhibiting' are: controlling, restraining, hindering, impeding, or preventing the movements of the mind. In short, Yoga is all about stopping the activities of the mind.

The mind-stuff is called 'Chitta.'

The activities or movements of the mind-stuff are called 'Vritti.'

Restraint is called 'Nirodha.'

Thus, the control of the mind's fluctuations is called 'Vritti Nirodha.'

Sutra 1.12 explains the two means to obtain this restraint: detachment from things and practice of mental stability. Detachment is called 'Vairagya.' And the practice to stabilize the mind is called 'Abhyasa.'

In Sutra 1.20, Sri Patanjali first mentions the word 'Samadhi,' and discusses five pre-conditions needed to attain it.

- 1) The first pre-condition is conviction. Conviction that your lifestyle is correct. Conviction that Yoga takes you somewhere. Conviction that the mystical techniques are working. Conviction of the purpose and meaning of life.
- 2) The second is energy. You need energy. If you have no energy, you will not be able to apply practice and detachment to your spiritual Path.
- 3) The third is attention. Attention to what you are trying to accomplish. Attention or mindfulness to understand what is happening in your spiritual search and what needs to be accomplished next.
- 4) The fourth is concentration. It is here that the real practice of Yoga begins. Concentration is a deeper level of restraint or a stage beyond restraint.
- 5) The fifth is Intuitive Knowledge or Prajna. It is needed to guide the seeker wisely through the earth-life and safely along the Path. It allows the seeker to see:

What life is about,  
Where one is at,  
What needs to be done, and  
What should not be done (now).

Conviction brings energy. Energy gives attentive powers. From attention comes concentration. From concentration appears Intuitive Knowledge. This Intuition is the Light on the Path to Samadhi.

There are two factors which will accelerate the restraining process.

Sutra 1.21 points out that the speed of progress on the Path is directly related to fervor. Fervor of the highest degree will produce the most rapid attainment of restraint.

Sutra 1.23 points out that progress on the Path is directly related to the degree of attunement to Ishvara, the indwelling Lord.

Sutra 1.30 names the nine hindrances or obstacles to the attainment of the restraint of the mind-stuff called Vritti Nirodha. These are: sickness, apathy, negligence, self-indulgence, wrong views, indecision, idleness, non-initiativeness, and inconsistency.

Sutra 1.31 names the four distractions that accompany these hindrances. They are: pain, frustration, agitation of the body, and irregular breathing patterns.

Sutra 1.32 designates the primary technique for overcoming and eliminating these hindrances: concentration. Concentration has several levels:

- 1) Fixing your mind on an external object.
- 2) Fixing your mind on an internal object.
- 3) Fixing your mind on a spiritual object.
- 4) Fixing your mind on an given Element (Tattwas).

(Although it has not been discussed, the Tattwa used will depend on

the type of your birth Karma, as revealed in your esoteric birth-chart and which is locked into each corresponding chakra.)

This review is a building block for a deeper and further understanding of Sri Patanjali's Kriya Yoga Philosophy. You should re-read this chapter and understand it before going on to the next chapter.

There are no self-study questions for Chapter Twelve. In order to get the most from this chapter, please re-read it and focus on those Sutras that are most meaningful to you.

## CHAPTER THIRTEEN

BOOK ONE Sutras 1.35 - 1.39

*Attainment of Stability of the Mind-Stuff*

### - SUMMARY OF THE SUTRAS -

Sutras 35-39 discusses the attainment of stability of the mind-stuff and the suitable objects used for concentration and meditation.

*Sutra 1.35 says,*

**Stability is gained through the persistent and complete development of subtler concentration to produce subtler sense activity.**

*Sutra 1.36 says,*

**By concentration upon internal, subtle, luminous objects, the mind becomes painless, filled with light and stability.**

*Sutra 1.37 states,*

**Using a person who is non-attached as an object of concentration, causes the person concentrating to obtain stability of mind.**

*Sutra 1.38 declares,*

**The mind becomes stabilized when concentration manifests on two types of knowledge.**

*Sutra 1.39 says,*

**The mind attains stability when the Yogi meditates upon whatever object pleases him.**

INTERPRETATION OF SUTRAS 1.35 - 1.39

*Sutra 1.35 says:*

**Stability is gained through the persistent and complete development of subtler concentration to produce subtler sense activity.**

In this Sutra the key word is *Pra-vritti* meaning 'sustained restraint.' This sustained restraint is on an object.

When the Yogi concentrates on the tip of his nose, he experiences subtle odors (from the astral plane).

When the Yogi concentrates on the tip of the tongue, he experiences subtle tastes.

When the Yogi concentrates on the palate, he experiences subtle forms.

When he meditates on the middle of the tongue, he experiences subtle sensations.

And finally, when the Yogi meditates on the root of his tongue, he experiences subtle sounds.

When these astral states of consciousness are experienced they produce a greater inturning and steadiness of the mind-stuff. Doubt is dispelled and the doorway to Insight opens.

Things are known from inference,  
Things are gained from textbooks,  
Things are obtained from scripture,  
Knowledge is gained from the Guru.

This Sutra states that part of what is known, through these various means, has to become known by means of one's own understanding by participating in these subtle experiences. Some things must be experienced directly. Otherwise, one person simply is a carrier of other people's data, and will never become the carrier of Wisdom, nor the carrier of Intuitive Knowledge.

The Teaching states that one has to have Direct Experience. This must be so from very subtle astral matter all the way up to Divine Vision. When this happens, firm stability of the mind is achieved. In order to accomplish this, the mind must be purified, so that the mind is capable of intensification of willpower and thus of deeply concentrating.

*Sutra 1.36 says:*

**By concentration upon internal, subtle, luminous objects, the mind attains a state of consciousness filled with light and stability in which there is no pain.**

When the Yogi has mastered Pranayama, the bright, lucid states of the mind manifest. This implies holding the mind in concentration at the heart chakra.

The prolonged process of concentration on an object that produces astral sensation stabilizes the mind. This Sutra indicates another type of prolonged concentration that is productive of luminosity. Luminosity is productive of stability of the mind-stuff.

The word 'painless' needs to be addressed. Suffering is caused by the Raja Guna. If there is no pain, it means that the Yogi has transcended the Raja Guna, and that the Yogi is now being affected by the Sattwa

Guna. All Sattwa objects are subtle and luminous. This light will produce stability of the mind-stuff as explained before. Thus, the Yogi can concentrate on inner, subtle experiences more easily.

The sustained restraint, Pra-vritti, is without object. That is to say, the concentration is not fixed to an object.

Thus, there can only be two perceptions to which the sustained restraint (Pra-vritti) relates:

- 1) The perception of Bliss
- 2) The perception of 'I AM'-ness.

*Sutra 1.37 states:*

**Using a person who is non-attached as an object of concentration, causes the person concentrating to obtain stability of mind.**

This means that if a Yogi concentrates on a person who has attained to a state of detachment, the Yogi will attain stability of mind. Historically, this can be a Saint or the Guru. Historically, the Yogi concentrates on a divinity such as Sri Krishna, Sri Rama, etc. This concentration is productive of attaining stability. This technique has been expanded to include Sages-of-Light, and/or disembodied Gurus, or a disembodied Lineage.

The non-attached person or divinity becomes involved in the seeker's spiritual personality, concentrating and attuning to his mind-stuff which produces dispassion. This causes a link between the seeker's mind and those 'who have attained.' With this comes a flowing of all of their attitudes and knowledge into the mind-stuff of the seeker. This gives added stability to the mind-stuff and is productive of higher wisdom. However, the credit for such Enlightenment should not be

given (completely) to outside forces. If you stare at a red circle for a long time, your mind will see red even when you close your eyes. The benefit and blessing of seeing red does not come from the red circle. It arises from the nature of *your\_mind*-stuff. So likewise, in any attunement, that which you attune to, you become – just as a young child picks up emotional and intellectual traits from his parents. This is the nature of mind-stuff.

*Sutra 1.38 declares:*

**The mind becomes stabilized when concentration manifests on two types of knowledge.**

This means the Yogi gains stability by learning in sleep, and through understanding his dreams. Of these two types of learning, one is knowledge manifesting during deep sleep, and the other is knowledge manifesting during the dream state. One could say knowledge can come from concentration upon visional states or from concentration upon the experience of non-existence. In deep-sleep you can experience non-existence. However, there can be danger here, in that it is very easy to become unconscious while experiencing non-existence. When concentrating, the Yogi's mind must remain in that state of non-existence or Void, yet ever remain conscious. This produces stability of the mind. You can also experience dreams in which the mind creates a visional state. Concentration on the dream-symbols within the dream produces stability of the mind-stuff.

*Sutra 1.39 says:*

**The mind attains stability when the Yogi meditates upon whatever object pleases him.**

People possess varying spiritual backgrounds and different inclinations. One person prefers to meditate on Lord Krishna, another on Lord

Buddha. Still others would prefer to meditate on a chakra or a mantra. Whatever object is agreeable to the mind of the Yogi, gross or subtle, if meditated upon, brings stability.

This is the first Sutra in which the word *Meditation* is used. Meditation is the next step upwards after concentration. It is through these practices and through detachment that the mind is purified and refined, preparing itself to move beyond meditation to the final attainment: Samadhi.

CHAPTER THIRTEEN  
*Self-Study Questions*

1. What meditation object 'pleases' you and helps you to produce mental stability?

## CHAPTER FOURTEEN

BOOK ONE Sutras 1.40 - 1.47  
*Self-Mastery and Concentration*

### - SUMMARY OF THE SUTRAS -

Sutras 40-47 deal with self-mastery and concentration, as well as the classification of concentration referring to different single objects, the absence of objects, or to the mental act, or to the fusion of the object and the Knower.

*Sutra 1.40 reads,*

**Thus, mastery is established over everything from the subtlest atom to the Infinite Cosmos.**

*Sutra 1.41 states,*

**Sama-patti occurs when the activity of the mind-stuff is subsided into complete restraint.**

*Sutra 1.42 reads:*

**There exists a Sama-patti (with analysis of dense thought) co-mingled with words, objects, knowledge and imaginary cognitions.**

*Sutra 1.43 states,*

**Nir-vitarka Samapatti (Samapatti without gross thought) occurs when complete cleansing of the memory track takes place, which, devoid of its own form, discloses only the object signified.**

*Sutra 1.44 states:*

**By means of Samapatti on a subtle object with analysis, and Samapatti on a subtle object without analysis is explained.**

*Sutra 1.45 states,*

**The subtle object terminates in unresolvable, Primary Pre-matter (Prakirti).**

*Sutra 1.46 states,*

**These Samapattis are lower Samadhi, or Samadhi with seed.**

*Sutra 1.47 says*

**The Yogi gains spiritual, undisturbed states, and internal calmness upon reaching the purity and proficiency of Nir-vichara Samapatti, which is with subtle thoughts but without analysis.**

I  
NTERPRETATION OF SUTRAS 1.40 - 1.47

*Sutra 1.40 reads:*

**Thus, mastery is established over everything from the subtlest atom to the Infinite Cosmos.**

Sri Patanjali reaffirms that stabilized mind-stuff has the ability to concentrate and focus on extremely small objects like electrons, or on a super-galactic cosmos. There is no limitation for the stabilized mind. This stability must be in each and every level of the mind-stuff, and at each and every level of the mind-stuff, just not the conscious mind. When this is attained, the Yogi has complete mastery, i.e., self-mastery. This mastery over one's mind-stuff, including the mind-tools, bodies, sheaths, etc., occurs because the Yogi has completed all the stages of preparation and purification, thus attaining pure concentration.

In walking the Path, many obstacles arise even when the Yogi has performed the proper purifications and preparations and has gained detachment. Gradually, through *Para Karma*, the mind overcomes all obstacles and grasps Ultimate Awareness. This stage is far beyond detachment. All objects of internal awareness come totally under the Yogi's control. The entire inward journey brings the Yogi into the Inner Space of consciousness. Esoterically, consciousness is the sixth Tattwa and the most expansive.

*Sutra 1.41 states:*

**Sama-patti occurs when the activity of the mind-stuff is subdued into complete restraint.**

Stability of the mind-stuff blends with the knower, the act of knowing,

and the object known. Sri Patanjali uses the analogy of a clear, colorless crystal. He points out that the colorless crystal will take on the coloration of any object close to it. The crystal takes on the coloration of any object near it. However, in no way is the crystal *ever stained* by that coloration! Remove the crystal from the colored object and the crystal is colorless again. The stabilized mind-stuff works in the same way. It is not modified internally nor externally by being absorbed in the object of concentration. The stabilized mind takes on the coloration of the object perceived. However, when the mind is pulled away from that object, the stabilized mind-stuff is again 'colorless.'

Then there is *Samapatti*. *Samapatti* is a word that is very hard to accurately translate. The meanings include: coming-together, meeting, encounter, reunion, co-essence, or transmutation. *Samapatti* is simply the attainment of a state of consciousness which is a complex process. It occurs when mind-stuff stabilizes itself by concentrating on an object. It fixes on a single object, causing increased concentration. This produces a gradual and definite elimination of all other mental processes. What remains is only a mental process corresponding to perception (of the object). As the concentration intensifies, there is even a more gradual elimination of the mental process itself.

When this occurs, the mind becomes aware that it is colored by the perceived object. This intense act of concentration fixes the mind-stuff to the object. Becoming thus absorbed in the object, the object takes control of the Yogi's mind-stuff. The mind has become the clear, colorless crystal sitting upon a colored object (for the moment). Concentration has taken control of the total field of consciousness. Remember, as the red rose approaches the clear crystal, the crystal is invaded by the color red but the crystal has not changed.

Restraint of the mind-stuff indicates a mental process called *Prat-yaya*,

meaning 'experience.' This process makes possible experience by which the Yogi arrives at consciousness. When this occurs, experience 'A' is attained. Nonetheless, all experiences have not been eliminated because there still exists that one experience (Pratyaya): the experience 'A' itself. In experience 'A' there occurs an act of perception in which something comes into the consciousness. The mental process of concentration persists because the object on which the mind is concentrating does not disappear from consciousness.

The elimination of the restraint is the result of the practice of one-pointedness. Sri Patanjali emphasizes that this is realized in relationship to three things:

The act of knowing,  
The known, and  
The knower,

This is a mystical concept. When the Yogi concentrates on any one of these three 'things,' it produces concentration. That which is known may be a material object, a mental object, an astral object, etc. However, it is stressed that not all objects are applicable for concentration in order to attain Samadhi. According to Sri Patanjali, the objects that are appropriate to concentrate upon, for the attaining of Samadhi are:

The tip of the nose,  
The Ajna chakra,  
The heart chakra,  
A luminous point,  
An image of divinity,  
The Guru,  
A religious symbol, or  
The sacred mantra AUM.

(These are not in any ascending or descending order.) Just as every object is not useful for concentration to attain Samadhi, so it is that not every act of perception can be used to support intense concentration, or for obtaining a more complete stability. Sri Patanjali explains that luminous and painless experiences, producing the sensation of bliss, lead to the highest concentration. This is concentration on the state of 'I-ness,' the sense of existence. The sense of existence is the consciousness of the Seer himself.

Beyond concentration is the state of ultimate Samadhi in which everything becomes Unity. The universe is harmonized into a symbol of Unchanging Reality.

This chapter continues with the discussion of Sutra 1.41 which deals with the mastery of concentration, as well as the classification of concentration. Sri Vyasa, a commentator on the Yoga Sutras, indicates that when the movements of the mind truly subside, the Yogi's experience is crystallized. From this, two different levels of restraint arise. They are:

- 1) Sam-praj-nata vritti,
- 2) *A-sam-praj-nata vritti.*

Some teachers call Sam-prajnata vritti, Sam-prajnata Samadhi, or Sabija Samadhi: the Samadhi of Wisdom. It is a lesser controlled state of the mind. Samprajnata always has an object of concentration. The Yogi begins with concentration on a very concrete object. He then moves towards a less concrete object. Then he moves forward to a subtle object, and then to a more subtle object.

Sam-prajnata is attained in four stages. Each stage is more subtle than the one before it:

- 1) The first stage is called *Sa-vitarka*, often referred to as Sa-vitarka Samadhi. However, it is really *Sa-vitarka Samapatti*, meaning deep concentration upon a dense thought or dense object.
- 2) The second stage is *Sa-vichara*: deep concentration upon a subtle thought or object.
- 3) The third stage is *Sa-nanda*. *Sah* means 'with.' *Ananda* means 'bliss.' This *Sa-nanda* stage is a deep concentration with bliss as its object.
- 4) The fourth level is *Sa-asmita*: deep concentration with 'self-awareness of existence' as its object of concentration.

To repeat, the four stages of Sam-prajnata *Samapatti* are:

Concentration on a gross object or thought,  
Concentration on a subtle object or thought,  
Concentration on ecstasy or Bliss, and  
Concentration on 'awareness of existence.'

The second level of concentration called Asam-praj-nata Samapatti, is also called Asam-prajnata Vritti or Nirodha Samadhi. It is the higher level of control of the restraint. It is concentration with total control and, therefore, gives absolute and complete cessation of the Vritti.

*Asam* means 'without,' so Asam-prajnata is simply deeper concentration in which there is no object or thought focused upon. Thus, no normal Samskaras can be produced in Asam-prajnata Samapatti.

However, positive Samskaras are produced in the Sam-prajnata Samapatti state, which override old, negative Samskaras. It also produces new states of consciousness that are productive of the attainment of Absolute Wisdom.

Asam-prajnata Vritti is a state of consciousness where there is absolute, complete annihilation of all movement in the mind-stuff. Here the Spirit dwells in the absolute presence of the Spirit.

I used the words Sam-prajnata Vritti or Asam-prajnata Vritti because Sri Patanjali uses the word Samadhi only three times in the first book. These are found in Sutras 1.20, 1.46 and 1.51. For this reason, Samadhi indicates the highest states of concentration, the controlled mind.

*Sutra 1.42 reads:*

**There exists a Samapatti (with analysis of dense thought) commingled with words, objects, knowledge and imaginary cognitions.**

There are four types of Samapattis.

The first is Samapatti with gross thought.

The second is Samapatti without gross thought.

The third is Samapatti with subtle thought.

The fourth is Samapatti without subtle thought.

This Sutra refers to Sa-vitarka Samapatti. It is accompanied with gross thought. Some teachers would add the words 'with analysis.' The four then would be:

Samapattis with analysis of gross thought,

Samapattis without analysis of gross thought,

Samapattis with analysis of subtle thought, and

Samapattis without analysis of subtle thought.

In Sanskrit, 'Sa' means 'with', and 'Nir' means 'without.' So they are called:

Sa-vitarka Samapatti,  
Nir-vitarka Samapatti,  
Sa-vichara Samapatti, and  
Nir-vichara Samapatti.

Four things comprise Vitarka Samapatti: words, objects, knowledge and imagination.

In Nir-vitarka Samapatti, however, these four things are absent.

*Sutra 1.43 states:*

**Nir-vitarka Samapatti (Samapatti without gross thought) occurs when complete cleansing of the memory track takes place, which, devoid of its own form, discloses only the object signified.**

Nir-vitarka Samapatti is Samapatti without gross thought.

In Samapatti with analysis on a dense object, the mental process of *Smriti* (attention/memory) serves two functions:

That of attention, and  
that of memory.

Attention impedes the disappearance of the object of concentration. Memory makes it possible to recall that object, so it does not disappear. Memory is made possible through the use of words.

In Samapatti without analysis of gross thoughts, there is a purification of the attention/memory process. This clearly implies that the memory/attention process persists. Memory is made possible through the use of words.

The purification, therefore, consists of the removal of words. Words disappear. Nonetheless, with the disappearance of words, the mind processes still function. When words disappear, normal knowledge (*Jnana*) dependent upon words also disappears.

Imagination disappears because it also functions using words. These two functions need words in order to exist in the mind-stuff. However, objects still exist. The purification of this memory/attention process consists of stopping this operation from functioning, so there only remains the object and the Yogi's concentration. Everything else has disappeared, including normal knowledge. At the exact moment of the disappearance of normal knowledge, Wisdom (*Prajna*) manifests. This is because Wisdom is not an act of knowledge but an act of Intuition.

*Sutra 1.44 states:*

**By means of Samapatti on a subtle object with analysis, and Samapatti on a subtle object without analysis is explained.**

Samapatti with or without analysis of the dense thought and Samapatti with and without analysis of the subtle thought are almost the same. The difference between the two is that one deals with gross objects and the other deals with subtle objects.

Vitarka and Nir-vitarka is an awareness of a dense or gross thought.

Vichara and Nir-vichara is an awareness of a subtle thought.

Everything said regarding the Samapatti with or without analysis of the gross object, applies to the Samapatti with or without analysis of the subtle object.

*Sutra 1.45 states:*

**The subtle object terminates in unresolvable, primary Pre-matter (Prakriti).**

Matter, in Shankya philosophy, is classified into gross elements and subtle elements. The dense or gross elements are called *Maha-bhuta*. There is dense Ether, dense Air, dense Fire, dense Water and dense Earth. Then, there are the subtle elements: Ether, Air, Fire, Water, and Earth. These manifest in degrees, from the densest to the subtlest in the following manner:

- 1) The organs of sense;
- 2) The organs of activity;
- 3) The mind (Manas);
- 4) The five essences of sound, touch, color, taste, and odor;
- 5) The ego (dualistic consciousness);
- 6) The {cosmic} intelligence (Mahat); and
- 7) The primordial Pre-matter (Prakriti).

Spirit does not fall into this category of subtle elements because Spirit cannot be said to consist of even the subtlest of Pre-matter. There are teachers who believe Purusha generates Prakriti. This, however, is not a tenet of classical Shankya philosophy.

Samapatti with or without Vichara, with or without analysis of the subtle object, cannot take one any further than the primordial Pre-matter because the four Samapattis end in the realm of materialism (Prakriti). Spirit lies far beyond this. Consequently, Samapatti can never take one to Purusha. To arrive at Spirit, the Yogi must use some other method. It is only with Samadhi that Spirit can be attained. This was the reason for saying Samapatti is really not a Samadhi but only a very subtle type of concentration.

By inference and by the use of these Sutras, the greatness of Intuitive Knowledge appears. Intuitive Knowledge is superior to normal discursive knowledge, yet it operates only in the material realm. It can never lead to Spirit; it is incapable of leading to transcendence.

*Sutra 1.46 states:*

**These Samapattis are lower Samadhi, or Samadhi with seed.**

The mind-stuff has through these four Samapattis become stabilized in a thought that colors it completely. In addition to the form of Samadhi constituted by these four Samapattis, there exists yet another and higher form of contemplation. Sri Patanjali clearly points out that there is a true Samadhi, not constructed by any Samapatti. It is the True Samadhi, contemplation without seed. Any Samapatti is a contemplation. However, not all contemplations are Samapattis.

The forms of lower Samadhi constituted by the Samapattis have in themselves a seed of a potentiality (Bija), which will create new Samskaras; new mental activities. However, unlike other Samskaras, this special Samskara is productive of activity bringing about that True Samadhi.

*Sutra 1.47 says:*

**The Yogi gains spiritual, undisturbed states, internal calmness upon reaching the purity and proficiency of Nir-vichara Samapatti, which is with subtle thoughts but without analysis.**

Nir-vichara Samapatti refers to a state of consciousness in which the mind-stuff's action is Intuitive Knowledge, grasping the subtle thought or object in all of its reality, without words intervening between that thought and the mind. And without that mind bringing forth any normal, impure knowledge because of the intrusion of words or thoughts dependent upon those words.

Now the mind does not accomplish any work outside the integral apprehension of that thought. The stopping of all the Vritti simultaneously brings about the cessation of all emotional activity. Thus, the Yogi gains clarity and undisturbed calmness. Each time the Yogi gains a new undisturbed calmness, he reaches a new stage, a higher stage, leading up to the True Samadhi.

CHAPTER FOURTEEN  
*Self-Study Questions*

1. What is Samapatti?

## CHAPTER FIFTEEN

BOOK ONE Sutras 1.48 - 1.51

*Normative Insight*

### - SUMMARY OF THE SUTRAS -

Sutras 48-51 deal with the aftereffects of concentrated insight and the aftereffects of concentration upon objects.

*Sutra 1.48 says:*

**In this concentrated contemplating the mind-stuff, the intuitive insight is supreme truth-bearing.**

*Sutra 1.49 says:*

**The Truth-bearing Wisdom is different than that Wisdom gained by hearing, or from inference, because it, Truth-bearing Wisdom, has a special goal.**

*Sutra 1.50 says:*

**The Samskara produced from that Truth-bearing Wisdom (Mahaprajna) obstructs all other Samskaras.**

*Sutra 1.51 states:*

**Then the controlled stoppage and disillusion of even this Samskara occurs; then the Nirodha of all other mental faculties follows; thereby seedless Samadhi, True Samadhi is attained.**

## INTERPRETATION OF SUTRAS 1.48 - 1.51

*Sutra 1.48 says,*

**While the mind-stuff is in this concentration, intuitive insight is the supreme truth-bearing.**

The key word in this Sutra is *Tatra*, meaning 'there.' This might refer to the purity of the Samapatti Nir-vichara, i.e., Samapatti without analysis of the subtle object. Or, it could refer to the inner quietude expressed in the last Sutra. Most commentators say it refers to the purity of the Samapatti Nir-vichara because the image of purity has more to do with the concept of wisdom than with inner quietude.

Prajna arises in the purity of Samapatti (without analysis of the subtle object), occurring as a vision, by means of which the pure, attentive mind-stuff grasps a thought in its totality.

Of the two types of knowledge, intuitive knowledge is the one that arises at this stage, because all the specific elements and factors of discursive knowledge have long since disappeared. It is this Prajna that bears the Truth in and of itself, that emerges 'there' in the purity of the Samapatti without any analysis of the subtle thought.

However, not every piece of intuitive knowledge has exceptional status of being the means to know the Truth. Only the particular type of Prajna that occurs at this moment of contemplation has such an exceptional status. An act can be intuitive if it does not take place in the course of one of the Samapattis. However, it cannot be the bearer of Truth. Only Intuitive Knowledge that collects when the mind-stuff has reached Nir-vichara Samapatti has the name 'bearer of supreme Truth.'

There are three ways to cultivate Wisdom:

Authority,  
Inference, and  
The practice of meditation.

These three are often equated with,

Hearing the Teaching,  
Contemplating the Teaching, and  
Meditating on the Teaching.

At this point, a new word is brought into the discussion: *Meditation*. Suddenly, Sri Patanjali stops talking about concentration and starts talking about meditation. A verse from a lost text quoted by Sri Vyasa, the commentator of the Yoga Sutras states, 'By authority, by inference, and by the enjoyment of the practice of meditation, one can gain the highest Yoga.'

The emphasis is upon meditation. Meditation practice with enjoyment. Practicing meditation without *joy* cannot bring the Truth-bearing Wisdom!

Now, there's a great difference between concentration and meditation. Concentration is an effortful holding of the mind to an object. Meditation is an effortless, joy-filled holding of the mind to an object. Thus, if you are seeking to receive the Truth-bearing Wisdom, you must find joy in the practice of your meditation.

*Sutra 1.49 says:*

**The Truth-bearing Wisdom is different than that wisdom gained by hearing, or from inference, because it, Truth-bearing Wisdom has a special goal.**

This Sutra indicates the special characteristics of Wisdom (Prajna).

Only the thought shines-through in Samapatti without analysis of subtle thought. This object is the only thing that shines-through at this moment.

Textual authority and inference cannot communicate a particular thing when a word is not established with reference to that particular thing. The things the senses are capable of understanding, through hearing and studying, are one thing, but the things that the senses are incapable of grasping is the very thing that is grasped in Nir-vichara Samapatti.

The particular nature of the subtlest Samapatti never eludes Matter (Prakriti) on one hand, nor the spiritual realities on the other hand. These are validated and proved by the Yogi's direct perception of the Truth-bearing Wisdom, the Great Wisdom (Maha-prajna).

*Sutra 1.50 reads:*

**The Samskaras produced from that Truth-bearing Wisdom (Maha-prajna) obstruct all other Samskaras.**

Like any mental activity, Wisdom leaves a subliminal impression called a Samskara. Each Samskara must actualize itself into new mental activity. But these hinder freedom and necessitate the cycle of reincarnation.

The special Samskaras produced by Truth-bearing Wisdom, by Intuitive Knowledge, hinder the appearance of all other Samskaras. This happens by virtue of the strength of these special Samskaras. Their strength is given by being in direct contact with Spirit; other Samskaras are not.

In this particular stage of concentration, the only activity of the mind that remains, necessarily produces a Samskara. Because there is no other activity in the mind, no other Samskaras can be produced (at that time). In time, these spiritual Samskaras, by their cumulative effect, will override all other stored Samskaras. The spiritual Samskaras left in the mind of the meditator will override and neutralize the Samskaras of past worldly activities. At this stage, normal consciousness and normal will-power of the Yogi no longer functions.

The Yoga processes, including the Truth-bearing Wisdom continue intensifying by unconscious forces alone (without conscious forces acting). The Samskaras here allude to the unconscious activity of the mind. When a Yogi reaches this degree of unfoldment on the Pathway, what is the status of his bondage? What is the state of his Karma? Karma that has been planted in his mind through the Samskaras must bear fruit. Therefore, the accumulation of Karma and Samskaras from the past cannot totally be neutralized by positive Samskaras of the present.

The burning away of the totality of Karma that impedes Truth-bearing Knowledge can be abolished only by the attainment of meditative Samadhi. This meditative Samadhi is the awakening of final Wisdom. There is an outstanding difference between awakening final Wisdom and the cultivation of positive Samskaras.

*Sutra 1.51 reads:*

**Then the controlled stoppage and dissolution of even this Samskara occurs; then the Nirodha of all other mental faculties follows; thereby seedless Samadhi, True Samadhi is attained.**

This Sutra describes the final moment of the Yoga process. It is by restraint on the Samskaras of Wisdom, the ultimate Samskaras, which remain active. The restraint on these particular Samskaras means total

restraint of all the mental processes and of all the Samskaras produced by them. It is Samadhi without seed, the final stage. It is at this moment that the Spirit establishes itself and dwells in its very own nature. It has recovered its true, primal, authentic nature. It has again become what it has always been: the Absolute, a unit of pure consciousness without limitation in time, space, or causation.

It is not the restraint of the Wisdom, but the restraint on the Samskaras of the Wisdom that is the key factor. If it were the restraint on Wisdom, this restraint would leave active Samskaras, produced by that Wisdom. Thus, the Samskaras would produce another new Wisdom-act. However, the restraint of the Samskaras on the Samskaras of Wisdom means that the seed of any new Wisdom-activity is impossible, for it is stopped, destroyed, eliminated. Thus, the Yogi has reached his ultimate goal: Meditative Samadhi.

There are no self-help study questions for Chapter Fifteen. In order to get the most from this chapter, please re-read it and focus on those Sutras that are most meaningful to you.

## CHAPTER SIXTEEN

### BOOK ONE

#### *Review of Sutras 1.17 - 1.51*

A short summary might be helpful at this point. The Yogi moves from the Nirodha mentioned in Sutra 1.17 to a different type of Nirodha mentioned in Sutra 1.10.

He moves from Samapatti with analysis of the gross and subtle objects, to the Samapattis without analysis of the gross and subtle objects, as expressed in Sutras 1.42 through 1.44.

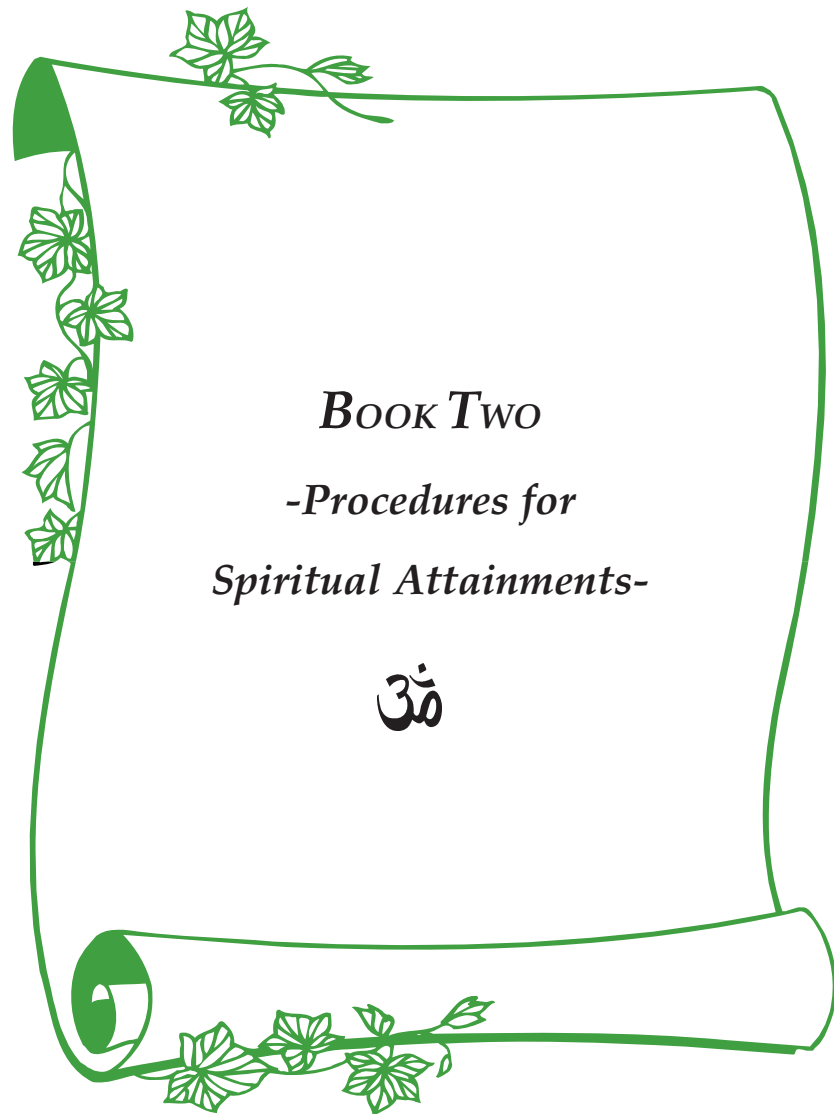
The function of restraint on the Samskaras of Wisdom is suppression of the final activity of the mind-stuff. This is spelled out in Sutras 1.48 through 1.51. The Yogi moves from one stage to another stage of restraint, ever increasing the restraint of the mental processes. At each stage, there is more focused concentration. Thus, the final goal of Yoga is obtained: Absolute restraint, Samadhi without seed.

This occurs by the conscious effort of the Yogi. At the same time there is a reduction in his self-willing. The self-willing in the consciousness begins to cease functioning. Thus, each time the Yogi re-enters this stage, he takes less and less participation in it, and this process is moved from the conscious level to the unconscious level. It is at this unconscious level that enhancement of the progress toward absolute restraint is directed.

Normal, everyday consciousness and self-will are not allowed to exert their presence or to act. Thus, the process becomes unconscious

and automatic. At this point, the Yogi reaches Enlightenment, that deep, abiding silence which is Absolute Samadhi.

*Thus ends Sri Patanjali's First Book of The Kriya Yoga Sutras.*



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\*\*\*\* OM \*\*\*\*

## CHAPTER NINETEEN

## BOOK TWO

## Introduction to Book Two

The second book of Sri Patanjali is the heart of his Yoga as it deals with the various practices of Yoga. Yoga is not a theology or philosophy that says you have to believe and think as I think. That's what first drew me to the sacred subject more than 50 years ago. This second book deals with the techniques and practices of Kriya Yoga whereby *you* can experience, behold, and understand the Cosmos: past, present and future; gross, subtle or super-subtle. Thus, you can understand and apply the laws of causation. Each individual Spirit is unique and manifests as:

*A physiological pattern,*  
*An emotional pattern,*  
*A psychological pattern,*  
*A karmic pattern, and*  
*The Atma pattern.*

The forces which are controlling you at the first level are the physiological patterns. These are set at physical birth both as hereditary and Samskaras. Only deep Yoga-therapy will modify these.

The forces controlling you at the second level are the emotional patterns. These are set by experiences from the past-life and also from this life. The order in which these patterns arise makes a personality different and/or unique.

There is a story about the man who had the Karma of being poor. All the bill collectors were trying to catch him to get their money or to put him in jail. He fled to his rich uncle, who lived in another part of the country. His life depends on the pattern of events. Which will happen first? Will he reach the rich uncle first? Or will the bill collectors reach him first? His life depends upon the *order* of the events. So, too, with every human life. Life is mostly about attitudes that arise because of the *order* of events.

For example, a person who is not denied love in childhood will not have great trouble if love is denied later in life.

However, a person denied love in childhood will have great trouble if love is denied to him when he is a young person.

The third level of forces acting upon you are the psychological patterns, which are different than the emotional patterns!

These two concepts: emotional and psychological, are quite distinctly different in Yoga than they are in Western psychology. In Yoga, one talks about the brain, embodied consciousness, unembodied consciousness, as well as the concepts of Manas, Chitta, Ahamkara, Buddhi, and Mahat.

*Manas* is mind,  
*Chitta* is mind-stuff,  
*Ahamkara* is ego consciousness,  
*Buddhi* is the discerning process,  
*Mahat* is intelligence.

The fourth level of forces that affect you relate to the karmic forcefields, to the karmic patterns.

This Karma tells whether your biochemical forcefields are balanced or unbalanced. At birth some people start crying and screaming. When they die 65 years later, they are still crying and screaming. Some people at birth are very passive and apathetic. When they die 70 years later they are still passive and apathetic. Some people at birth are very peaceful, and when they die they are still peaceful. Most people do not change the forcefield of their biochemistry. Biological changes can be brought about by changing to a diet different from that of one's childhood. Changes can also be brought by awareness, by tapas, or by meditation which adds something to the Karma-banks. By practicing Yoga one can gain the ability to step beyond that biochemistry, and thus the body, mind, and ego.

The fifth level of forces affecting you are the spiritual patterns. These are the forcefield of the Self. Spirit is not a conditionable thing. You can't brainwash it. You can't chemically drench it. You can't knock it out with drugs. You can't distort it with lies. It is pre-eminently Itself and cannot be acted upon. It has no Karma; it cannot be acted upon by Karma. However, it can be engulfed in unawareness. And that's what Yoga is all about: clearing away the veils which hide the Pure Spirit. This is what the second book of Patanjali's is all about.

Sri Patanjali talks about Yoga and Yoga techniques. The only Yoga he talks about is Kriya Yoga. The techniques given should be used only if they are compatible with you. If they are not compatible, store them in your memory bank. Perchance you will be able to share them later with other people for whom the techniques are compatible.

There are no self-study questions for Chapter Nineteen. In order to get the most from this chapter, please re-read it and focus on those Sutras that are most meaningful to you.

## CHAPTER TWENTY

BOOK TWO Sutras 2.1 - 2.11

*Mechanisms for Weaking the Hindrances*

### - SUMMARY OF THE SUTRAS -

*Sutra 2.1 declares,*

**Tapah svadhyaya Ishvara pranidhanani Kriya Yogah.**

**(Tapah sva-dhya-ya Ish-vara prani-dha-nani Kriya Yoga-ah.)**

**Kriya Yoga is comprised of self-discipline, studying, and integrating with the indwelling Reality.**

*Sutra 2.2 explains:*

**The purpose of Kriya Yoga is to remove the root cause of pain and suffering, and also to attain Samadhi.**

*Sutra 2.3 states:*

**The obstacles or *hindrances* are ignorance, egotism, attachment, aversion and the Will-to-live.**

*Sutra 2.4 states:*

**Ignorance is the sowing-field of the other hindrances which may be active or dormant; weak or suspended.**

*Sutra 2.5 states:*

**Ignorance is that which assumes the transient to be the Eternal, the painful to be enjoyable, and the not-self to be the Self.**

*Sutra 2.6 says:*

**Egotism is a state of forgetfulness, or ignorance, in which there is confusion between Spirit and the instruments of the mind-stuff.**

*Sutra 2.7 states:*

**Attachment is the state of ignorance or forgetfulness, and thus clinging to a memory of 'enjoyment.'**

*Sutra 2.8 says:*

**Aversion is a state of ignorance clinging to a memory of pain.**

*Sutra 2.9 states:*

**The 'Chinging-to-life' of physical form is a state of ignorance existing even in some Yogis.**

*Sutra 2.10 says:*

**When these hindrance have become weak, they are to be severed.**

*Sutra 2.11 states:*

**The fluctuations of these hindrances that are weakened, are to be destroyed by meditation.**

## INTERPRETATION OF SUTRAS 2.1 - 2.11

The first Sutra in the Second Book is one of three Sutras that will be given in Sanskrit. (The other two Sutras are 1.6 and 1.21).

*Sutra 2.1 declares,*

**Tapah svadhyaya Ishvara pranidhanani Kriya Yogah.**

**(Tapah sva-dhya-ya Ish-vara prani-dha-nani Kriya Yoga-ah.)**

**Kriya Yoga is comprised of self-discipline, studying, and integrating with the indwelling Reality.**

This Sutra defines Kriya Yoga as being comprised of three factors:

- 1) Fervent self-discipline (tapas),
- 2) Studying the Laws of Life (svadhyaya),
- 3) Self-identification with the indwelling Reality (Ishvara Pranidhanani).

Tapas means sweating, working, fire, heat or fervency. It means fervency of the mind-stuff and the fire of the technique that will affect the body, causing the body to sweat and purify itself. This in turn cleanses the brain and mind, producing a more expansive and discerning awareness.

Tapas is more than just disciplining the senses. It's disciplining the mind-stuff to draw itself away from the sensuality of touching, seeing, etc. This allows one to find the indwelling Spirit. Tapas is a means of total purification. My textbook, *The Spiritual Science of Kriya Yoga*, gives many of the physiological and psychological purification techniques, as does almost all basic Yoga texts.

Studying (Svadyaya) the Laws of life is the second component of Kriya Yoga. This study finalizes itself in the study of the creative Laws of Self-Conscious Awareness. Study begins with the understanding that all is caused; that nothing ever happens without a cause. This means studying the physical sciences. This finalizes itself in the study of the Laws of Karma. These studies are directed so that they assist and allow you to transcend the senses, the mind-stuff, and its desires. The active senses and the desiring mind-stuff scatter the consciousness. This hinders the development of a basic meditative state.

Ishvara-prani-dhanani is best translated as attunement to the indwelling Spirit, called Ishvara. No one is asking you to surrender anything other than ignorance. Sri Patanjali suggests attunement to that indwelling Reality in order to gain deeper insights into Truth and thus to balanced self-conscious awareness. In other words, to move from unconsciousness to consciousness, and from consciousness to balanced self-awareness. The attunement to that Reality allows you to identify yourself with the highest awareness-potential within you.

By the practice of these three modes, you attain serenity of mind, insight, and skillful means to attain control of your consciousness. This allows you to move from ego-encapsulated states, to non-ego or spiritual states of consciousness. This is obtained by manifesting Desirelessness. Desirelessness is not obtained by hammering away or beating yourself down. Desirelessness is obtained by understanding the nature of life and of Self. This gives you the ability to attain Cosmic Consciousness.

One of the ways to assist attaining Cosmic Consciousness is to emulate Lord Shiva. He is, in Western terms, the patron saint of the Yogi. As a mythological or a psychological symbol, He is the symbol-pattern that all Yogis should follow. He is known, symbolically, as the

Lord of Re-dissolvment because His function is to dissolve away negative things, as well as to dissolve things no longer needed. He simply is detached, paying attention to how things dissolve out of the universe, giving space to be easily refilled with more evolved things (subtle or dense).

One self-evident problem with discipline is, what one person believes to be self-discipline, another person thinks is excessive. In short, what one thinks is excessive, another thinks is self-destructive. Yoga declares: have greater awareness of your life, and gently modify your life according to your goals. The harmonious development of your personality and its mind-stuff leads in one direction.

Observation and studying of life leads to understanding the laws of nature. This will lead to an understanding of the Laws of Self-Conscious Awareness and thus the Laws of Karma.

To summarize: Sri Patanjali defines Kriya Yoga as Austerity, Study, and Attunement.

- 1) In the broadest sense, *Austerity* means disciplining the mind-stuff with one purpose: for attaining deep concentration. The technique is austerity, not brutalization.
- 2) In the broadest sense, *Study* means learning about those things that confine you and how to remove them.
- 3) In the broadest sense, *Attunement* means obtaining rapport with the innermost Reality.

*Sutra 2.2 explains:*

**The purpose of Kriya Yoga is to remove the root cause of pain and suffering, and also to attain Samadhi.**

These purposes can be looked upon as the short term goals, and the long term goals. It's like getting paid at the end of the week. You need to take some of that money and pay the immediate bills. However, you must also put some of that money away for the future. In the same way, the practice of Yoga produces spiritual energy. This energy must be directed to the short termed goal of removing the basic or root cause of pain and suffering so that the mind can dive deeper into concentration and meditation, thereby directing the remaining energy towards the attainment of Samadhi in the future.

Samadhi is the union of the individual consciousness (not the ego) with the Cosmic Consciousness. It's not the blending of your body, or mind, or personality, it's the blending of the Self with the higher Self. From this experience one realizes he is part of life, not apart from life.

Overcoming the obstacles in one's life is the first vital thing to master. This means overcoming your multi-leveled and multi-hued afflictions. The basic root cause of all our pain and suffering is emotionality. We need to overcome emotionality. Without doing so, we simply cannot see beyond ourselves; we cannot see clearly. We must see clearly in order to solve our problems, and become free (of pain, suffering, and ignorance).

*Sutra 2.3 states:*

**The obstacles or hindrances are ignorance, egotism, attachment, aversion and the Will-to-live.**

There are five hindrances which are a given set of emotionalities that scatter the mind-stuff. Kriya Yoga emphasizes overcoming these first. Only then can there be the attainment of concentration and Samadhi.

Sri Patanjali says the first hindrance is Ignorance (*Avidya*), I feel a bet-

ter connotation of the word is *Forgetfulness*. You do something that gets you into trouble and you say, 'Oh! How could I have been so stupid?' A week later, you do the same thing again. And what do you say? 'Oh! my God, I forgot. How could I forget that so soon?' In short, ignorance is unawareness and forgetfulness. Other translations of the word 'ignorance' are: non-sense, or non-science, and 'not seeing clearly.' Those who do not see clearly, those who do not remember have lives filled with problems and pain.

The second hindrance is Egotism. This manifests when you think the world should revolve around you, and that the world is here only for you. You think in terms of 'me, I, and mine.' Egotism is being more concerned with feeding yourself, than with feeding the universe. There needs to be some balance between these two extremes. There's an order to things, and we are simply part of the order, and not apart of that order. Thus, we need to act accordingly.

Once upon a Yogi time, there was a hand and a mouth. The mouth said, 'Feed me. Feed me and you will be fed!' Now, the hand was suspicious and would not feed the mouth. Weeks later, the body and the hand died. It's very hard for Earthlings to break away from the erroneous thinking that the earth is the center of the universe, and that their body is the only body. Yet, according to all mystics, this is *not* where it's happening: This isn't the place, and this isn't the body.

The third hindrance is Attachment (*Vai-rag-ya*), which is often translated 'love.' Each soul has strong attachment to specific external objects and people.

The fourth obstacle is Aversion, sometimes translated as 'hate.' Each soul has strong aversions to specific things and people.

The fifth hindrance is the Will-to live, an instinct to preserve and con-

tinue the physical body. The body, esoterically, is the Karma-patterning that holds us in place. If you were a dolphin, you would have a different body-form and a different Karma pattern. The Will-to-live is quite different for the Yogi, than it is for other people.

These hindrances are the basic causes of all human problems and pain. All mystical schools talk about the hindrances. However, different schools emphasize different hindrances. One school emphasizes that it's Clinging to life. Others say it's Aversion. Still others say it's Attachment. Others say it's Egotism. All schools, however, agree that these four hindrances are rooted in Ignorance (Avidya, which means 'without knowledge'). All hindrances are rooted in Forgetfulness.

What you need to do, is look at your five fingers and ask yourself, 'Which is my major hindrance?' Each finger symbolizes a hindrance.

- The little finger: ignorance
- The ring finger: attachment
- The middle finger: aversion
- The index finger: egotism
- The thumb: clinging to life.

All hindrances produce obstacles which generate and activate pain and suffering.

*Sutra 2.4 states:*

**Ignorance is the sowing-field of the other hindrances which may be active or dormant; weak or suspended.**

From ignorance or forgetfulness comes incorrect perception. This gives misinterpretation because one perceives everything from the ego-standpoint, from the standpoint of loyalty or aversion. This is how we

see only a small part of the world, and that is a very distorted view. Ignorance is the sowing-field productive of all other hindrances. Each hindrance represents a division of things. Hindrances are also seen in stages.

Stage 1, They can be dormant.

Stage 2, They can be weak.

Stage 3, They can be fully active.

Stage 4, They can be suspended.

So, you have a dormant stage. Then there is a stage in which they become active, but very weak. Then in the next stage they become fully active. Finally, they enter the fourth stage in which they are temporarily suspended. Do not be misled. Just because a hindrance is suspended does not mean that it has been overcome or neutralized forever. The Karma is still there, and it will simply take a specific factor, a specific person, a specific place, or a specific time-condition to activate it.

Sri Patanjali is talking about Karma, plain and simple. He is discussing the forcefield of Karma: active and passive; weak and strong.

Thus, we return to the esoteric subject of astrology. It is marvelous and mystical, and tells you all about your Karma, what stage it is in, and when it will fire. Yogis have long delved into this Science of Time. Their sacred texts are called *the Hora-shastra*. In the West, it is called astrology. In both hemispheres it has been more abused, than used.

Many Yoga schools of thought talk about the Karma always being here. The only thing needed to cause it to move from dormancy to being active is an event in the form of a person or a thing. Earthlings have a tendency to occasionally overcome certain pieces of Karma by culti-

vating a philosophy, new habits, and new ways of thinking. However, some people wake up and in front of them is a piece of Karma that is fully operative and they are caught up in the 'fire of desire.' There is little that can be done with a piece of Karma that is fully operative.

*Sutra 2.5 states:*

**Ignorance is that which assumes the transient to be the Eternal, the painful to be enjoyable, and the not-self to be the Self.**

What is ignorance? It is forgetfulness. But what is forgetfulness? Thinking that something non-eternal is eternal; thinking that something that is changing is eternal. That is a state of ignorance. When we perceive the impure as Pure, then we are in a state of forgetfulness. When we perceive pain as pleasant, we are existing in a state of forgetfulness (ignorance). When we think that the body/ mind-complex is Spirit, there exists a state of forgetfulness. In short, all things exist in a Time-realm. That which lives in a Time-realm is transitory (by its very nature). To find anything Eternal, we must move into a timeless realm; we must move into a realm that is without Time. This is done by entering into deep concentration, penetrating into meditation, and then slipping into Samadhi.

This section discusses Sutras 2.6 through 2.9, which deal with the various hindrances. There is a relationship between the five hindrances and the five lower chakras. A deeper study of symbolism gives a clue. The five chakras, from the base of the spine to the neck are:

The Saturn chakra,  
The Jupiter chakra,  
The Mars chakra,  
The Venus chakra, and  
The Mercury chakra.

As stated, these five chakras have a symbolic relationship to the hindrances.

- 1) The first chakra at the base of the spine is the Saturn chakra. It is here that most of the heavy Karma-seeds of forgetfulness are stock-piled.
- 2) The second chakra at the small of the back is the Jupiter chakra. It is here that most of the Karma-seeds of the 'will to live' in physical body-form are stored.
- 3) The third chakra is the Mars chakra which is at the belly button level. Here most of the Karma-seeds of aversion and/or hate have been collected from past lives.
- 4) The fourth chakra is the Venus chakra, which is at the heart level. Here most of the Karma-seeds of attachment and/or allurement are accumulated. Attachment is also called 'love' by some Yogis. The memory-banks in the Venus chakra contain most of the allurement Karma from past lives.
- 5) The fifth chakra is the Mercury chakra, which is at the neck level. It is here that most of the egotism-Karma is stored.

Each of these five lower chakras have a dualistic nature. For example, in the dualistic nature of the Venusian chakra, one side of that chakra will store 'allurement-Karma,' while the other side will store 'attachment-Karma.' Beyond the Mercury chakra all dualism ceases.

Independent of the dualistic nature of the chakras, they also have petals that store Karma. Certain petals store favorable Karma, while other petals store unfavorable Karma. And some are somewhat neutral.

There are ways to activate or de-activate a chakra and/or its petals. At the present level, Sri Patanjali emphasizes softening the more negative Karmas, and also the Samskaras. Later, you can move from a softening strategy to neutralizing the Karma in the chakras. If this is not accomplished, the Karma returns to dormancy.

The Science of Kriya Yoga points out that all the Samskaras and/or Karma-seeds are filtered through the chakras. Each type of Karma is caught by one of the filters of a given chakra. One of the key goals of Yoga is to gain Wisdom. But what is this special type of knowledge which is called Wisdom? It is that which nourishes Spirit or the spiritual instinct. Primarily, it is knowing what should not be done, and what is to be done, and when it should be done.

Thus, the axiom, 'One man's meat is another man's poison' comes into play. The other key is to understand 'form.' To understand form is to understand the Karma-forcefield. To understand the forcefield is to understand its time/space factor. To understand this is to have the ability to overcome Karma.

*Sutra 2.6 says:*

**Egotism is a state of forgetfulness, or ignorance, in which there is confusion between Spirit and the instruments of the mind-stuff.**

This Sutra simply says that the second hindrance is the feeling of personality, often called egotism. This egotism is a confusion between the Spirit that is aware and the thinking substance. When these two become muddy or confused, the mind accepts one as the other. When the power of seeing and the power by which one sees appears as a single unit, there is personality (egotism). Egotism is also false identification, identifying consciousness with the content of consciousness

rather than with consciousness itself.

*Sutra 2.7 states:*

**Attachment is the state of ignorance or forgetfulness, and thus clinging to a memory of 'enjoyment.'**

This Sutra says that the third hindrance is attachment. Some refer to it as passion, or sense enticements, or love. The key word is attachment. It's more than simply a sensation. It's dwelling upon that which has an agreeable sensation. The mind-stuff desires to possess that object producing the agreeable sensation. Some teachers say that the thought of the agreeable sensation is a semi-conscious or unconscious possessed-thought.

*Sutra 2.8 says:*

**Aversion is a state of ignorance clinging to a memory of pain.**

This Sutra states that the fourth hindrance is aversion. Some refer to it as hatred. It's more than simple sensation. It's dwelling upon that which is disagreeable. The mind-stuff desires to remove itself from any object producing the disagreeable sensation. Some teachers say that the thought of the disagreeable sensation is a semi-conscious or unconscious possessed-thought.

The last two Sutras clearly point out that these two hindrances (attachment and aversion), are very strong obstacles to Enlightenment, in which psychological clarity is lost. If we have any strong attachments or aversions, we are tied to them. In short, that which we love or hate blinds us. Thus, these two hindrances should be overcome. We should try to transcend the love/hate patterns of objects and persons by becoming dispassionate and detached. This is Wisdom.

*Sutra 2.9 states:*

**The 'Clinging-to-life' of physical form is a state of ignorance existing even in some Yogis.**

The Will-to-live in physical form is the fifth hindrance. This is not the Will-to-live, it's the Will-to-live in the present given body-form! This has many levels. An alcoholic wills to live as an alcoholic. The mystic wills to live as a mystic. The financial genius wills to live as a financial master. Each person wills to be himself. But, most of all, each being wills to remain in that body-form which it finds itself: the Will-to-live as Earthlings; the Will-to-live in the present embodiment.

Remember: Forms follows function. Form is the symbolic pattern of Karma. We need to break this form, move on, and ascend. A mistake many Yoga texts make is stating that the will to live is the fear of death. There are many souls on earth that remember their past lives and some have inklings of their future lifetimes. However, there still is a will to hold to the life-form they have. Known present patterns are more comfortable than the unknown. Certainly, as we desire to change this pattern, there is a deeper longing to produce new, freer karmic pattern. This is because there is a very definite awareness and clear insightfulness regarding these five hindrances.

This brings us to the concept of immortality: The Spirit is immortal. We see the Will-to-live as an awareness of immortality. With this concept of immortality, there is a very frightful realization: We recognize that we are directly responsible for the conditions that we find ourselves in. Knowing about these hindrances, we need to learn how to overcome them. We recognize, 'I did it to myself. Only I can undo it myself.' This brings us full circle, back to the Laws of Karma, and the Search for Enlightenment.

How to overcome these hindrances will be dealt with in the next chapter.

*Sutra 2.10 says:*

**When these hindrance have become weak, they are to be severed.**

Something needs to be done to weaken these hindrances, or we can wait until they move to the low point of their cyclical pattern. Astrology will tell us when they will weaken. In either case, when weakened, we are to neutralize these hindrances by actively holding to the opposite thought. However, if we see from the horoscope that a particular hindrance is not going to be strong, for a very long time, we should strive to weaken it now, by practicing Kriya Yoga.

The hindrances are weakened by Study, by Austerity, or by Attuning to the Indwelling Reality. This will cause a hindrance that is fully active, to become weakened. Then it can be dealt with directly.

Once the hindrance is in a weakened state, through Study, Austerity, or Attuning, we can destroy it by reversing the thinking-pattern. In short, that which has been caused by a set of desires and a set of actions can be neutralized by the opposite set of thoughts and actions. If a hindrance is not fully destroyed when it's in a weakened condition, the Samskaras which cause that hindrance will go into latency. However, the potentiality for it to re-activate is only a matter of time.

It's not a question of simply putting a hindrance into a dormant state, it must be totally annihilated. Otherwise it will re-activated. Then these hindrances become like burnt seeds, they disperse back into Pre-matter. Here they are not just dormant, but destroyed. Like burnt-seeds, they can never regeminate. 'Like burnt seeds' is a key reference to the

Kriya-Kundalini Fire, the Agni Ritual, the Divine or Purifying Fire.

Once upon a Yogi time, there was a Guru who took two handfuls of corn and separated them. He placed one handful on a cool rock, and the other handful on a hot rock. He then buried each handful of corn in separate gardens. One garden grew corn; the other garden did not grow corn. The hot rock is symbolic of the Tapas of Yoga.

*Sutra 2.11 states:*

**The fluctuations of these hindrances that are weakened, are to be destroyed by meditation.**

Now, when the hindrances are fully activated, they are to be weakened by the practice of Kriya Yoga: by study, by austerity, and by attuning. Having used Kriya Yoga to weaken these active hindrances, they are then neutralized by meditation. Removing hindrances is like cleaning a cloth. If the cloth is very dirty, the first thing you do is shake it out, removing the heavier contaminants. The finer dirt is removed by water. The stains are removed with soap. Then it's rinsed. In the same way, this Karma cleaning, this removing of hindrances, is a multi-level action.

CHAPTER TWENTY  
*Self-Study Questions*

1. What are the three practices of Kriya Yoga?
2. What is the purpose of Kriya Yoga?
3. What do you think is the root cause of pain and suffering?
4. What is your major hinderance (as described in 2.3)?
5. How does it manifest in your life?
6. How can you begin to balance it? When will you start?
7. What is Ignorance and how does it primarily manifest?

## CHAPTER TWENTY-ONE

BOOK TWO Sutras 2.12 - 2.14

*The Life-Cycle of Karma*

### - SUMMARY OF THE SUTRAS -

*Sutra 2.12 states:*

**The latent deposits of Karma have their seeds in the hindrances and may manifest in this lifetime or in the next lifetime.**

*Sutra 2.13 states:*

**From this Karma ripens the fruits of this lifetime: the life-state, the life-period, and everything tasted in this lifetime.**

*Sutra 2.14 says:*

**These bear fruit of pain or joy according to whether they sprang from wise or foolish actions.**

## INTERPRETATION OF SUTRAS 2.12 - 2.14

Sutras 12-14 deal with the life cycle of Karma.

*Sutra 2.12 states:*

**The latent deposits of Karma have their seeds in the hindrances and may manifest in this lifetime or in the next lifetime.**

The Earthling's latent tendencies have been created not only by his past actions, but his past thoughts and emotions. These emotions, thoughts, and actions create Samskaras, or tendencies which will bear fruit in this very lifetime or in future lifetimes. Again, the concept of Karma clearly arises. In this Sutra the Sanskrit word '*Karma-shyo*' is best translated as *storehouse of the Karma*. All past-life and current Karma are placed in various storage banks. Now, these latent deposits of Karma are the origin of the hindrances: the habits of ignorance, the habits of egotism, the habits of aversion, the habits of attraction, the habits of the 'will to live.' These have their origin in Karma. And the Karma has its origin in past-life actions, emotions, and thinking. This Karma has its origin in the nature of the Samskaras. The best definition of Samskaras is: a permanent impression in the unconscious part of the mind-stuff.

The chakric storehouses (the memory banks of Karma) and the proclivities are composed of positive Karma (*Punya*), or negative Karma (*Apunya*) proclivities.

One level of positive/negative is very subjective. Symbolically speaking, the way some people eat would cause me pain. And the way I eat would cause them pain.

But Yogically, we are trying to get to the absoluteness of everything. 'Positive' is the opening up to balanced, self-conscious awareness. 'Negative' is breaking away from balanced self-conscious awareness. And that's about as absolute as Yoga can become.

The karmic storehouses (Samskaras) can be controlled, softened, or neutralized by Kriya Yoga. One way is through intense purifications called *Shat Kriyas*, or mantras, or meditation, or inner attuning. These have a greater or lesser softening effect which can be overridden by a higher or stronger Karma. For some people it's almost impossible to do this because they have no proclivity to practice these spiritual techniques.

Now, these storehouses of Karma can be neutralized by meditation as well as by the three acts composing Kriya Yoga:

Study,  
Austerity, and  
Attunement.

The average Earthling's life is absolutely nothing but a chronological manifestation of the Karma inside the mind-stuff and the external environment in which he lives.

*Sutra 2.13 states:*

**From this Karma ripens the fruits of this lifetime: the life-state, the life-period, and everything tasted in this lifetime.**

As long as there are karmic seeds, there will be fruition. This fruition will give:

a specific type of birth,  
a specific length of life, and  
specific types of experiences.

These karmic residues, these five hindrances, bring about three key, essential karmic fruitions in this lifetime.

- 1) The first Sanskrit word is *jati*, and means 'genre.' You might remember there are six genres into which a soul can be born.

You can be born as a god (a celestial).

You can be born a demon.

You can be born an animal.

You can be born a humanoid.

You can be born a Prata (a hungry disembodied being).

You can be born a plant.

- 2) The second Sanskrit word is *ayur*, meaning 'span-of-life.' Divine gods or celestials have the longest span of life. However, I like Confucius' answer. When asked him, 'Master, what is long life?' he replied, 'Long life is to live and not die.'

- 3) The third Sanskrit word is *bhoga*, meaning 'pleasure.' It really means that one of the Karmas determines the type of pleasure one will have in this lifetime. Translators took this to mean the experiences of pleasure and pain. But it's not pain so much as 'unsatisfactoriness.' Love and sexuality are supposed to produce pleasure but in most people produces a great deal of unsatisfactoriness, known in Sanskrit as *Dukha*. How we see life, how we see our purpose, how we find satisfaction has everything to do with expanding our horizons of awareness.

To summarize, all your Karmas, all the Samskaras, and therefore all your potential have their origin in the five hindrances. These hindrances are latent in your storehouse of Karma, the unconscious part of your mind-stuff. It is through the Karma and hindrances that your length of

life, your genre of life, and the type of experience in this life are molded.

You have to be very careful. It is very easy to imagine that your thought, emotions, and actions have no consequences, no karmic causal force. It's easy to think this, because to the average human being these results are not readily apparent. However, to any reflective meditative self-aware person, these consequences are very apparent. For these meditative souls, it's apparent that the Karma will manifest later, but it is also apparent that the result of any piece of Karma is immediate! *Immediately*, your mind opens up or your mind contracts. You see it, you 'feel' it, and immediately you have changed, for better or worse.

Each Karma seed is a birth of many lifetimes and of many experiences. Just as angels or demons come in legions, so also do thoughts and Karma. Each unit of activity, each physical action, intellectual action, and emotional action produces a fivefold force that stores something in the Karma banks. It stores something in the 'I desire, I am attuned to, I am attracted to' bank. All of this locks you into a desire-pattern, holding you into the form in which you exist.

*Sutra 2.14 says:*

**These bear fruit of pain or joy according to whether they sprang from wise or foolish actions.**

In this last Sutra there are three key Sanskrit words: *Phala*, *Punya*, *Apunya*.

*Phala* means fruit or results of an action. It's the fruit or results of your actions, thoughts, and emotions.

*Punya* means wise or virtuous actions.

*Apunya* means non-virtuous, or foolish actions.

These words have the root *pun* meaning 'sacred.' What is sacred? That which is auspicious. And so the fruit of auspicious actions or inauspicious actions is what is meant. But, what is an auspicious action? It is an action that is in harmony with the Order of the Universe.

You will remember that a single unit of Karma is made up of the Action, the Emotion, and the Thinking (AET); it's a unit of physical action, it's a unit of intellectual thinking, and a unit of emotionality. These three together produce a unit of energy that causes a karmic seed. If this unit is wise, it won't be tainted with other forces. Harmonious forces, to be harmonious, must be pure to the thought, to the emotion, and pure to the action. In short: What you think, you should speak; what you speak you should do. In Yoga this is called Purity. The religious school has distorted the concept. These three actions must be linked together harmoniously to be pure.

Also, this purity is needed to produce a pure creation without side-effects, i.e., without secondary creations.

Esoterically, this means that the feeling of the Sushumna, the emotions of the Ida, and the thoughts of the Pingala must project a single activity, in one balanced wave of creation. Otherwise, there will be multi-leveled creations productive of disharmony. I'm back to the concept of the sacred. What is sacred? What action is sacred? What thought is sacred? What feeling is sacred? Well, that which expands your consciousness to greater self-awareness and/or higher balanced self-awareness is sacred. What is non-sacred is that action, thought, or emotion which unbalances our self-conscious awareness and/or produces a lesser degree of awareness.

Do not get caught up in some stupid emotionality such as, 'If I had done good, I would experience pleasure.' The purity of experience in

pleasure and pain is almost impossible on this plane of consciousness. This goes back to the concept of unsatisfactoriness (Dukha). If we have done something of merit, there should be within us a feeling of victory, a feeling of rightness, a feeling of sacredness. If you study properly, you will learn. If you do not study, or study improperly, you will not learn. You must study properly and frequently, you will have the ability to retain it. That which you do, you tend to become good at. If you keep working very hard at setting yourself up for other people to knock you down, you will become an expert at having other people knock you down. If you're constantly in a state of fearfulness, you will perfect that state of fearfulness; you will be the supreme master of it. What you put into action, into the thinking processes, into the emotive process, that is what will re-manifest back into your life. However, if you do not grow and you're ever the same, there will be no sense of discomfort.

There are no self-study questions for Chapter Twenty-one. In order to get the most from this chapter, please re-read it and focus on those Sutras that are most meaningful to you.

## CHAPTER TWENTY-TWO

BOOK TWO - Sutra 2.15

*All Everyday Experience is Pain and Suffering*

### - SUMMARY OF THE SUTRA -

Sutra 15 deals with everyday experiences is pain and suffering.

*Sutra 2.15 states:*

**To the discerning soul, the physical life is 'unsatisfactoriness' because of anxieties, impulsiveness, and the opposing movements of the Qualities (Gunas).**

## INTERPRETATION OF SUTRA 2.15

Sutra 15 deals with everyday experiences is pain and suffering.

*Sutra 2.15 states:*

**To the discerning soul, the physical life is 'unsatisfactoriness' because of anxieties, impulsiveness, and the opposing movements of the Qualities (Gunas).**

Again, the key word is Dukha. It's used twice in this Sutra. To the enlightened soul all earth experiences are not painful. To the enlightened soul, a feeling is a feeling, a thought is a thought, an emotion is an emotion, and an action is an action. All these movements are movements toward freedom from the body states, the mind states, and the astral states. However, for the average human being, life is simply unsatisfactoriness. To the emotional human being, if they do not have something, they are in dissatisfied. If they receive it, they are afraid someone is going to take it away from them. Thus, they are still in a state of unsatisfactoriness.

However, for the wise soul there is no fear, nor any apprehension. He knows, 'If I have earned it, it will come into my life. If it belongs to me it will remain with me. If I want it, all I have to do is work for it, and in time it will manifest in my life!'

And the secret to manifestation is to realize that: Intensity multiplied by Duration equals the Force of the creation. One must constantly strive to expand, lift, and balance self-conscious awareness.

Because the Qualities (Gunas) operating within the mind are fickle and ever-changing, how can we depend upon our mind to establish

anything of permanent value? We can't. That's why we're trying to get beyond the mind-stuff, its emotionality, and data. We are striving to reach Intuition.

CHAPTER TWENTY-TWO  
*Self-Study Questions*

1. What makes life unsatisfactory for most people?

## CHAPTER TWENTY-THREE

BOOK TWO - Sutra 2.16

*There is an Escape from Pain and Suffering*

### - SUMMARY OF THE SUTRA -

Sutra 16 deals with the escape from pain and suffering.

*Sutra 2.16 states:*

**Pain which has not yet manifested is to be avoided.**

INTERPRETATION OF SUTRA 2.16

Sutra 16 deals with the escape from pain and suffering.

*Sutra 2.16 states:*

**Pain which has not yet manifested is to be avoided.**

The Sanskrit reads: Hayam duka alnamkatum.

This is one of the key Sutras in Sri Patanjali's philosophy.

Hayam = avoidable.

Dukhum = unsatisfactoriness.

Al-nam-katum = that which has not yet manifested.

Some teachers say this means that the only Karma that can be escaped is that which has not yet manifested. Sri Patanjali is saying that pain and/or bad Karma that has not yet manifested is avoidable and should be avoided. This brings us to the threefold division of Karma.

- 1) The Karma that is stored-up for some future lifetime,
- 2) The Karma that is set to activate in this lifetime, and
- 3) The Karma which we are creating right now, which may or may not be fulfilled in this lifetime. This division of Karma always softens or strengthens negative Karma; or softens or strengthens positive Karma.

Karma that has not yet manifested should be avoided. There are ways to escape or override negative Karma. Karma that manifests at a given

moment is brought into fruition and there's very little the Yogi can do about it. The next best thing is to control one's attitude and reactions. Meditation can soften the Karma by changing our attitude. It's already activating and has to be 'lived out.' However, one can become more detached, stoic, and self-disciplined, thus, psychologically and emotionally softening the Karma.

Karma that has already completed its manifestation and exists simply as a memory, a Samskara, still needs modification so that it will not manifest again as a painful experience. Painful Samskaras are not just conscious painful memories. They are also states of unconsciousness. Thus we see the importance of studying the movement of the wheel of time, the cycles of our being, the study of the *Hora-shastras*. Through this study, we can see what will be coming into our life and then we know how to soften it.

Again:  $I \times D = \text{Force}$ . The Intensity of an experience multiplied by the Duration of that experience equals the Karma Force of that experience. If we do not work at neutralizing the 'unsatisfactoriness' that is not yet in our life, when it comes into our life we will have no control over it.

There are no self-study questions for Chapter Twenty-three. In order to get the most from this chapter, please re-read it and focus on those Sutras that are most meaningful to you.

## CHAPTER TWENTY-FOUR

BOOK TWO - Sutras 2.17 - 2.24

*The Cause of Pain and Suffering*

### - SUMMARY OF THE SUTRAS -

*Sutra 2.17 says:*

**The pain or unsatisfactoriness is caused by a false identification of the experiencer with that object of experience.**

*Sutra 2.18 states:*

**The not-self is imbued with the three Gunas: compassion, passion and inertia; it's made up of elements and senses, which exists for the sake of experience and for the sake of Enlightenment.**

*Sutra 2.19 states:*

**The three Gunas are imbued with particulars and universals; with cosmic form, and cosmic energy.**

*Sutra 2.20 states*

**The Seer is pure seeing only, although pure, he sees through a 'patterning mind.'**

*Sutra 2.21 really translates:*

**The knower is for the purpose of the Atma and the Known.**

*Sutra 2.22 states:*

**For the Yogi who has reached the goal, the dualistic universe no longer exists; however, this universe persists for those who have not yet attained the goal.**

*Sutra 2.23 says:*

**When the Seer identifies and is aware of that identification with that which is seen, he realizes the nature of both the seen and the Seer.**

*Sutra 2.24 simply states:*

**Forgetfulness (Ignorance) is the cause of this false identification.**

**INTERPRETATION OF SUTRAS 2.17 - 2.24**

Sutras 17-24 deal with the cause of pain and suffering.

*Sutra 2.17 says:*

**The pain or unsatisfactoriness is caused by a false identification of the experiencer with that object of experience.**

Dukha is caused by mis-identification of the experiencer with the object of experience. As long as the experiencer mis-identifies himself with the object of experience, there will be unsatisfactoriness. If he moves away from unsatisfactoriness something happens. He sees the distinction and there is no longer a mis-identification of the experiencer with the object of experience.

In India, they say that the risk of the foot to be scratched is inherent in the foot. The power to scratch is inherent in the thorn. The prevention is obtained by wearing shoes or by not stepping upon a thorn. Whoever understands these three: the power to scratch, the proclivity to be scratched, and the prevention, has begun to find wisdom.

The next two Sutras are closely aligned and deal with the concept of the Qualities of existence, the Gunas.

*Sutra 2.18 states:*

**The not-self is imbued with the three Gunas: compassion, passion and inertia; it's made up of elements and senses, which exists for the sake of experience and for the sake of Enlightenment.**

*Sutra 2.19 states:*

**The three Gunas are imbued with particulars and universals; with cosmic form, and cosmic energy.**

Matter and energy mix and manifest, making up the gross material world. In their finer mixing and manifesting, they make up the mental world. This produces sense impressions and pictures in the mind-stuff. It is in the matrix of existence, the outer world and the inner world, that one gains experience needed for Enlightenment.

For the Earthling there are two key realms: the physical and the mental. In each of these realms there is energy and form (Matter). There are particulars in the 'form' side of the physical world that are limited. There are universals in the energy side of the physical world which are unlimited. As with the physical world, so with the mental world.

*Guna* means thread or binding. In the mental realm, these are enlightened mind, passionate mind, and inertia mind. You remember them as *Sattwa*, *Rajas*, and *Tamas* mind-stuff. All manifestations, all forms, are manifesting because of these three evolving and intertwined Gunas. One Guna always dominates while the other two are more passive. However, which one is stronger constantly changes. The Gunas are never separated from each other and cannot activate alone. Whatever manifests as a form takes on the predominant quality of the most powerful Guna.

Tamas is inertia, laziness, dullness, and all sorts of inactions, including non-life. It relates to darkness, ignorance, or non-knowledge. Yet, the Yogi in a state of suspended animation uses the Tamas Guna.

Rajas is passionate activity, unbridled activity. There's nothing subtle about it. It relates to heat. It is symbolized as a fierce forest fire out of control. Rajas has greater affinity for Sattwa than for Tamas. Rajas relates to mental activity as opposed to intellectual activity. Rajas is extremely important because it is the activity principle. Without activity, neither Tamas nor Sattwa can manifest. In short, non-motion is a

type of motion; non-movement is a type of movement. Passivity is a specific type of activity.

Sattwa is compassion, enlightenment, the wisdom-mind. It is subtle. It relates to light, intellect, and knowledge. Sattwa relates to high, noble feelings and thoughts. Sattwa, dealing with enlightenment, knowledge, intellect, and noble feelings is only possible because of the Rajas Guna. If there was no Rajas, no activity in Sattwa could take place.

These three Gunas along with the elements: Air, Earth, Fire, Water, and Ether (both on a gross and subtle level), as well as the five organs of activity and the five organs of sense, make up the totality of the matrix of manifested form called the universe. This manifest form is not necessarily an evolution. However, it certainly changes. If it evolves, it collapses again and begins anew. The world of form is there, whether it's objective or subjective.

Sri Patanjali states that the purpose of this manifested world is for the individual soul to experience the world, and through those experiences, to find its way to Self-Realization. Keep in mind that the mind-stuff is also made of Prakriti. The mind, being part of this, causes a sloshing around in subtle matter. There are mental movements. That necessitates Time (*Kala*). Here exists the great mystery. Yogi are trying to stop all movement, thus they are trying to stop all Time. They want to stop the mind movement and with that dissolve everything back into primordial Pre-matter, moving back past subjective time. All 'form,' whether objective, subjective or super-objective, is a form that exists with Prakriti and motion. It is of the Gunas. The Yogi is trying to dissolve everything back into the primary Gunas and go past the forms of subtle Matter into the Primordial. Then all that exists is awareness of the Spirit, not the forms taken by Matter (Prakriti).

These two Sutras point-out that the three Gunas manifest in four different stages.

The first stage is without-form (*a-linga*). Prakriti itself is this fundamental formless Pre-matter.

The second stage is the intellect (which is the first product of Prakriti).

The third stage is the non-particularized state of the Gunas called *Tanmatras*. These simply are the five super-subtle states of the elements. These are beyond the reach of the gross senses. The gross Tanmatras can only be picked up by the gross senses: sound, touch, taste, color and smell.

The fourth stage, the particularized state of the Gunas, are the five elements: Ether, Air, Fire, Water and Earth.

These Sutras talk about the nature of the Knower and that which is known. These Sutras talk about the nature of the Seer and that which is seen. This refers to the 16 specialized manifestations of the cosmic energy of the Gunas. These are the five gross elements, the five sensory organs, the five motor organs, and the mind-stuff.

The second manifestation is the non-particularized states of the Guna. There are six: The five super-subtle elements: sound, touch, color, taste and smell, along with the Ego (*Ahamkara*).

The third manifestation or projection is only one thing: The Buddhi (not to be confused with the single Buddha). This Buddhi has both individual intellect as well as cosmic intellect.

The fourth manifestation is the Unmanifested (*a-linga*).

*Sutra 2.20 states*

**The Seer is pure seeing only, although pure, he sees through a 'patterning mind.'**

Sri Patanjali is describing the nature of the Seer, of the Knower (Atma), as opposed to that which is known, or that which is seen. This means the Seer is pure consciousness only. Although He is pure consciousness, He sees through the parameters of the mind and the senses.

At one time, the universe existed only as a potentiality, and the three Gunas were in perfect equilibrium. There was formlessness (*linga*). When the universe began to evolve because of the Karma of the inner universe, the Gunas were disturbed. There was an imbalance in the Gunas. From this, Ego (Ahamkara) manifested. From here, the Gunas entered into combinations that formed the mind-stuff and the inner essences of things. And finally the universe reached its final externalization of gross physical manifestation.

Then there was a returning back. The cycle completes itself and starts all over again. And this is one of the reasons why many philosophers say there's change but not evolution.

Some teachers say that this Knower, this Seer, is in bondage. Others say he is not in bondage. However, there seems to be a limitation upon our seeing, knowing, thinking and awareness. All the sages say the individual Atma, in its *present* form, is not the ultimate cosmic Atma because of the seeming limitations of the body, senses, and the mind-stuff. Furthermore, they state that the essential nature of the individual Atma is exactly the same as the Cosmic Atma. Thus, they say that Atma is Brahman. The individualized Spirit is the Reality. The Atma is pure

consciousness, yet it takes on the changing tinges or colorations of the mind-stuff and the senses. Most teachers insist that the Atma is unchangeable. However, if it is unchangeable, it certainly seems to be obscured by the forcefield of the mind-stuff (super-subtle Prakriti).

*Sutra 2.21 really translates:*

**The knower is for the purpose of the Atma and the Known.**

Some teachers feel this is a controversial Sutra. It is not. The problem stems from mis-interpretation. The Sutra reads: **Tad artha eva drcehasa Atma.**

*Tad* means 'that,' referring back to the earlier Sutra, and the subject of that sentence is *drista*: the Knower. *Artha* means, 'for the purpose of.' *Eva* means 'only.' *Atma* means 'Spirit.' And *dricehasa* means 'the known.' And so it reads: The knower is for the purpose of the Atma and the known.

This brings us to Sutra 2.22, which is a continuation of the last three Sutras. It will be dealt with in the next chapter.

*Sutra 2.22 states:*

**For the Yogi who has reached the goal, the dualistic universe no longer exists; however, this universe persists for those who have not yet attained the goal.**

When a soul reaches a state of Enlightenment, that which is seen is no longer primarily seen as form. The veil is gone but other things remain. However, these forms still exist for all other souls who have not reached the state of Enlightenment. Further, when an enlightened soul comes out of his Samadhi, returning to normal consciousness, the primary forms exist again. So they exist, but they exist not. *Sva-rupa* is the

form the mind-stuff takes when in Vritti Nirodha, as well as the form the mind-stuff takes when not in Vritti Nirodha. Thus, Svarupa is the substance which takes different forms, depending upon which one of the five elements is strongest.

*Sutra 2.23 says:*

**When the Seer identifies and is aware of that identification with that which is seen, he realizes the nature of both the seen and the Seer.**

All experiences are for the purpose of becoming aware of the Knower. Life is a classroom for self-discipline and education. Here, education means the understanding of the laws of the microcosm and the macrocosm which are but reflected projections of the Laws of Self-Conscious Awareness. Another way of saying this, is to point out that all life is a mirror, wherein the Spirit sees its formless-form and comes to Knowledge of the Self.

*Sutra 2.24 simply states:*

**Forgetfulness (Ignorance) is the cause of this false identification.**

Ignorance is caused by the absorption of the consciousness into the thing seen and therefore into the personal life of the memory track, the soul.

CHAPTER TWENTY-FOUR

*Self-Study Questions*

1. The explanation of Sutra 2.17 uses the metaphor of the foot, the thorn, the shoe. What is your 'foot'; who or what is your 'thorn'; what are the 'shoes' you use as preventative measures?
2. What is the nature of the Seer (Atma)?

## CHAPTER TWENTY-FIVE

BOOK TWO - Sutra 2.25

*Freedom from Pain and Suffering*

### - SUMMARY OF THE SUTRA -

Sutra 25 deals with gaining freedom from pain and suffering.

*Sutra 2.25 states:*

**The removal of ignorance, forgetfulness, is the removal of this false identification, thus the Seer becomes aware of his own pure nature, and thus his Liberation.**

## INTERPRETATION OF SUTRA 2.25

Sutra 25 deals with gaining freedom from pain and suffering.

*Sutra 2.25 states:*

**The removal of ignorance, forgetfulness, is the removal of this false identification, thus the Seer becomes aware of his own pure nature, and thus his Liberation.**

Here, we see the whole Yoga ideology and psychology. When forgetfulness has been removed, then the identification between the small Self (limited in time and space) and the Cosmic Self (unlimited by time, space, or causation) occurs. One then has reached Enlightenment. One is free to move through consciousness in time, space and causation. When forgetfulness is removed, unsatisfactoriness ceases. When we remove forgetfulness, we remember. As we remember, we see the difference between mind and body; between things and Spirit, between the lower self and the higher Self.

CHAPTER TWENTY-FIVE

*Self-Study Questions*

1. What happens when the false identification of the Seer and the object is removed?

## CHAPTER TWENTY-SIX

BOOK TWO - Sutras 2.26 - 2.27

*The Path to that Freedom*

### - SUMMARY OF THE SUTRAS -

Sutras 26-27 deal with the path to freedom.

*Sutra 2.26 states:*

**Through unwavering discernment one escapes forgetfulness, ignorance, and attains Enlightenment and Liberation.**

*Sutra 2.27 states:*

**The insight of Enlightenment into the nature of Spirit is accomplished through seven advancing steps:**

## INTERPRETATION OF SUTRAS 2.26 - 2.27

Sutras 26-27 deal with the path to freedom.

*Sutra 2.26 states:*

**Through unwavering discernment one escapes forgetfulness, ignorance, and attains Enlightenment and Liberation.**

This simply means true discernment makes for true Enlightenment. Discernment must be not only in thought, but in act. One needs to be aware of, and always choose the higher path, and without effort. Effort will bring one back down from the spiritual realm to a mental realm. Continuous, discerning knowledge regarding the difference between Spirit and Sattwa mind-stuff is needed. The discerning knowledge wavers as long as there is no clear psychological separation between the content that the Sattwa mind-stuff reveals and the true nature of the Revealer, Pure Spirit.

Confusion reigns supreme when one feels, 'I am limited. I am restricted. I have no control over this.' When there is a clear distinction between the content of the Sattwa mind-stuff and Spirit then erroneous perceptions, erroneous identifications are reduced to 'burnt seeds.' When this happens, one is firmly set on the path to Enlightenment.

*Sutra 2.27 states:*

**The insight of Enlightenment into the nature of Spirit is accomplished through seven advancing steps:**

- 1) The danger is recognized.
- 2) The causes of the danger are softened.
- 3) The way of escape is perceived through meditation.
- 4) Discernment is seen as the means of escape.

- 5) **The dominance of 'word-thinking' comes to an end.**
- 6) **The potency of the mind-stuff declines of itself.**
- 7) **Freedom from these potencies is attained.**

The Yogi who beholds this multi-leveled Enlightenment is blissful, indeed.

In stage 1, the danger is recognized and the thing to be escaped has been thoroughly thought out. Everything regarding that which is to be escaped is clearly known.

In stage 2, the causes of the danger are softened. This is an evolutionary stage in which the thing to be escaped is softened, weakened, or dissolved. Thus, nothing further needs to be known about that which you are trying to escape.

In stage 3, the way of escape is directly perceived through meditation. It is a higher evolutionary process of the Intuitive knowledge.

In stage 4, discernment is seen as the means of escape. But, assuming a reference to an earlier Sutra, this would be an attainment of some sort of ecstasy (or happiness). Intellectualization of these means are understood, and are cultivated.

In stage 5, the mind-stuff and its forcefulness and authority over the mind-stuff and the Self is ended. The authority of the thinking substance comes to an end. It has no more influence (real or imaginary) over the consciousness of the Spirit.

In stage 6, the cosmic forces that exist within the mind-stuff come to an end. At this point Soul is directly united with Reality.

In stage 7, the Atma becomes identical and realized as identical to the Reality beyond all cosmic forces. You, the Atma, are both immanent and transcendent. In this stage, the Atma has passed beyond all links or relationships with the Gunas. Thus, the enlightened soul is in a state of Liberation, called Kaivalya. The goal is attained through the process of Samadhi.

CHAPTER TWENTY-SIX  
*Self-Study Questions*

1. What is true discernment?

## CHAPTER TWENTY-SEVEN

BOOK TWO - Sutras 2.28 - 2.29

*The Eight Foundations of Yoga*

### - SUMMARY OF THE SUTRAS -

Sutras 28-29 deal with the eight foundations of Yoga.

*Sutra 2.28 states:*

**Through steadfast practice of Yoga, the 'impurities' are destroyed and Insight is revealed bringing Enlightenment.**

*Sutra 2.29 declares:*

**The eight limbs of Yoga are:**

**Appropriate disciplines, Yama.**

**Appropriate observances, Niyama.**

**Appropriate postures, Asan.**

**Appropriate prana (breath-control), Pranayama.**

**Appropriate sense withdrawal, Pratyahara.**

**Appropriate concentration, Dhrana.**

**Appropriate meditation, Dhyana.**

**Appropriate contemplation, which brings Samadhi.**

## INTERPRETATION OF SUTRAS 28-29

Sutras 28-29 deal with the eight foundations of Yoga.

*Sutra 2.28 states:*

**Through steadfast practice of Yoga, the 'impurities' are destroyed and Insight is revealed bringing Enlightenment.**

Differentiated knowledge becomes the means for the removal of 'impurity.' It is only by the sustained practice of the limbs of Yoga that impurity is removed, and when impurity is dissolved, real knowledge manifests. Impurity cannot be removed unless one practices the limbs of Yoga daily. Only with persistent daily patience will one achieve Yoga purity and thus allow the Light of Wisdom to fully shine and be comprehended.

*Sutra 2.29 declares:*

**The eight limbs of Yoga are:**

**Appropriate disciplines, Yama.**

**Appropriate observances, Niyama.**

**Appropriate postures, Asana.**

**Appropriate prana (breath-control), Pranayama.**

**Appropriate sense withdrawal, Pratyahara.**

**Appropriate concentration, Dhrana.**

**Appropriate meditation, Dhyana.**

**Appropriate contemplation, which brings Samadhi.**

'Appropriate' is used to indicate that each seeker needs special, personal Yoga methods. The word 'right' was not used because it connotes that each method is the same for each soul.

Sri Patanjali talks about the eight primary disciplines practiced to remove the impurities of the body, the mind, and the astral vehicle. When the impurities are removed from these three bodies, the Eternal Light of Spirit is immediately perceived. The Yogi strives to remove from the three bodies all levels and all types of impurities:

- 1) These impurities are the physical impurities within the physical body which are called phlegm, excessive fat, and stiffness.
- 2) These impurities are the emotional impurities within the mind called fear, guilt, restlessness, etc.
- 3) These impurities are the mental impurities called deceitfulness and deviousness.
- 4) These impurities are the astral impurities called Samskaras and Karma.

The first level of removal of the impurity deals with phlegm. This is a primary physiological condition. We usually think of phlegm as that heavy, viscous, mucous material that comes out of the body when we have a cold. The body and its organs are connected by nerves, which reach the brain. The nerves function by electrical impulse. The energy moves *over* the surface of the nerve, not through the nerve! When the physical impurity, called phlegm, settles on and around the nerves, it acts as an insulator, cutting off much of the nerve energy flow. Thus, the current does not completely activate the brain or the organs. This produces a state of lethargy, tiredness, and irregular mind activity. One needs to cleanse the physical body of this phlegm. This purification is accomplished through fasting, through Yoga diet, through exercise, and through breath-control. These are essential.

There's a second purification technique which eliminates toxins and 'contaminations' from the organs. These toxins arise from improper waste removal, and chemical poisons placed on food by the farmers (to kill insects, etc.). However, they are also killing us. These poisons are also found in the air, caused by industrial pollutants. These have to be overcome. There are three things which can be done immediately.

- 1) Proper waste removal can be greatly improved by increasing the daily intake of pure water and exercise.
- 2) Toxins and 'contaminations' can be markedly decreased by eating only organic foods.
- 3) Toxins and 'contaminations' can be neutralized by taking larger quantities of organic Vitamin A, Vitamin C, Vitamin E, as well as Selenium.

These phlegms, toxins, and 'contaminations' impede the actions and reactions of the brain and organs. Without a clear and energized mind, one cannot gain control over the mind-stuff.

The third level of purification is to remove all emotionality, especially the emotions such as desire, greed, anguish, restlessness, possessiveness and egocentrism. These are harder to remove from the mind. Yet, these are the main causes for the mind to become scattered, which prevents spiritual or mental maturation.

The fourth stage of purification has to do with the astral body and the chakras existing therein. Tapas needs to be created and directed in order to purify the astral body. This requires advanced techniques that can be used only after the first three stages of purification have been somewhat mastered.

With the eight stages of Yoga, the first four stages are considered outward or external because we can see when someone is practicing them. The remaining four stages are called subtle or internal because one cannot see that they are being practiced.

The first level of control is the practice of *restraints*. Abstinence is a striving to refrain from doing, saying, thinking that which will constrict consciousness, or move consciousness to unconsciousness.

The second level of control is the practice of *observances*, which is striving to do those things which will expand consciousness or move it into super-consciousness.

The third level of control is *Asan*. It is simply the proper practicing and holding of postures. Asans are important in stimulating various chakras. Asans are very powerful instruments for removing phlegm, and activating the Kriya Kundalini energy.

The fourth level of control is *pranayama*. It's the control of the Prana through the use of breathing techniques and/or mantras.

The fifth level of control is called *Pratyahara*. It's the withdrawal of the senses from the mind-stuff. At first it will be the withdrawal from the gross, external objects. Later, it will be the withdrawal from the subtle, internal objects.

The sixth level of control is *concentration*. It is *effortful* focusing upon an object or thought.

The seventh level of control is *Meditation*. It is *effortless* holding of the mind to an object or thought. At first it's on a dense object. Later, it will be on a subtle object.

The eighth level of control is *Samadhi*. It's the attainment of the conscious trance of the Yogi. It's the bridge to the attainment of Enlightenment and Liberation.

These eight stages are often paired together:

Abstinences/Observances, (Yama/ Niyama),  
Posture/breath-control, (Asana/Pranayama),  
Sense-withdrawal/concentration, (Pratyahara/Dharana),  
Meditation/contemplation, (Dhyana/Samadhi).

On an esoteric level there is a ninth level of control called *Samyama*. It is the drawing together of concentration, meditation, and Samadhi. It's the Yogi's way of attaining Universal Wisdom and also Yoga-Siddhi.

On a deeper level, yama/niyama is a disciplining and development of the Yogi's will (not his desiring). It's a development of his willpower. This develops the power for restraint. It's a re-establishment of training; the breaking of old habits and establishment of new habits.

There are three types of yamas:

The physical restraints,  
The verbal restraints, and  
The mental restraints.

In Yama, we stop doing something, then we stop saying something that is directly related to that, and then we stop thinking it. In Niyama, we start doing the positive thing. Then we start speaking the positive. Then we start thinking the positive.

Posture is a mental exercise as well as a physical exercise, and includes

the practicing of postures to hold-back or release certain chakra energies.

Pranayama, the control of the Prana, is a physiological as well as a psychological technique. It brings about a redirection and a transformation of individualized energies to cosmic energy.

Sense-withdrawal, *pratyahara*, is not only simply a sublimation of psychic energies where we can pull away from the gross activity of the senses. It's a withdrawal of the mind-force from the sense organs. We are withdrawing our mind from the sense organs so they cannot respond to the objects touching them. Later, the subtle sense organs are withdrawn from the subtle objects. This is a double Pratyahara that is usually not mentioned.

Concentration is the next stage. This is the psychology of effortfully fixing the mind on various objects within the body. Sometimes, the mind is fixed on external objects. Concentration is the ability to put the mind on one chosen object, holding it there with great effort. Later, only a little effort is needed.

Meditation is the ability to put the mind to one chosen object, and holding it there effortlessly, thus allowing the wisdom inherent in that 'form' to reveal deeper-level meanings. At the same time it breaks us free from the forms that have affected us. All the Karma that is stored within the chakras is stored in the form of symbols. When the Karma is released, it is released in specific shapes and colors.

Whatever we are attached to, subtle or gross, can be released by means of meditation. The psychology and theology of meditation allows us to transmute these symbols into positive, creative patterns. Meditation is the magic of the mindful mind.

Samadhi is the final stage. Yoga is the psychology, philosophy, and theology of consciousness. It is a movement of consciousness from individuality to universality; from subjectivity to the highest state of objectivity; from objectivity to super-objectivity in which Reality is perceived.

These are the eight stages of Yoga according to Sri Patanjali. He points out that these eight stages are to be performed and mastered in succession. One can't, according to Sri Patanjali, jump in anywhere or jump around.

CHAPTER TWENTY-SEVEN  
*Self-Study Questions*

1. What are the methods for removing the physical impurities, the mental impurities, and the astral impurities?

## CHAPTER TWENTY-EIGHT

BOOK TWO - Sutras 2.30 - 2.31

*The First Indirect Foundation: Abstentions*

### - SUMMARY OF THE SUTRAS -

Sutras 30-31 deal with the first indirect foundation: Abstentions

*Sutra 2.30 says:*

**These are the Yamas: abstaining from injury, lying, stealing, impurity or greed.**

*Sutra 2.31 states:*

**The Yamas are disciplines, are great vows, and thus are not limited to time, place, class or distress.**

## INTERPRETATION OF SUTRAS 2.30 - 2.31

Sutras 30-31 deal with the first indirect foundation: Abstentions

*Sutra 2.30 says:*

**These are the Yamas: abstaining from injury, lying, stealing, impurity or greed.**

Fifteen Sutras deal with the Yamas and Niyamas. That is almost 30 percent of Book Two. It shows how important Sri Patanjali felt these basic stages were. Yet most people want to start practicing Yoga with Asans or even Pranayama.

Of the major Yamas, the key observance is to practice non-violence. This means we can't pick up a club or double up our fists and swing at someone. That's easy for most people. But neither can we use our tongue as a weapon. We are not to meet violence with violence. What is truly difficult for most people is the practice of mental non-violence.

Sri Patanjali emphasized non-violence: no injury by deed, by word, or by thought; no approval of, nor sanctioning of violence in any way, shape or form. Non-violence includes not harming ourselves. It includes non-violence to body, to egos, to mind, to thoughts. It includes non-violence to the animal and plant worlds. It also includes non-violence to philosophy and theology. Non-violence is the foundation of Yoga. Most people fail to realize Samadhi because they fail to learn how basic this psychological stage is. True non-violence is based on the awareness that the matrix of existence is one. You are a part of that matrix, not apart from it.

*Sutra 2.31 states:*

**The Yamas are disciplines, are great vows, and thus are not limited to time, place, class or distress.**

These basic spiritual laws are to be practiced without reservation. They are called The Great Course of Conduct. Sri Patanjali points out that there are to be no excuses, no exceptions with relationship to time, culture, class, situation or place. But, most of all there can be no excuses with relationship to purpose. Yamas are to be imposed upon all men, women and children; kings as well as beggars. There can be no exception. It applies to all people wishing to attain spiritual Enlightenment, wishing to overcome negative Karma, or avert the building of gative Karma.

CHAPTER TWENTY-EIGHT  
*Self-Study Questions*

1. What is the most important Yama? Why?
2. How can you manifest greater Ahimsa:  
towards yourself?  
towards others?

## CHAPTER TWENTY-NINE

BOOK TWO - Sutra 2.32

*The Second Indirect Foundation: Observances*

### - SUMMARY OF THE SUTRA -

Sutra 32 deals with the second indirect foundation: Observances.

*Sutra 2.32 states:*

**The Niyamas, the observances are: purity, serenity, aspiration, study, and identification with Ishvara.**

## INTERPRETATION OF SUTRA 2.32

Sutra 32 deals with the second indirect foundation: Observances.

*Sutra 2.32 states:*

**The Niyamas, the observances are: purity, serenity, aspiration, study, and identification with Ishvara.**

This Sutra is very straightforward. It mentions the five Niyamas. Here, again we find self-discipline, study and the attunement to the Indwelling Reality. These are the same as those given in Sutra 2.1, with two other factors added: purity and contentment.

Just as non-violence is the primary Yama, so likewise is contentment the primary Niyama. Sri Patanjali states that where there is no contentment, malcontentedness manifests. Malcontentedness breeds violence.

Purity is represented internally by clean thoughts and emotions. Externally, it is living in a clean situation, with clean clothes, a clean body, and eating clean food. It implies as much as possible, the eating of blessed food (*Prasada*) given by holy sages and Gurus. In Yogic terms, the most vital and essential purity is emotional cleanliness. This is obtained by washing yourself clean from all emotionality. This is indispensable because emotionality is productive of malcontentedness.

It's just simple, positive psychology: the quieting of the mind, the stilling of the mind, the attainment of contentment, brings about the removal of malcontentedness. If malcontentedness is not removed, violence will manifest.

CHAPTER TWENTY-NINE  
*Self-Study Questions*

1. What is the primary Niyama? Why?
2. How can you deepen your Santosha (contentment)?

## CHAPTER THIRTY

BOOK TWO - Sutras 2.33 - 2.45

*The Results of Practicing These Foundations*

### - SUMMARY OF THE SUTRAS -

Sutras 33-45 deal with the results of practicing these two foundations.

*Sutra 2.33 points out:*

**Negative impulses must be overcome by the fierce practice of positive, counter-acting responses.**

*Sutra 2.34 says:*

**The negative impulses are: greed, wrath (or infatuation), manifesting as falsehood, theft, incontinence, or envy, which cause injury to be inflicted, or sanction injury; whether manifesting mildly, moderately or intensely. These must be neutralized with positive, counter-acting responses.**

*Sutra 2.35 states:*

**When the Yogi is established in non-violence, his presence calms hostility.**

*Sutra 2.36 says:*

**When the Yogi is established in truthfulness, his words precipitate truth; what he says comes to pass.**

*Sutra 2.37 simply says:*

**When a soul is established in non-stealing, wealth will approach him.**

*Sutra 2.38 says:*

**When a soul is established in proper abstinence, that soul acquires energy.**

*Sutra 2.39 says:*

**When the soul is established in non-greed, the mysteries of life and death are discovered.**

*Sutra 2.40 says:*

**As a result of purity there is a ceasing from body infatuation and there arises a withdrawal from physical body life, protecting oneself from subtle and gross infections.**

*Sutra 2.41 says:*

**Purifying the Inner Light, the Yogi attains a quiet soul, one-pointedness, victory over the senses, and competence in discerning the Eternal Spirit.**

*Sutra 2.42 says:*

**Being established in contentment the Yogi gains supreme happiness.**

*Sutra 2.43 says:*

**Through fervent striving the impurities weaken and the perfection that is the mind and body come to light.**

*Sutra 2.44 says:*

**As a result of spiritual studying, the Yogi gains insight, thus communing through visions with his chosen deity, his Ishta Devata.**

*Sutra 2.45 states:*

**Through blissful attunement to Ishvara, the Yogi achieves a vision of perfection.**

## INTERPRETATION OF SUTRAS 2.33 - 2.45

Sutras 33-45 deal with the results of practicing these two foundations.

*Sutra 2.33 points out:*

**Negative impulses must be overcome by the fierce practice of positive, counter-acting responses.**

Negative impulses must be softened or annihilated by cultivating the opposite, positive thoughts and feelings. Cultivate the opposite. Keep saying, keep speaking, and keep thinking 'contentment.' Be aware of personal motivations. If one has good Karma, one is born into a culture or a subculture having wisdom values which support this positive discipline.

*Sutra 2.34 says:*

**The negative impulses are: greed, wrath (or infatuation), manifesting as falsehood, theft, incontinence, or envy, which cause injury to be inflicted, or sanction injury; whether manifesting mildly, moderately or intensely. These must be neutralized with positive, counter-acting responses.**

This takes Sutra 2.33 a step further, indicating one should develop counter-thoughts and counter-emotions, driving away the negativities of malcontentedness and/or violence. One should also develop thoughts, words and actions that are conducive to contentment and productive of non-violence. One should want to be free to overcome the limitations of the mind and body. One should want to overcome distracting thoughts.

At some point in the history of mankind, we have to step beyond the

primitive concept of 'an eye for an eye.' A great soul said, 'Turn the other cheek.' A great Yogi said, 'Duck!'

*Sutra 2.35 states:*

**When the Yogi is established in non-violence, his presence calms hostility.**

It's true. His presence does beget a suspension of enmity. The degree and the duration of the suspension is dependent upon both souls: that soul established in non-violence and that soul in the presence of the Yogi.

*Sutra 2.36 says:*

**When the Yogi is established in truthfulness, his words precipitate truth; what he says comes to pass.**

A mind grounded in Truth causes that mind to manifest whatever it holds. Whatever he thinks will begin to manifest; whatever he says will come to pass. In India, people try very hard to get holy men to say something very positive about their life, like, 'You'll be rich. You'll have a beautiful, young wife. You'll have five sons. You will be famous.' A person who is established in Truth clearly sees the aura of other people. Although some people believe a thing happens because a holy man speaks it, the truth is, he saw it, therefore it happened. But not everything that is seen by the Yogi, is spoken. The subconscious mind of the average person is so infested with untruth, fiction, fantasy, and superstition, that it's hard to unmix the forcefields and to get the lower levels of the mind to manifest. Once we have washed out the untruths, superstitions, and emotionality, the mind becomes very powerful.

Lying is one of the deadliest factors. When one lies it not only dam-

ages Truth, it also immediately damages the mind so that it cannot see clearly for a period of time. For example, a man catches a 12-inch fish. He says, 'I caught an 18-inch fish.' Each time he tells the story the fish gets bigger. Eventually someone laughs at him, and he becomes *indignant*! He becomes indignant because he *emotionally believes* his own story, even though intellectually, he knows it isn't true. He has distorted the view of the reality. Now, what are we trying to do through Yoga practice? We are trying to see the world as it is, not as we wish it to be. Truthfulness, therefore, is very vital in everyday Yoga practice.

*Sutra 2.37 simply says:*

**When a soul is established in non-stealing, wealth will approach him.**

On an exoteric level, this means that if you had money and you wanted someone to hold it for you, would you give it to a greedy man? Esoterically, the Yogi asks, 'Does nature fear me?' Once, when I was young, I wanted to pick up a cat. I said to it, 'Come here!' To my surprise, the cat ran out of the room. The cat symbolizes the mind.

*Sutra 2.38 says:*

**When a soul is established in proper abstinence, that soul acquires energy.**

The question here is not whether one is a householder or whether one is a monk. This is about proper abstinence. Certainly, if one is married, then continence must give way to love. However, any excess will damage the release of physical and mental energy. Proper abstinence releases great quantities of energy.

*Sutra 2.39 says:*

**When the soul is established in non-greed, the mysteries of life and death are discovered.**

When the Yogi has become established in non-greed, that soul gains wisdom of his present, past, and future lives. That's pretty straightforward. It is also interpreted: when a soul is established in non-greed, that soul obtains knowledge regarding the processes of birth, death, and rebirth. The Sanskrit words '*Janma Ka-thamta*' mean the processes of *how* birth comes about, as well as *why* birth comes about. Sri Patanjali is talking about birth in terms of station, class, length of life, and sets of experiences.

The greedy soul clings to the body, this life, this city, this job, this set of experiences. Thus, it cannot get beyond them. As one becomes established in non-greed, one breaks free; one is not locked in and, thus, can see more clearly. One can see how things come together and why they come together.

*Sutra 2.40 says:*

**As a result of purity there is a ceasing from body infatuation and there arises a withdrawal from physical body life, protecting oneself from subtle and gross infections.**

By means of purity and cleanliness comes the protection of one's own physical and astral bodies. The word 'infection' refers more to infection of negative emotions, than to physical diseases.

This Sutra discloses that there is a strong desire for human companionship. What is needed is detachment from that strong need. This leads to an awareness of the importance of dealing with a person's soul, not just with his/her mind/body-life. There is a spiritual need

to be more detached from our body and the bodies of others. Detachment from the need of human companionship is sought. Communing with souls takes precedence.

*Sutra 2.41 says:*

**Purifying the Inner Light, the Yogi attains a quiet soul, one-pointedness, victory over the senses, and competence in discerning the Eternal Spirit.**

This is a further discussion of the results of purity. As a result of being established in purity, there arises a series of other benefits, such as the purification of the heart, the cheerfulness of the mind, the ability to concentrate, and the control of passions. All these make the vision of the Spirit possible. Further, the results of these purifications produce a state of Sattwa mind-stuff, bringing about a deeper serenity, and a deeper concentration of the mind with sharper one-pointedness. This makes it possible for the mind-stuff to have direct perception of the Spirit. The vision, the light of wisdom, is like something behind a curtain. It's a question of opening the curtain. It's not a question of creating something or building something. It's a question of opening something up. The removal of the impurities opens the curtain and one is able to clearly see the Spirit.

*Sutra 2.42 says:*

**Being established in contentment the Yogi gains supreme happiness.**

It's interesting, the word that is often translated as happiness is *Sukha*, which in astrological terms is the planet Venus, and implies pleasure. It's not some sort of abstract, philosophical happiness.

The commentators point out that of all the pleasures on earth, and all

the pleasures in heaven, if you put them together, they do not make up 1/16th of the pleasure that comes to a soul who has reached a state of contentment. Why a 1/16th part? Because Yoga deals with the mind, which is symbolically the Mercury chakra. This chakra has 16 petals. For the soul who has attained all the pleasures of heaven and earth, only one of the petals of the Mercury chakra is activated. The other 15 petals are still unconscious.

*Sutra 2.43 says:*

**Through fervent striving the impurities weaken and the perfection that is the mind and body come to light.**

This states that by self-discipline and heat-generated Tapas, all impurities including emotionality and forgetfulness are destroyed. When these are dissolved, the powers and perfection of the mind, body, and senses are attained.

*Sutra 2.44 says:*

**As a result of spiritual studying, the Yogi gains insight, thus communing through visions with his chosen deity, his Ishta Devata.**

Study implies reading, understanding, and practicing the methods from a text on self-realization. It also implies repetition of mantra. Many teachers would say it's the mantra of your Ishta Devata. Others would say it's the AUM Mantra, or the Guru mantra.

This Sutra indicates that studying produces vision in which a form appears. The form is that upon which the Yogi has been meditating and contemplating. In symbolic language the form is that of his chosen deity.

*Sutra 2.45 states:*

**Through blissful attunement to Ishvara, the Yogi achieves a vision of perfection.**

This Sutra calls Samadhi a bridge, a limitless bridge, that leads away from the limitations of time, space, and causation. This bridge reaches all the way up to touch Sri Brahman, the Reality. From here the Yogi sees, grasps, and understands what Cosmic Life is all about; what his very own individual life is all about.

CHAPTER THIRTY  
*Self-Study Questions*

1. How are negative impulses overcome?
2. What does the phrase 'communing with souls' in the commentary on 2.40, mean to you?
3. How does one attain the vision of one's Ishta Devata?

## CHAPTER THIRTY-ONE

BOOK TWO - Sutras 2.46 - 2.48

*The Third Indirect Foundation: Postures*

### - SUMMARY OF THE SUTRAS -

Sutras 46-48 deal with the third indirect foundation: Posture.

*Sutra 2.46 says:*

**The correct posture must be firm, without strain, and comfortable.**

*Sutra 2.47 says:*

**Posture is mastered by applying a calm, steady effort to perfect the posture, while holding the mind on the cosmic being.**

*Sutra 2.48 says:*

**Having mastered posture, one is established in posture, and thus no longer troubled by the extremes of sorrow or infatuation.**

## INTERPRETATION OF SUTRAS 2.46 - 2.48

Sutras 46-48 deal with the third indirect foundation: Posture.

*Sutra 2.46 says:*

**The correct posture must be firm, without strain, and comfortable.**

The appropriate Asan for you is that meditative posture that is firm, easy, and can be performed without any strain whatsoever. It's as simple as that. When you gain a posture that is firm and easy, use it. Most people find the tailor's cross-legged posture the best. Try to perfect Siddhasan, the posture of the mystic. However, whatever posture you are going to use, work on it gently and continuously. Be sure to sit on the floor, not in a chair, if at all possible. This helps in many ways: it lowers your blood pressure, and allows the mind to become stiller more quickly.

*Sutra 2.47 says:*

**Posture is mastered by applying a calm, steady effort to perfect the posture, while holding the mind on the cosmic being.**

By calmly re-applying your effort regarding the perfection of the posture, while contemplating on infinity, the posture becomes established; it is mastered. A relaxed, non-tense posture is productive of gaining greater control over the mind-stuff. Posture is mastered when you are at full attention without tension. This produces an internal environment that is productive of mastery of the breath and Life-currents. Asan is not just a physical thing. The mind is also an essential part of the posture. The practice of Hatha Yoga is vital as a stepping stone to higher mastery of the mind-stuff. Unfortunately, many people feel that Hatha

Yoga is not very important. A good course in Hatha Yoga that teaches stretching and posture development is highly recommended. Find a class and join it! It will help you to grow faster, spiritually. However, do not get lost by thinking that Hatha is the final goal.

Sutra 2.48 says:

**Having mastered posture, one is established in posture, and thus no longer troubled by the extremes of sorrow or infatuation.**

In other words, the perfection of Asans brings a removal from the extremities of the mind's emotionality; from the pairs of opposites. Earthlings are creatures of extremes, and one way to balance out extreme emotionality is to master an Asan. Asan is one of the exalted bridges leading away from extremisms. This brings even greater balance.

CHAPTER THIRTY-ONE

*Self-Study Questions*

1. What characterizes a correct meditation posture?

## CHAPTER THIRTY-TWO

BOOK TWO - Sutras 49-52

*The Fourth Indirect Foundation: Breath-Control*

### - SUMMARY OF THE SUTRAS -

Sutras 49-52 deal with the fourth indirect foundation: breath-restraint

*Sutra 2.49 says:*

**When the Yogi has mastered posture, there can be right guidance of the Life-currents (Prana) through the mastery of the rhythms of the incoming and outgoing breath.**

*Sutra 2.50 says:*

**Mastery of breath-control is gained by mastery over inhalation, exhalation and retention, controlled according to time, number and place; prolonged or shortened.**

*Sutra 2.51 says:*

**The final mastery of breath-control involves the practice of full-chalice and empty-chalice with skillful mental control of the mind-stuff.**

*Sutra 2.52 says:*

**Through mastery of the Life-force (Prana), the veil of impurity is dissolved away and the light of realization shines forth.**

## INTERPRETATION OF SUTRAS 2.49 - 2.52

Sutras 49-52 deal with the fourth indirect foundation: breath-restraint

*Sutra 2.49 says:*

**When the Yogi has mastered posture, there can be right guidance of the Life-currents (Prana) through the mastery of the rhythms of the incoming and outgoing breath.**

One should practice Pranayama as soon as posture is mastered. *Pranayama* can be broken down into two words: *Prana* meaning 'cosmic energy' and *Yama* meaning 'control.'

Another word pattern is *Prana* meaning 'cosmic life-energy,' and *Ayam* meaning 'to expand.' Thus, Pranayama is learning to expand the cosmic energy from within ourselves out into the cosmic self.

*Sutra 2.50 says:*

**Mastery of breath-control is gained by mastery over inhalation, exhalation and retention, controlled according to time, number and place; prolonged or shortened.**

Retention is called *Kum-bhaka*. There are two *types of Kumbhaka*. These are quite different. Holding the breath with air in the lungs is called full-chalice (*Antara kumbhaka*). Holding the breath with no air in the lungs is called empty-chalice (*Bahya kumbhaka*).

Thus, Pranayama is composed of inspiration, hold, expiration, and hold again. These are the four stages of one complete breath, or one complete Pranayama. There's a great amount of mystic information to be learned from these four factors which relate to the four factors of

the mystical sound: **AUMMM**. See the *Mystical Yoga Upanishad* for deeper insights into this process.

If one is holding with full-chalice, the cosmic energies will tend to flow into the plexus of the body. If one is holding with empty-chalice, the energies will tend to flow into the mind. The inbreath could be of long duration or short duration. The exhalation could be of long duration or short duration. Either chalice could be of long or short duration. Furthermore, any of these four factors could be of weak intensity or strong intensity. The variations are many.

*Sutra 2.51 says:*

**The final mastery of breath-control involves the practice of full-chalice and empty-chalice with skillful mental control of the mind-stuff.**

When our mind is fascinated by something, the breath suspends itself automatically. Wonderment will also produce this same type of breath stoppage. The final mastery of Pranayama is a stoppage of the breath (for a much longer period), caused by a conscious concentration upon some object or thought. (One should not and cannot concentrate on stopping the breath).

*Sutra 2.52 declares:*

**Through mastery of the Life-force (Prana), the veil of impurity is dissolved away and the light of realization shines forth.**

As a result of this mastery of Pranayama, the coverings which veil the Light of Enlightenment are removed and the curtain opens, allowing the light of truth to be perceived. Other teachers would say that the Light is seen because forgetfulness is erased.

CHAPTER THIRTY-TWO  
*Self-Study Questions*

1. What are the four stages of a complete Pranayama?

## CHAPTER THIRTY-THREE

BOOK TWO - Sutras 2.53 - 2.55

*The Fifth Indirect Foundation: Withdrawal of the Senses*

### - SUMMARY OF THE SUTRAS -

Sutras 53-55 deal with the fifth indirect foundation: Withdrawal of sense-organs.

*Sutra 2.53 states:*

**Then, through this mastery of the breath (Prana), the mind-stuff gains the power to concentrate on Spirit.**

*Sutra 2.54 says:*

**Sense-withdrawal is the disengaging of the powers of objects (external or internal); thus they are brought under the control of the mind-stuff.**

*Sutra 2.55 says:*

**When this happens, total mastery manifests; the powers of the body and mind now respond to the Spirit.**

## INTERPRETATION OF SUTRAS 2.53 - 2.55

Sutras 53-55 deal with the fifth indirect foundation: Withdrawal of sense-organs.

*Sutra 2.53 states:*

**Then, through this mastery of the breath (Prana), the mind-stuff gains the power to concentrate on Spirit.**

As a result of this mastery of Pranayama or expansion of the cosmic energy, Kriya is released, burning up a particular type of Karma which covers Sattwa thinking. When the covering over this Sattwa mind-stuff is removed, the light is revealed and one sees clearly and totally. The result of being established in Pranayama is that concentration manifests and the Yogi is capable of grasping hold onto Reality.

*Sutra 2.54 says:*

**Sense-withdrawal is the disengaging of the powers of objects (external or internal); thus they are brought under the control of the mind-stuff.**

A result of the ability to withdraw the senses and the ability to concentrate, is to bring everything under the control of conscious awareness. This is called *Prat-yahara*. Pratyahara, sense-withdrawal, is that mechanism through which the energies in the sense organs are displaced or removed. Movement ceases and there is no identity of the sense organs with the object 'touched.'

Going deeper into oneself, one is free of the gross objects. Later, one removes contact of the sense organs from the subtle objects. When this happens, one attains a higher, inward stage of Yoga; a higher stage of

Pratyahara in which complete mastery over the gross senses and the subtle senses takes place.

*Sutra 2.55 says:*

**When this happens, total mastery manifests; the powers of the body and mind now respond to the Spirit.**

At this stage, the Yogi has reached a high spiritual condition in which purity, contentment, and the Illuminated Vision manifest. He is therefore ready to receive his birthright: his mystical inheritance!

In the next chapter, I will discuss the basic concepts of Sri Patanjali's Kriya Yoga practices. In particular, constant practice with continuous dispassion.

CHAPTER THIRTY-THREE

*Self-Study Questions*

1. What is sense-withdrawal?

## CHAPTER THIRTY-FOUR

## BOOK TWO

*Two Basic Techniques*

There are two basic, fundamental practices in Sri Patanjali's Kriya Yoga. They are:

Constant practice, and  
Continuous dispassion.

This vital dual concept is also found in the *Gita*. Sri Krishna asserts: 'The mind is undoubtedly unsteady and difficult to control. Yet, through constant practice and continuous dispassion, one can attain the goal.'

In Sanskrit they are called *Abhyasa* (*A-bhya-sa*) and *Vairagya* (*Vai-ragya*): constant practice and continuous dispassion, respectively.

Previous to Books One and Two, these words were not used. In the *Vedas* the word used is *Shrama* which means to produce an exertion or to exert oneself. However, Sri Patanjali says it's not enough just to exert oneself. One must produce a *constant* practice, and at the same time, generate a *continuous* dispassion in order to attain something. This dual practice attains a firm ground, only when it is uninterruptedly cultivated for a long period of time.

Dispassion is defined as the consciousness of mastery without thirst for that which is seen or that which is revealed. It's dispassion, not

indifference. It's dispassion from the gross experiences and objects through the subtle experiences and the subtle objects. Vairagya (dispassion) is not so much an external act of non-attachment or of detachment, as it is a state of mind. It's an attitude toward experiences of the mind-stuff. It's a state called mastery. It's an attitudinal state manifesting from the persistent struggle to disengage the mind-stuff from everything that is detrimental and obstructive to internalization. Dispassion manifests on two levels, lower and higher.

The Yogi strives to get farther disengaged from the gross objects and gross senses, driving deeper into one's inner self. As one goes to the second level, he experiences deeper internalization to the subtler objects of that internalization. The Yogi then strives to further disengage from even these subtle objects and subtle senses, driving even deeper into the inner self. Constant practice will recondition the mind-stuff. Continuous dispassion will decondition the mind-stuff.

In the attainment of Yoga, everything is directed toward a continuous and gradual internalization of the mind-stuff.

This is succinctly done by breaking a link, an association between goals and motives; motives and goals. The procedure of deconditioning the mind-stuff makes room for new, freer experiences. Through a process of reconditioning, new associations and links manifest. Thus, the Yogi gradually arises from the lower levels of motivational development to higher, subtler levels of motivational development.

Pratyahara is a pulling away from the externalization of the mind-stuff and driving toward internalization. The Yogi now finds himself inside his mind. Here, he has to deal with the second level of a higher dispassionate state and a subtler continuous practice. The practice, at this level, is stilling the subtle movements of the mind-stuff. This can-

not happen unless the Yogi is aware of them. The Yogi cannot fully be aware of them until he has moved away from the externalized, dense objects.

In Book One, Sri Patanjali explains how consciousness flows in two directions: inwardly and outwardly; how these streams of consciousness either flow to the internal or flow to the external. That stream of consciousness which flows to the internal is positive, because internalized consciousness is the commencement of discernment. Internalized consciousness finalizes itself in Enlightenment and Liberation.

The stream of consciousness that flows to the external is negative because it is not productive of discernment and, thus, not productive of Enlightenment. Through constant dispassion and continuous practice, the stream of consciousness flowing outward to dense objects is stopped. At this point, the visional state of discernment is attained, and one sees the stream of consciousness that is productive of this Enlightenment.

Sri Patanjali said that any attainment is based upon the restriction of the fluctuation of the mind-stuff. This, in turn, is based upon the internalization of that stream of consciousness, and a concentration of that consciousness.

Both continuous practice and constant dispassion are needed. Constant dispassion is a state of mind characterized by not being attached to the external, gross world. Later, it's not being attached to the internal, subtle world. Again, constant practice is a fervent, continuously stopping of the 'outgoingness' of the stream of consciousness. The result of this constant practice and continuous dispassion produces a restriction of the five patterns or states of Vritti. This makes for internalization, a quieting, and a restriction of the subtle fluctuation in the

mind-stuff. This is the dual practice upon which Sri Patanjali bases his methodology. For it produces a cessation of the five modes of activity in the mind-stuff. As this occurs, the first stage towards Samadhi is attained.

This brings us to the second stage of internalization (Pratyahara), which is often interpreted two ways.

- 1) One is the withdrawal of one's attention from the sensory data, and
- 2) The other is the withdrawal of the senses from the object (of the senses).

Pratyahara can be conscious or it can be subconscious. It can be a conscious effort or it can be an unconscious effort. An example of a conscious effort might be deciding to go to sleep, although there is noisy music at the party next door. Nonetheless, you make a conscious effort to withdraw your mind from the music, from the sensations, and fall asleep anyway. An example of an unconscious effort occurs often when we study. The field of the senses are closed off and as the mind becomes more involved in study, it becomes less aware of the external impressions.

As you go more deeply into this second stage, constant practice and continuous dispassion *along with* sense-withdrawal, all aim together at the removal of the activity of the mind-stuff. This mind-stuff is like a pond of water in early springtime that still has ice in it. The chunks of ice primarily symbolize thoughts. Now, the removal of this ice is not the destruction of the water nor of the pond. It's moving from a very limited, confined, and lifeless thought (ice chunk), back into the pond and the life that exists therein.

Pratyahara, at this second level, is not just a level of restriction of the conscious mind or the unconscious mind. It's an absolute control of the senses at a very fundamental physiological and psychological level. As this second level reaches its completion, there is an absolute cessation of all sensory activity of the external universe, of the gross senses. When this has been accomplished, we have finalized the second level of internalization and are now cut away from all physiology. We are at a third level which is of pure psychology without physiology involvement.

Allow me to summarize: The first level of internalization is a *physiological* level and the goal is the absolute control of the physiology.

The second level of internalization is a *psycho-physiological* level and its goal is the control and stabilization of the body and the senses.

The third level of internalization is *psychological* and its goal is the control and stabilization of the mind-stuff.

The fourth level of internalization is *spiritual* and its goal is the pacification of the empirical mind, which must be not destroyed, but transcended.

The fifth and last level of internalization is *universal* and its goal is the transcendency of all of the other four levels to an awareness and realization of Reality.

CHAPTER THIRTY-FOUR  
*Self-Study Questions*

1. What is the difference between dispassion and indifference?
2. What is the situation where you would benefit from the practice of true dispassion?
3. How would you know you were being dispassionate in that situation? (Specifically, what would you think, say, or do?)

## CHAPTER THIRTY-FIVE

## BOOK TWO

*Pratyahara*

In Pratyahara the mind first turns away from the sensory activity, as being truly unimportant. Next is the actual cutting-off of the sense organs so that they will not respond to the external Prakriti. At this level of sense-withdrawal, concentration is introduced. Here we find that concentration is not only the binding of our mind-stuff to a single focus point, but of holding that mind-stuff in steadiness for a sustained period. The object of concentration is valid only when the object used is internalized. In this regard, Sri Patanjali discusses:

- 1) The use of Japa. The reciting the AUM mantra which symbolizes the internal Reality, the Ishvara.
- 2) The use of concentrating on certain psychological concepts like friendliness or strength, and by using certain internalized forms.
- 3) Focusing the mind-stuff on parts of the chakras represented by, or symbolized by, that part of the body where the chakra resides: the throat, the heart, etc. These are not physiological. These are the inner psychological structures of the chakras, the petals, and the sounds in the astral body.

If one internalizes too deeply in the earlier stages, one tends to fall unconscious. Your guarantee that you will remain conscious and transcend unconsciousness is by moving forward slowly with good focus.

The third level of internalization toward Samadhi is a total mental jour-

ney. This is where the structure of the astral body and the chakras are so important. This inward journey through subtle, internalized mind-stuff must be kept conscious. These internalized structures, the chakras, etc. assist in keeping one conscious!

One might ask, 'Does it really have to be an internalized object?' If the object is not internal, the mind will be driven back from purely psychological states into somatic states, causing you to be thrown back into the physical level. The goal is to disengage yourself from matter. Secondly, if one takes an object that is not internalized, it will activate the senses and throw you back into matter, even if it's only subtle matter. Third, and most important, it will throw you back into matter-states that exist within Matter. These are patterns that are Tamasic in nature.

One might ask, 'Is absolutely everything mental?' Sri Patanjali answers, 'Yes.' Yoga is a mental system, based upon consciousness. Whatever is known, is known through consciousness. There are four manifested worlds. Each world has its own patterns or *Yantras* of existence. Within each pattern are forcefields with which we have to deal. The problem is trying to get away from the forcefields that are very tamasic, disengaging the mind from these patterns. One way of doing this is by focusing on parts of the astral body. This throws you into a different focus, a different locus, giving new mind-patterns through which to function.

One might ask, 'Is the matter that is *external* to us, grosser than the matter *internal* to us?' Yes, is the answer. We have external objects that can be gross or subtle. We have internal objects that can be subtle or super-subtle. This last level is meditation, a state of consciousness away from a constricted, forceful focusing, toward a non-constricted, gentle, focusing, which is also an expanding, freeing state of consciousness; an effortless state of consciousness that is still a linear continuation of concentration.

In the meditative state, the mind-stuff is transcended. The consciousness that remains is totally unaffected by any distracting stimuli. These are not stimuli of the sense organs (not even of the subtle sense organs). Thus, meditation is not even affected by distracting Sattwa Prakriti (in the mind's sphere). There is an unbelievable clarity of the mind and the meditation produces a perception of the object that is being meditated upon. Thus, one has the homogenitic experience in which the mind itself now penetrates into the last level, even into Samadhi, where the Knower, the known, and the act of knowing are one. The hearer, that which is heard, and the act of hearing are one. Thus, the mystic becomes one with the universe.

This is *Sam-praj-nata* Samadhi. It is *Samprajnata*, but it is still Samadhi.

Samadhi comes from the *root words Sam and dha*. It means putting the universe back together. It is the attainment of the homogeneity, the realization of the homogeneity of the universe. This is something that cannot be expressed in words. It's something that simply has to be experienced, and it can be experienced. It can be known. It can be communicated, but certainly not with words.

There are four stages leading from the everyday life to the attainment of Enlightenment.

- 1) The first stage is beginning internalization, attained by constant practice and continuous dispassion.
- 2) The second stage is closing down the mind-stuff, by using the Vritti Nirodha technique. This sub-stage is internalization by means of sense-withdrawal.
- 3) The third stage is heightened internalization comprising concen-

tration and meditation. (These two practices, though distinct, comprise a single stage.)

- 4) The fourth stage is Samadhi, the bridge to Enlightenment. But even within Samadhi, there are several sub-levels or types of Samadhis.

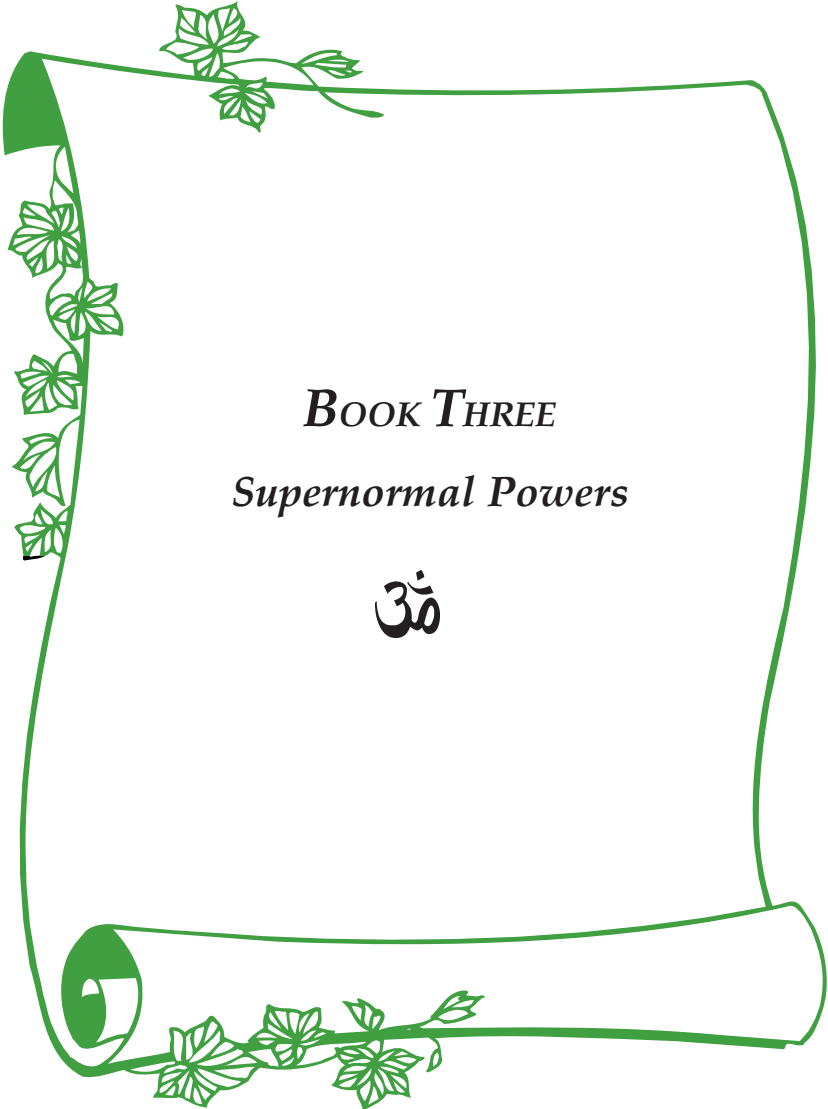
*Thus ends Sri Patanjali's Second Book on The Kriya Yoga Sutras.*

\*\*\*OM TAT SAT OM\*\*\*

CHAPTER THIRTY-FIVE

*Self-Study Questions*

1. How does knowledge of the chakras assist in the journey to Samadhi?



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## CHAPTER THIRTY-SIX

An Overview:  
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iii. 16-52. Given a single change of the external Guna, time-form, or intensity, the whole progression comes under control of Concentrated Insight.

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## CHAPTER THIRTY-SEVEN

An Analytical Summary:  
THE SUTRAS OF BOOK THREE

1. The characteristic mark of fixed-attention
2. The characteristic mark of contemplation
3. The characteristic mark of concentration
4. The three last together are called 'constraint' (Samyama)
5. The results of mastery of the practice of constraint
6. Three stages of constraint
7. The last three procedures are more direct than the first five
8. These last three are less direct than seedless concentration
9. The mark of restricted movements
10. Peaceful flow of mind-stuff is due to subliminal impressions
11. Nature of movement in concentration
12. The characteristic mark of focused modification
13. Modification of external Gunas, Time and Intensity
14. Characteristic mark of a 'substance'
15. Reason for the order of modification
16. Results of constraint upon the modification
17. Results of discerning things, from words and ideas
18. Results of Direct Perception of subliminal impressions
19. Results of Direct Perception of presented-ideas of another
20. The object of such a presented-idea not perceived
21. Results of constraint upon the form of the body
22. Results of constraint upon Karma
23. Consequences of constraint upon acts of sympathy
24. Results of constraint upon powers
25. Results of constraint upon the luminous process
26. Results of constraint upon the Sun

27. Results of constraint upon the Moon
28. Results of constraint upon the zenith
29. Results of constraint upon the navel
30. Results of constraint upon the throat
31. Results of constraint upon the 'tortoise tube'
32. Results of constraint upon the radiance in the head
33. Results of constraint upon the act of vividness
34. Results of constraint upon the heart
35. Consequences of constraint upon knowledge of the Self
36. The result of direct perception of the Self
37. Supernormal powers encumber concentration
38. Mind-stuff penetrates into another body
39. Results of constraint upon the Ascending Currents
40. Results of constraint upon Prana currents at the navel
41. Results of constraint of relation between the ear and air
42. Results of constraint upon relation between body and air
43. Diminishing of the veils concealing light
44. Atomization and other supernormal powers
45. Perfection of the 'body'
46. Method of mastering the organs
47. Results of mastering the organs
48. Mastery over all Matter
49. The means of attaining Isolation (from Matter)
50. The means of reducing the opposition to Isolation
51. Results of constraint upon Moments and their sequence
52. Object of Insightful Perception
53. The mark of Insightful Perception
54. Results of this Insightfulness
55. Isolation is perfection of the Sattva Guna and of the Self

## CHAPTER THIRTY-EIGHT

### BOOK THREE

#### Introduction to Book Three

The Third Book of Sri Patanjali discusses the spiritual powers attainable by anyone practicing Yoga. These spiritual or occult powers are called in Sanskrit, *Yoga-Siddhi*. These powers are gained by the Yogi who has mastered the stages-of-unfoldment outlined in Books One and Two. These divine powers manifest when a soul is free from the entanglements of his own mental veils and from that which holds, confines, and blinds him. There are no true supernatural powers. There are only latent levels of consciousness within each body-mind complex which have the power to accomplish things. These may, to the every day level of consciousness, seem astonishing and incredible.

All sages, ancient and modern, have taught that Matter is ultimately only vibration; that energy is ultimately only vibration. One vibration affects all vibrations; and all vibrations affect each vibration. In the same way, each consciousness is one consciousness. There is only consciousness: immortal, indivisible, and infinite. All souls are one in essence. All Spirits are one in essence. Yet this does not mean there is only one being. According to Sankhya there are innumerable immortal beings. All are the same in essence, however, they vary markedly in their secondary attributes. Thus, when any consciousness is freed of mental and emotional bonds, the latent spiritual powers in that consciousness, can now express themselves.

All Knowledge, Wisdom, and Power that exist within Cosmic Consciousness can manifest within the individualized consciousness, i.e., within you and me.

Whatever exists can be made part of personal consciousness. Lifting beyond self, obtaining Self, one raises himself above himself, and can draw upon the cosmic resources. The attainment of all powers, the attainment of any power, depends upon the purification of body, mind, and astral being, as well as emotional control and psychological restraints. These are attained by means of eternal self-discipline, self-sacrifice, and renunciation. It was true of old, and it's still true: he who truly renounces, truly attains; she who renounces, attains.

In dealing with Book Three, I have decided to deal primarily with the exoteric assessment of the Yoga-siddhis. An esoteric interpretation of Book Three would be a text in and of itself. Perchance, at a later date, a manuscript on the esoteric interpretation of this Book will be written. For this reason there are fewer self-study questions associated with this Book. In the absence of questions, reflect on the teachings of Patanjali's and the implications of what he is teaching.

There are no self-study questions for Chapter Thirty-eight. In order to get the most from this Chapter, please re-read it and focus on those Sutras that are most meaningful to you.

## CHAPTER THIRTY-NINE

BOOK THREE - Sutra 3.1

*The First Direct Foundation: Fixed Attention*

### - SUMMARY OF THE SUTRAS -

Sutra 1 deals with the first direct foundation: Fixed Attention:

In Book Three, Sri Patanjali continues his discourse on concentration and meditation.

*Sutra 3.1 says:*

**Concentration is holding the mind to a chosen state of consciousness called one-pointedness (of attention) with conscious effort.**

INTERPRETATION OF SUTRA 3.1

Sutra 1 deals with the first direct foundation: Fixed Attention:

In Book Three, Sri Patanjali continues his discourse on concentration and meditation.

*Sutra 3.1 says:*

**Concentration is holding the mind to a chosen state of consciousness called one-pointedness (of attention) with conscious effort.**

This implies that the binding is from an internal place, not from an external place. It's the method used to go from gross nature and gross objects, to subtle nature and subtle objects, to subtle thoughts. The binding of the mind-stuff to an internal, subtle object, place, or thought is by fixed-attention or concentration. The key to successful concentration is *effortfulness*. The *Shivite* Mantra is very effective in learning concentration. This mantra is:

*Om Namō Shivaya.*

Sh'va is made as one sound. Thus, this mantra is sounded like this: Om Na-Mo Shva Ya.

You repeat the mantra five times with one breath. And then you repeat this five times, making a total of 25 mantras. This mantra is extremely important for fixing the mind upon, and for dissolving away negative thoughts and emotions. The concept-meaning of this mantra is: 'Hail, Thou indwelling auspicious Light, the dissolver of all disharmony.'

There are no self-study questions for Chapter Thirty-nine. In order to get the most from this Chapter, please re-read it and focus on those Sutras that are most meaningful to you.

## CHAPTER FORTY

BOOK THREE - Sutra 3.2

*The Second Direct Foundation: Contemplation*

- SUMMARY OF THE SUTRA -

Sutra 2 deals with the second direct foundation: Contemplation

*Sutra 3.2 states:*

**The unbroken, effortless flow of consciousness toward one-pointedness is called meditation.**

INTERPRETATION OF SUTRA 3.2

Sutra 2 deals with the second direct foundation: Contemplation

*Sutra 3.2 states:*

**The unbroken, effortless flow of consciousness toward one-pointedness is called meditation.**

Concentration is an effortful movement of the mind. It cannot be sustained very long. Meditation is an effortless movement of the mind and can be sustained for very long periods. Meditation, being effortless, is an unbroken flow of mind-stuff like the pouring of oil from one bottle into another.

There are no Self-Study Questions for Chapter Forty. In order to get the most from this Chapter, please re-read it and focus on those Sutras that are most meaningful to you.

## CHAPTER FORTY-ONE

BOOK THREE - Sutra 3.3

*The Third Direct Foundation: Concentration*

### - SUMMARY OF THE SUTRA -

Sutra 3 deals with the third direct foundation: Concentration

*Sutra 3.3 states:*

**When the mind is elucidated by meditation, and reflects on the Light of the chosen idea, it becomes completely absorbed in the nature of that object and Samadhi transpires.**

INTERPRETATION OF SUTRA 3.3

Sutra 3 deals with the third direction foundation: Concentration

*Sutra 3.3 states:*

**When the mind is elucidated by meditation, and reflects on the Light of the chosen idea, it becomes completely absorbed in the nature of that object and Samadhi transpires.**

When the Yogi reaches the high state of meditation and perceives a gross object, the true nature of that object is revealed. In short, there is no distortion whatever, no tinting, no shaping, no coloring, nor any tinting by the mind-stuff. When this happens we have a state of Absorption which is Samadhi. Samadhi is pure perception, revealing the Indwelling Reality.

There are no self-study questions for Chapter Forty-one. In order to get the most from this Chapter, please re-read it and focus on those Sutras that are most meaningful to you.

## CHAPTER FORTY-TWO

BOOK THREE - Sutras 3.4 - 3.10  
*Transition to Seedless Concentration*

### - SUMMARY OF THE SUTRAS -

Sutras 4-10 deal with the transition to seedless concentration

*Sutra 3.4 declares:*

**When concentration, meditation, and Samadhi are utilized at the same time, they establish themselves as a perfectly balanced concentrated-meditational state called Samyama.**

*Sutra 3.5 states:*

**Through Samyama, the Light of Direct Insight shines in perfection.**

*Sutra 3.6 states:*

**The development of Samyama manifests in progressive stages.**

*Sutra 3.7 states:*

**The power of Samyama is more internal and intimate than all the previous methods given.**

*Sutra 3.8 states:*

**This Samyama, however, is still exterior to Super-Samadhi.**

*Sutra 3.9 states:*

**The *outgoing* tendencies of the mind (such as attachment) and the *in-turning* tendencies of the mind (such as meditation) follow each other, one appearing on the disappearance of the other.**

*Sutra 3.10 states:*

**Through frequent repetition of the process of Samyama, consciousness becomes steady and serene.**

INTERPRETATION OF SUTRAS 3.4 - 3.10

Sutras 4-10 deal with the transition to seedless concentration

*Sutra 3.4 declares:*

**When concentration, meditation, and Samadhi are utilized at the same time, they establish themselves as a perfectly balanced concentrated-meditational state called Samyama.**

This three-fold balanced state of consciousness called Samyama allows the personal limitations to be set aside, releasing or revealing the Spiritual Power of Consciousness as Intuition, or as a flash of genius, or as a sustained Divine Vision.

The spiritual power of consciousness comes about because of the Will to Know. This Will to Know arises when the Yogi has neutralized petty cares and concerns, stabilized the personality, and overridden the personal limitation of his earth and astral life Karma, thus awakening the Will to Know (Truth). This releases the All-Knowing Consciousness.

*Sutra 3.5 states:*

**Through Samyama, the Light of Direct Insight shines in perfection.**

When the Yogi has overcome all emotions, all petty mind fixations, and all loyalties and prejudices, then the mind-stuff limitations are overcome. Thus comes the Illuminative Awareness of Direct Insight. All Wisdom, all Real Knowledge comes from this perfected Insight. Yoga is the conscious tilling of this direct Insight.

*Sutra 3.6 states:*

**The development of Samyama manifests in progressive stages.**

The attainment of the All-Seeing Eye does not come about by a miracle. It comes about by very hard work and through various stages of self-mastery. At each stage of development toward the attainment of Samyama, the Yogi has to gain and sustain self-awareness, then attention, then concentration, then meditation, and then Samadhi. The Yogi then has to refocus, letting go of the worldly emotions, forever moving away from subjective states of consciousness, and forever moving toward objective states. Then in one last leap, he moves into super-conscious objectivity (of the content of consciousness).

*Sutra 3.7 states:*

**The power of Samyama is more internal and intimate than all the previous methods given.**

The subjective methods of Yoga which give control to obtain Samyama, are built upon the objective methods of Yoga development. This is done through healthy, positive directed thought-patterns. The three-fold stages of Yoga: Concentration, Meditation and Samadhi bring about the last stage of Yoga: Samyama, which is concerned with the Yogi's extrication of his mind-stuff from its psychic bindings and veils. This can come about only by the mystic who has a clear understanding of the nature of the Earthling's physical and social life. The Yogi must see life with fully opened eyes and have the power to stand upon his own feet. Then and only then can he develop Samyama.

*Sutra 3.8 states:*

**This Samyama, however, is still exterior to Super-Samadhi.**

The threefold stages of concentration, meditation and Samadhi are fo-

cused as a single light beam of consciousness upon the form of a manifested being. The goal is to understand that life-form completely. However, there is still a higher stage, which occurs when the beam of consciousness is turned away from the life-form and back upon Self, entering into the awareness of Spirit. At this point it is in 'a state of being' not in 'a state of knowing.' This is not an activity of the higher mind. It is a non-action, a life-existence awareness. This is true Samadhi, super-Samadhi.

Almost all the remaining Sutras in this book are relatively self-explanatory.

*Sutra 3.9 states:*

**The *outgoing* tendencies of the mind (such as attachment) and the *in-turning* tendencies of the mind (such as meditation) follow each other, one appearing on the disappearance of the other.**

The state of the mind at the moment of the balance of these two mind-states is known as the balancing tendency. For example, a perception enters the mind. At first it excites the mind with curiosity and/or emotion. The Yogi must take that perception within the mind-stuff and steady it; viewing it with calmness. This is called control of the mind-stuff. This is how perception gives way to understanding and understanding gives way to Insight.

*Sutra 3.10 states:*

**Through frequent repetition of the process of Samyama, consciousness becomes steady and serene.**

You gain control over your physical body by repeated practice. In the same way you gain control over your mind-stuff. Here, as in all things, small increments of attention and effort bring about self-mastery. In

the quiet, peaceful restraint of the mind-stuff will come the serene and steady flow of consciousness, allowing the development of Samyama.

There are no study-questions for Chapter Forty-two. In order to get the most from this Chapter, please re-read it and focus on those Sutras that are most meaningful to you.

## CHAPTER FORTY-THREE

BOOK THREE - Sutras 3.11 - 3.15

*Modifications and Permutations of Substances*

### - SUMMARY OF THE SUTRAS -

Sutras 11-15 deal with the modifications and permutation of substances

*Sutra 3.11 states:*

**Through Samadhi, the dispersing nature of the mind is controlled.**

*Sutra 3.12 says:*

**When the object concentrated upon and the object outside the conscious-level, merge into one state, with one object of meditation, then single mindedness of intent is obtained.**

*Sutra 3.13 states:*

**The change of elements and of sense perceptions is caused by the flow of the threefold nature of Being: substance, function, and time.**

*Sutra 3.14 states:*

**Underlying the changes of substance, function, and time, is a coherent entity.**

*Sutra 3.15 states:*

**Changes in the threefold phase of being, bring about stages of different development in elements and forms (in the Creation).**

## INTERPRETATION OF SUTRAS 3.11 - 3.15

Sutras 11-15 deal with the modifications and permutation of substances

*Sutra 3.11 states:*

**Through Samadhi, the dispersing nature of the mind is controlled.**

The mind no longer flits from object to object. It gains one-pointedness and single-mindedness of intent. The Yogi must learn to conquer the free association process of the mind-thoughts. He must always focus on the task at hand. He must learn to master the emotional needs of the mind-stuff to express itself. He must find 'emotional needs and pleasures' in the Samadhi states that he has or that he is seeking. Otherwise, the mind will flit off into other thoughts; then onto other actions, forgetting what the Path is all about.

*Sutra 3.12 says:*

**When the object concentrated upon and the object outside the conscious-level, merge into one state, with one object of meditation, then single mindedness of intent is obtained.**

First, one sees the various details of a perception. These must be clearly and accurately perceived. Then the 'essence' of that perception must be comprehended. Thus, each and every perception has these two sections. When these two mental processes are balanced out, the Yogi gains one-pointedness or single-mindedness of intent.

*Sutra 3.13 states:*

**The change of elements and of sense perceptions is caused by the flow of the threefold nature of Being: substance, function, and time.**

Through the power of one-pointedness, the Yogi sees the distinctive details, marks, and condition of its Being, as well as its inherent essence.

*Sutra 3.14 states:*

**Underlying the changes of substance, function, and time, is a coherent entity.**

Every perceived object has characteristics. These belong to its past, present, and future. Every perceived object has three phases. It has its present: the cocoon. It has its past: the caterpillar. It has its future: the butterfly. As with the cocoon, so with all things, because all things change and/or evolve.

*Sutra 3.15 states:*

**Changes in the threefold phase of being, bring about stages of different development in elements and forms (in the Creation).**

This Sutra is only an expansion of the previous. The caterpillar, cocoon, and butterfly are just different phases in life's Time-flow. Here, we come to the great mystery of Time.

There are no Self-study questions for Chapter Forty-three. In order to get the most from this Chapter, please re-read it and focus on those Sutras that are most meaningful to you.

## CHAPTER FORTY-FOUR

BOOK THREE - Sutras 3.16 - 3.52  
Part I: Sutras 3.16 - 3.24  
*Application of Constraints  
to Different Orders of Modifications*

### - SUMMARY OF THE SUTRAS -

Sutras 16-24 deal with the application of constraints to different categories of modifications

*Sutra 3.16 states:*

**By Samyama on the three stages of development: concentration, meditation and Samadhi, knowledge of the past and of the future arises.**

*Sutra 3.17 states:*

**By Samyama on the sound of a word, you perceive its meaning and the object indicated, the three: the hearer, the heard, and the act of hearing. These are normally confused. Thus, the Yogi comes to understand all sounds uttered by all sentient creatures.**

*Sutra 3.18 states:*

**By Samyama on the semi-conscious tendencies of your mind, knowledge concerning your previous births arises.**

*Sutra 3.19 states:*

**By Samyama on mind-images of others, there arises a knowledge of others' thoughts.**

*Sutra 3.20 states:*

**However, this does not reveal the objective details of their lives, as this was not the object of the Samyama.**

*Sutra 3.21 states:*

**By Samyama on the physical form and by stopping the incoming currents, the Yogi instantly shifts the center of his consciousness from the physical to the astral world, finding himself momentarily free of the physical.**

*Sutra 3.22 states:*

**Karma bears fruit quickly or slowly. By Samyama on these two types of Karma, the Yogi comes to know the time of death of the physical body. This can also be known by perceiving the astral indicators of death.**

*Sutra 3.23 states:*

**By Samyama on friendliness, the Yogi takes on the quality of friendliness.**

*Sutra 3.24 states:*

**By Samyama on any quality, you take on that quality.**

INTERPRETATION OF SUTRAS 3.16 - 3.52  
*Part I: Sutras 3.16 - 3.24*

Sutras 16-24 deal with the application of constraints to different categories of modifications

*Sutra 3.16 states:*

**By Samyama on the three stages of development: concentration, meditation and Samadhi, knowledge of the past and of the future arises.**

He who has Samadhi, he who has Samyama, has the power to transcend Time seeing 'into' the cocoon, revealing its past as the caterpillar; and revealing its future as the butterfly. He who knows the seed, knows the future form and the past (of that seed).

In India, some of the passenger trains have very small windows. If a passenger is seated at one of these windows and sees a man outside, running with arms raised, he would know there was a problem. But he wouldn't know what the problem is. As the train moves along, he sees a burning house, realizes the problem, and 'feels' for the man. The train moves further. Now the passenger sees a fire engine racing toward the house. He knows the house will be saved and feels relief. Samyama is the train-passenger ascending (by Yoga powers) to the roof of the train from which he can see the man running toward his house, the burning house, and the fire truck, all at the same time. The past, present, and future which were seen as compartments and separate, are now seen in one full panoramic view. This is Samyama. This is the quality of Samadhi. This is attained when one moves to the Roof of the World of Consciousness.

In India they say the Yogi who knows the essence of today, knows the parent (yesterday) of today, and the offspring of today (tomorrow). In the same manner, he who knows this hour, knows today. He who knows this minute, knows the hour. He who knows this second, knows the minute.

Contained in any given period of time is the past and future. Thus, the secret of Time is revealed.

*Sutra 3.17 states:*

**By Samyama on the sound of a word, you perceive its meaning and the object indicated, the three: the hearer, the heard, and the act of hearing. These are normally confused. Thus, the Yogi comes to understand all sounds uttered by all sentient creatures.**

Sound (mantra), like every energy in the cosmos, is an expression of the time-form matrix. The Yogi who has entered into Samadhi will know the essence of all sound. This ranges from the sound of an atom, to the sound of an insect, to the 'Music of the Spheres.' Each mind and brain radiates a basic sound. The Yogi hearing this sound can read that soul, more easily than you read these pages.

*Sutra 3.18 states:*

**By Samyama on the semi-conscious tendencies of your mind, knowledge concerning your previous births arises.**

To understand the cocoon is to understand its past, the caterpillar, as well as its future, the butterfly. To understand your mental tendencies of today is to understand your past and your potential future.

*Sutra 3.19 states:*

**By Samyama on mind-images of others, there arises a knowledge of others' thoughts.**

This simply tells you how to read another person's thoughts: By performing Samyama on their mind-images.

*Sutra 3.20 states:*

**However, this does not reveal the objective details of their lives, as this was not the object of the Samyama.**

The Yogi can read a person's thoughts, even at a great distance. He cannot tell the external circumstances that caused those thoughts to arise. In order to do that, he has to perform a different Samyama.

*Sutra 3.21 states:*

**By Samyama on the physical form and by stopping the incoming currents, the Yogi instantly shifts the center of his consciousness from the physical to the astral world, finding himself momentarily free of the physical.**

It is by this Siddhi that the popular fakirs of India perform many of their wonders. They are performed by working on and with the mind images of the other person. It's merely a question of being able to see and control these mind images.

*Sutra 3.22 states:*

**Karma bears fruit quickly or slowly. By Samyama on these two types of Karma, the Yogi comes to know the time of death of the physical body. This can also be known by perceiving the astral indicators of death.**

The commentators say that a shirt may be hung up to dry and will dry rapidly. It dries more slowly when rolled up. It is the same with Karma. By insight, the Yogi sees the subtle and super-subtle forms of the astral and causal bodies formed by that past Karma. From this comes the

awareness of the development and time-of-death Karma. Knowledge of the death of the physical body is thus seen.

*Sutra 3.23 states:*

**By Samyama on friendliness, the Yogi takes on the quality of friendliness.**

The great secret of all Siddhis is the concept of 'homogeneity.' The forcefield of unity is the great reality. The concept of separateness of things and forces is the great illusion.

In more modern terms, the unified forcefield is called the 'morphogenetic forcefield.' The closer the Yogi comes to the center of that field, the closer he comes to the 'heart' of life. This heart is friendly, radiating friendliness and compassion. Thus, the Yogi always finds joy in the success of other people. Later, he find 'tears' for those who weep (even over a broken doll).

*Sutra 3.24 states:*

**By Samyama on any quality, you take on that quality.**

For example, through the Samyama on the strength of an elephant, the Yogi gains the strength like that of an elephant. This example is masterful, for an elephant possesses not only strength, but friendliness as well. It has the strength to lift a huge log, or a single straw, both with perfect judgment in effort and control.

There are no Self-Study Questions for Chapter Forty-four. In order to get the most from this Chapter, please re-read it and focus on those Sutras that are most meaningful to you.

## CHAPTER FORTY-FIVE

BOOK THREE - Sutras 3.16 - 3.52

Part II: Sutras 3.25 - 3.46

*Cont'd: Application of Constraints  
to Different Orders of Modifications*

### - SUMMARY OF THE SUTRAS -

Sutras 25-46 deal with application of constraints to categories of modification

*Sutra 3.25 states:*

**By directing his mind toward the astral world, the Yogi gains knowledge of the astral world, as well as that which lies beyond the astral — The Veiled and the Remote.**

*Sutra 3.26 states:*

**By Samyama on the Sun, the Ajna chakra, the Yogi gains knowledge of the solar system and the nature of its planets.**

*Sutra 3.27 states:*

**By Samyama on the Moon, the Chandra chakra, the Yogi gains knowledge of the arrangement and boundaries of the asterisms.**

*Sutra 3.28 states:*

**By Samyama on the Pole Star, a knowledge of the motion of the internal, astral stars is gained.**

*Sutra 3.29 states:*

**By Samyama on the solar plexus, a knowledge of the workings of the astral body and of the physical body is gained.**

*Sutra 3.30 states:*

**By Samyama on the pit of the throat, mastery over hunger and thirst is gained.**

*Sutra 3.31 states:*

**By Samyama on the nerve behind the pit of the throat, the Yogi acquires absolute motionlessness of body and mind.**

*Sutra 3.32 states:*

**By Samyama on the Light in the forehead, a vision is gained of those Adepts with whom you are spiritually attuned.**

*Sutra 3.33 states:*

**If the Yogi gains spontaneous Intuition due to a momentary release of good eighth house Karma, all the abilities of Knowledge-gathering will be gained, but only temporarily.**

*Sutra 3.34 states:*

**Ignorant actions such as harming, whether committed by, caused to be done by, or assented to; whether motivated by greed, anger, or infatuation; whether mild, medium or intense, bear the fruit of Forgetfulness and thus Ignorance. Therefore, it is necessary to develop the opposite, positive thoughts.**

*Sutra 3.35 states:*

**The intelligent essence of the mind and the holy essence of Spirit are different; thus by Samyama on the total experience, knowledge of the Spirit is gained.**

*Sutra 3.36 states:*

**By Intuition, the spiritual forces of clairaudience, clairvoyance, and clairsentience (clear feeling), etc., do manifest.**

*Sutra 3.37 states:*

**These are the occult attainments in objective existence, but they are obstacles to the true spiritual vision called Cosmic Consciousness.**

*Sutra 3.38 states:*

**By 'letting go' of the cause of bondage, and by the knowledge of the movement of the life currents, the Yogi can enter another body: his astral body, his mental body, or his causal body.**

*Sutra 3.39 states:*

**By Samyama on the ascending life current, one can safely pass through the chakra of sand and the chakra of water, without danger, thus gaining the power to safely leave your physical body and enter the astral realm. This is historically called 'levitation' or 'walking on water.' The final levitation of a Yogi is called *Maha-Samadhi*, the final conscious release from the physical body.**

*Sutra 3.40 states:*

**By Samyama on the descending life-current, the Yogi can surround himself with an enormous astral light called the *Aura* which is visible to all sensitive souls.**

*Sutra 3.41 states:*

**By Samyama on the relationship between the sense of hearing and the Ether element, clairaudience is developed.**

*Sutra 3.42 states:*

The mind becomes light as cotton by Samyama on the relationship between the Ether element and the body. Thus, the Yogi is capable of astral travel.

*Sutra 3.43 states:*

When the mind is in a non-imaginary state and a non-subjective state and not conditioned by the body, it is said to be in the 'Great Disembodiment.' Thus, the veil covering Enlightenment dissolves away.

*Sutra 3.44 states:*

By Samyama on the material and astral forms of the elements, and the Gunas inherent in them, the Yogi gains mastery over the Elements.

*Sutra 3.45 states:*

Through this Samyama the Yogi gains dominion over the elements of his astral and causal bodies.

*Sutra 3.46 states:*

By this, his astral body perfects its beauty, grace, strength, and its adamant form.

INTERPRETATION OF SUTRAS 3.16 - 3.52  
*Part II: Sutras 3.25 - 3.46*

Sutras 25-46 deal with application of constraints to categories of modification

*Sutra 3.25 states:*

**By directing his mind toward the astral world, the Yogi gains knowledge of the astral world, as well as that which lies beyond the astral — The Veiled and the Remote.**

The morpho-genetic forcefield links everything together. Thus, the consciousness of the Yogi (or any one of us), has the potential consciousness of all other beings and things, whether physical, astral, or causal.

*Sutra 3.26 states:*

**By Samyama on the Sun, the Ajna chakra, the Yogi gains knowledge of the solar system and the nature of its planets.**

This means the knowledge of the external Sun and planets as well as the astral Sun and astral planets. These can be gained by the Yogi through this Samyama because both are linked: as above, so below; as within so external. Both these forcefields show the power, the nature, and the timing of creation.

*Sutra 3.27 states:*

**By Samyama on the Moon, the Chandra chakra, the Yogi gains knowledge of the arrangement and boundaries of the asterisms.**

By watching internally the Moon, the Yogi sees the boundaries of the astrological mansions of the Moon. This daily movement of the Moon

astrally reveals the nature of the crystallization of daily events into the physical/mental life. He sees the basis of the astrological lunar mansions.

*Sutra 3.28 states:*

**By Samyama on the Pole Star, a knowledge of the motion of the internal, astral stars is gained.**

On a deeper level, this means that the Pole Star is the fixed point around which all the other stars revolve. It symbolizes the doorway out of this astral and physical time-space realm. The Pole Star points to, or reveals, the astral world which is 90 degrees out of phase with the earth's equator.

*Sutra 3.29 states:*

**By Samyama on the solar plexus, a knowledge of the workings of the astral body and of the physical body is gained.**

Herein lies the great secret of awakening and attaining full occult powers. There is a close relationship between the solar plexus, the Mars chakra, and the astral body, and between the astral body and occult energies. Herein also lies the great secret of the awakening and attaining full spiritual powers, for when the Yogi begins his spiritual exercises, the creative energies of this chakra moves from the right side of the Mars chakra to the left side of that chakra. Normally, the energy is strongly locked into the right side of this chakra. When the energies move to the left side of this chakra, it reduces the bodily sexual drive, thereby energizing the astral body. By Samyama on the Sushumna solar plexus, there is produced a new spiritual birth in the astral and/or causal body. This gives renewed Insight into the bodily powers, their place, and order in the universe.

*Sutra 3.30 states:*

**By Samyama on the pit of the throat, mastery over hunger and thirst is gained.**

The bodily powers in this Sutra relate to the powers at the pit of the throat, the Mercury chakra, which reveals the dominant mental force which manifest therein. This Samyama removes the hunger and thirst for sensations, along with hopes, fears, expectations and memories. This chakra is also the source of many psychic powers. The pit of the throat is the tip of the palate. The *Taittiriya Upanishad* states that this section of the Mercury chakra (the tip) is called 'the womb of Lord Indra, King of the Gods.' In Indian symbolism, Lord Indra is associated with Uranus. The powers of Lord Indra are the powers that exist within this pit.

*Sutra 3.31 states:*

**By Samyama on the nerve behind the pit of the throat, the Yogi acquires absolute motionlessness of body and mind.**

This nadi or tube is called the 'tortoise-tube' because of its shape. This nadi exists in 'the well' within the chest area. By performing Samyama on this nadi there arises a cessation of hunger and thirst. This leads to motionlessness, or deep trance, in which the Yogi can gain whatever knowledge he wishes regarding any object. Thus, there is no further thirst or hunger for knowledge.

*Sutra 3.32 states:*

**By Samyama on the Light in the forehead, a vision is gained of those Adepts with whom you are spiritually attuned.**

There is the tradition that in the pineal gland, a center of Light exists, thought to be the dwelling place of the soul. It was considered to be a

mystical Doorway between the material and spiritual realms. When the Yogi performs Samyama on this Light within the head, it takes on form. The form the light takes is that of the Masters and/or the Adepts to which his subconscious mind is attached, generally from a past lifetime.

Existing at the crown of the head is an aperture. If you perform Samyama on the light coming out of this sushumna nadi aperture, you will reach a vision-state in which the chief masters of your lineage will be seen from this lifetime (or from a past lifetime). They will be seen moving in the ether between the earth plane and the subtler planes. This stream of light is known as the Rainbow Bridge.

*Sutra 3.33 states:*

**If the Yogi gains spontaneous Intuition due to a momentary release of good eighth house Karma, all the abilities of Knowledge-gathering will be gained, but only temporarily.**

This Sutra is self-explanatory. Therefore, no commentary is needed.

*Sutra 3.34 states:*

**Ignorant actions such as harming, whether committed by, caused to be done by, or assented to; whether motivated by greed, anger, or infatuation; whether mild, medium or intense, bear the fruit of Forgetfulness and thus Ignorance. Therefore, it is necessary to develop the opposite, positive thoughts.**

- 1) These positive thoughts are developed by first attaining friendliness.
- 2) Then by attaining loving-kindness and/or compassion.
- 3) And then by attaining unselfish love.

These positive states of consciousness activate the heart chakra, the Venus chakra, wherein dwells that which mankind calls 'love.' However, this level of love contains a great deal of selfishness and negativity. Also stored in this chakra are all the vital memory-tracks of the Yogi's reactions to love and money. It is here he must begin to cleanse the mind-stuff and purify his attitudes. In time, his actions will be more subtle and gentler. Only then can he move beyond this Venus chakra and up to the higher Mercury chakra and then onto the Solar chakra. Removing these taints from this Venus chakra allows the Yogi to gain a reflection of Divine and Spiritual Love, which is unselfishness.

*Sutra 3.35 states:*

**The intelligent essence of the mind and the holy essence of Spirit are different; thus by Samyama on the total experience, knowledge of the Spirit is gained.**

The secret of success in Yoga is to blend the essences of mind and Spirit. When this is attained there comes to life a third essence: Balanced Self-Conscious Awareness. This partakes of both essences, yet it is not like either. This third essence is awakened and matures through unselfish actions.

*Sutra 3.36 states:*

**By Intuition, the spiritual forces of clairaudience, clairvoyance, and clairsentience (clear feeling), etc., do manifest.**

The fully awakened and mature individual has the powers of direct and immediate knowledge:

- The power of Divine Intuition,
- The power of Divination,
- The power of Creation,

The power to dissolve Karma, and  
The power of Illumination.

These relate to the index finger (Jupiter), the little finger (Mercury), the ring finger (Sun), the middle finger (Saturn), and the thumb, respectively.

*Sutra 3.37 states:*

**These are the occult attainments in objective existence, but they are obstacles to the true spiritual vision called Cosmic Consciousness.**

Just as the natural physical body bows to the astral body, so likewise is there a need for the astral body to bow before the causal body. The causal body bows before the spiritual body. The spiritual body bows before the Divine body. Some teachers just say that the mental person should overrule the body-person. With each development of a subtler body there develops subtler occult attainment. Yet these powers are seen by the Yogi as barriers to the highest development and the final goal: Cosmic Consciousness.

*Sutra 3.38 states:*

**By 'letting go' of the cause of bondage, and by the knowledge of the movement of the life currents, the Yogi can enter another body: his astral body, his mental body, or his causal body.**

When the spiritual person has matured, there is a realization that the physical-body-personality is a secondary and a subordinate instrument of the other subtler personality-bodies.

*Sutra 3.39 states:*

**By Samyama on the ascending life current, one can safely pass through the chakra of sand and the chakra of water, without danger, thus gaining the power to safely leave your physical body and enter the astral realm. This is historically called 'levitation' or 'walking on water.' The final levitation of a Yogi is called *Maha-Samadhi*, the final conscious release from the physical body.**

This Sutra speaks of the upward life current, and it means, on a simple level, to have aspiration for the higher life. However, on a deeper level, it means by Samyama on the ascending life-current, the Yogi can safely pass through the chakras of Saturn and Jupiter without danger of the development of indifference or the development of emotionality, and thus gain the power of safely leaving his physical body. He can easily enter the astral realm. This is historically called 'levitation' or 'walking on water,' depending upon how high he ascends into the astral. The final levitation of a Yogi is called *Maha-Samadhi*: the final, conscious release from the physical body.

*Sutra 3.40 states:*

**By Samyama on the descending life-current, the Yogi can surround himself with an enormous astral light called the *Aura* which is visible to all sensitive souls.**

This is brought about by the binding up of the upward and the downward life-currents producing a great dynamism in the Yogi's astral/physical bodies, because the up-breath (Prana) and down-breath (Apana) generate psychic heat and light, which can be seen and felt by those who are sensitive or psychic.

*Sutra 3.41 states:*

**By Samyama on the relationship between the sense of hearing and the Ether element, clairaudience is developed.**

Whenever there is any type of body, there is also Ether in which that body dwells. Ether surrounds every object. By the attainment of this Samyama, thought transforms things into light and the Yogi becomes light. Meditating upon the lightness of cotton, he will master the law of cohesion, and thus be able to overcome the pull of gravity. Thus, he gains the power to levitate at will.

*Sutra 3.42 states:*

**The mind becomes light as cotton by Samyama on the relationship between the Ether element and the body. Thus, the Yogi is capable of astral travel.**

It has been said of old, 'He who would travel the spiritual Path must look for a home in the sky and later find a home in the Ether.' Remember, mankind is at the Mars chakra, which is fire. The chakra of his next evolution is the Venus chakra, known as the Air element. The chakra above the Venus chakra is the Mercury chakra and is of Ether. One meaning is that the Yogi must get away from the forcefield of the Mars chakra and find a comfortable home in the Venus chakra, right away. Yet, he must prepare to seek out a home in the Mercury chakra. In short, detach yourself from those things of the Mars plane, and attach yourself to those things of the Venus plane, realizing that you should not nest in the Venus chakra, but in the Mercury planes.

*Sutra 3.43 states:*

**When the mind is in a non-imaginary state and a non-subjective state and not conditioned by the body, it is said to be in the 'Great Disembodiment.' Thus, the veil covering Enlightenment dissolves away.**

The fluctuation assumed by the central-organ outside the body is the fixed-attention called the Great Disembodiment. If it is only the outer fluctuation which abides in the body, this is called *the adjusted*. If it is the outer fluctuation of the central-organ, that disregards the body. It is called *the unadjusted*. By means of the adjusted, the Yogi accomplishes the Great (unadjusted) Disembodiment by means of which he can enter into other (higher) bodies.

*Sutra 3.44 states:*

**By Samyama on the material and astral forms of the elements, and the Gunas inherent in them, the Yogi gains mastery over the Elements.**

By Samyama on the gross states of the elements, there is mastery of the elements (bhutas), thus producing four attainments, symbolically known as:

attenuation,

buoyancy,

enlargement, and

approach.

By this method the Yogi gains the ability to astrally assume any size he wills. Thus, he can make his astral body as large as a universe or as small as an atom.

*Sutra 3.45 states:*

**Through this Samyama the Yogi gains dominion over the elements of his astral and causal bodies.**

This mastery over the Elements does not impede the Yogi on the path

to perfection. By this mastery he gains the Yoga Siddhis called the Occult Powers of the astral body. This makes his (astral) body unsailable from Sword, Water, Fire or Air. In short, the four lower chakras can no longer harm his astral body.

*Sutra 3.46 states:*

**By this, his astral body perfects its beauty, grace, strength, and its adamant form.**

The astral body is said to be adamant when its aura possesses great strength and is very strong so as to resist all negative forces.

CHAPTER FORTY-FIVE  
*Self-Study Questions*

1. What is meant by 'as above, so below'?
2. What is meant by the Rainbow Bridge?
3. Why does Patanjali consider the occult attainments as obstacles to Cosmic Consciousness?
4. What is the mystical interpretation of 'levitation'?
5. What are the characteristics of the adamantine astral body?

## CHAPTER FORTY-SIX

BOOK THREE - Sutras 3.16 - 3.52

Part III: Sutras 3.47 - 3.52

*Cont'd: Application of Constraints  
to Different Orders of Modifications*

### - SUMMARY OF THE SUTRAS -

Sutras 47-52 deal with the application of constraints to different categories of modifications

*Sutra 3.47 states:*

**From this arises alertness of his mind and mastery over the mind-stuff by which perception occurs without the sense organs.**

*Sutra 3.48 states:*

**By this mastery he gains the power of the eight Siddhis called the Eight-fold Occult Powers of the astral body. These are:**

- 1) The power to become small as an atom.
- 2) The power of limitless expansion.
- 3) The power of levitation.
- 4) The power of gravitation.
- 5) The power of boundless reach.
- 6) The power to accomplish all wishes.
- 7) The power of command.
- 8) The power of the creative will.

*Sutra 3.49 states:*

**Through this Intuition, Occult Knowledge is gained.**

*Sutra 3.50 states:*

**By desirelessness even toward what is gained, the seed of bondage is destroyed and absolute Liberation follows.**

*Sutra 3.51 states:*

**Firmly established in this state of desirelessness, the Experiencer is no longer lured by unwanted objective contacts, externally or internally. To become firmly established in this state the Yogi must take seven major spiritual steps.**

*Sutra 3.52 states:*

**There arises clarity of what knowledge really is, by the technique of Samyama on a moment of time and its succession.**

I  
NTERPRETATION OF SUTRAS 3.16 - 3.52  
*Part III: Sutras 3.47 - 3.52*

Sutras 47-52 deal with the application of constraints to different categories of modifications

*Sutra 3.47 states:*

**From this arises alertness of his mind and mastery over the mind-stuff by which perception occurs without the sense organs.**

Alertness, like the mind, means attainment of an alert body. Non-instrumental perception means the act of the senses (at any time or place) without the need of the presence of the body. Mastery of the first cause means the power to control all modifications of the Prakriti. Thus, the Yogi is able to secure instant response from his consciousness. Thus, things distant from him can be seen, heard, tasted, etc. Thus, the Yogi does not need to attach his physical sense organs to an object in order to extract data regarding that object.

*Sutra 3.48 states:*

**By this mastery he gains the power of the eight Siddhis called the Eight-fold Occult Powers of the astral body. These are:**

- 1) The power to become small as an atom.
- 2) The power of limitless expansion.
- 3) The power of levitation.
- 4) The power of gravitation.
- 5) The power of boundless reach.
- 6) The power to accomplish all wishes.
- 7) The power of command.
- 8) The power of the creative will.

*Sutra 3.49 states:*

**Through this Intuition, Occult Knowledge is gained.**

The container of emotions, desires, fears, ambitions and hate which enmesh and bind him, are completely overcome. Thus, the Yogi has the capacity to use this Occult Knowledge as a divine tool to gain All Wisdom and to help other souls.

*Sutra 3.50 states:*

**By desirelessness even toward what is gained, the seed of bondage is destroyed and absolute Liberation follows.**

Craving anything material, occult, spiritual or divine is the downfall and hindrance to that Liberation! Thus the Yogi seeks to remove any and all self-indulgences from all levels of existence. When this self-indulgence comes to an end, Liberation is obtained. The Yogi knows when he is coming to the end of the Path, because the life is lived for others, sacrificing himself. There should be self-sacrifice but not self-destructiveness.

*Sutra 3.51 states:*

**Firmly established in this state of desirelessness, the Experiencer is no longer lured by unwanted objective contacts, externally or internally. To become firmly established in this state the Yogi must take seven major spiritual steps.**

- 1) He must enter the Path.
- 2) He must overcome the realm of allurement.
- 3) He must be victorious over the senses.
- 4) He must be victorious over matter.
- 5) He must remain on the Path.
- 6) He must obtain Living Wisdom.
- 7) He must sustain that which is obtained.

You sustain that which is obtained by selfless service.

*Sutra 3.52 states:*

**There arises clarity of what knowledge really is, by the technique of Samyama on a moment of time and its succession.**

The Enlightened Yogi has passed beyond the threefold nature of time (past, present and future) and no longer sees life as divided into these three divisions, which are only forms of the mind-stuff. He, however, has not defeated Time, but has transcended Time. With this transcendence, he has obtained transcendental wisdom. The Yogi lives neither in the past nor in the future. He lives in the Eternal Now.

There are no Self-Study questions for Chapter Forty-six. In order to get the most from this Chapter, please re-read it and focus on those Sutras that are most meaningful to you.

## CHAPTER FORTY-SEVEN

BOOK THREE - Sutras 53-55

*Result of Concentration*

### - SUMMARY OF THE SUTRAS -

Sutras 53-55 deal with the results of concentration

*Sutra 3.53 states:*

**The phenomena of time creates an illusion of identity between two things, dissimilar in species, characteristics, and location.**

*Sutra 3.54 states,*

**The mind, freed from the notion of succession of time, discerns without succession all things and all conditions simultaneously.**

*Sutra 3.55 states:*

**When the quietude of the mind becomes the same as the quietude of Spirit, then Enlightenment and Liberation are attained.**

INTERPRETATION OF SUTRAS 3.53 - 3.55

Sutras 53-55 deal with the results of concentration

*Sutra 3.53 states:*

**The phenomena of time creates an illusion of identity between two things, dissimilar in species, characteristics, and location.**

Here is the Doctrine of Distinction. It states that:

Order  
Time, and  
Space, are creations of the mind-stuff.

*Sutra 3.54 states,*

**The mind, freed from the notion of succession of time, discerns without succession all things and all conditions simultaneously.**

The Intuitional Wisdom the Yogi has obtained is like the Pole Star. It shines by its own light, shining from on high illuminating all things, symbolically showing the direction to the whole solar system.

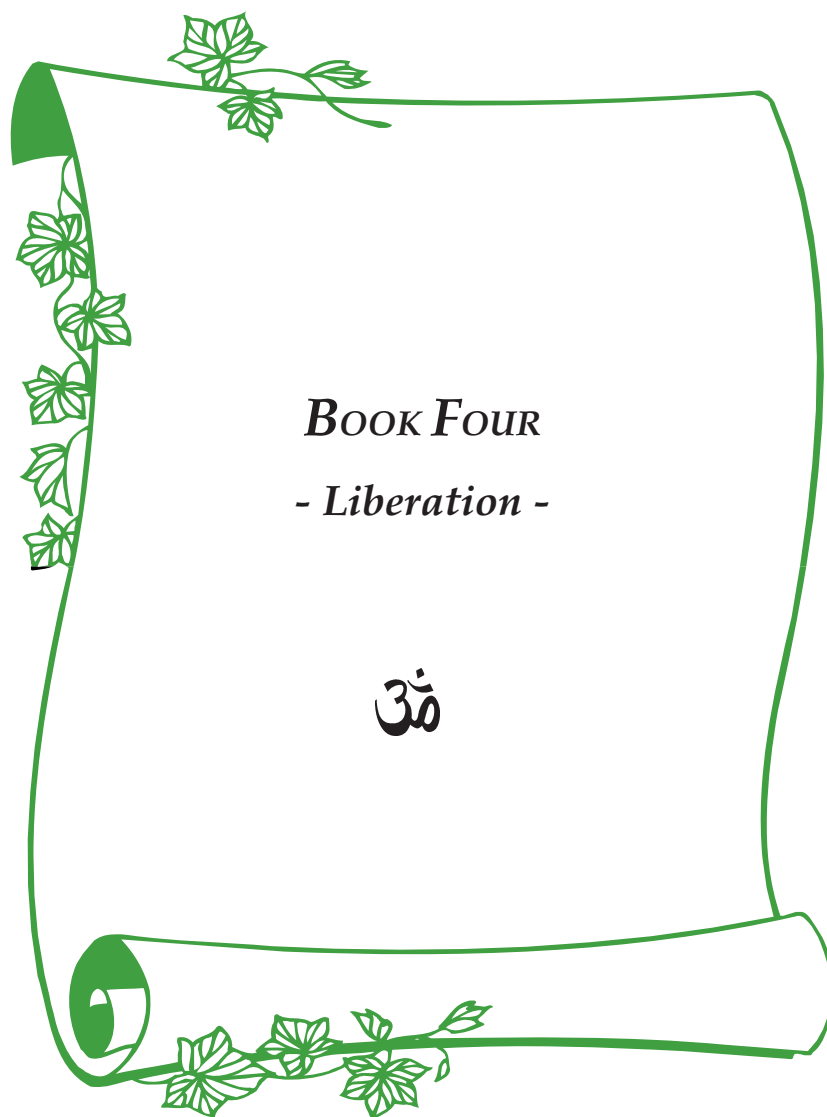
*Sutra 3.55 states:*

**When the quietude of the mind becomes the same as the quietude of Spirit, then Enlightenment and Liberation are attained.**

The Yogi's *clothes* must be washed clean of dirt and stains. Then the Yogi must burn up all internal seeds of future negative Karma. Then both the Yogi and his clothes are alike. His soul then enters into the perfected Life Divine. Armed with Holy Attitude and Occult Powers he walks the final leg of The Path.

There are no Study Questions for Chapter Forty-seven. In order to get the most from this Chapter, please re-read it and focus on those Sutras that are most meaningful to you.

*Thus ends Sri Patanjali's Third Book on The Kriya Yoga Sutras*



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## CHAPTER FIFTY

## BOOK FOUR

## Introduction to Book Four

In his fourth and final book, Sri Patanjali relates the process of Illumination by stating the spiritual Law of Self-Conscious Awareness. This brings forth the spiritual being into birth and maturity. From this ripeness of age and attitude, that soul enters the last leg of its cosmic journey, revealing the three great secrets of the mystical life:

- 1) Self-conscious awareness,
- 2) Time and its power to create, and
- 3) Time and its power to dissolve.

Thus, the seeker dives more deeply into the sacred mysteries of Time, Space, Creation and Dissolutionment, as well as the nature of personality and mystical consciousness.

By being more aware of the Earthling's journey, you grasp something of your own journey, tasks, and future. Those who hear and grasp Patanjali's message, will *live* the spiritual life, which is living for others, according to the Yoga-Siddhi, the Wisdom, and Insight you have obtained.

There are no Self-Study Questions for Chapter Fifty. In order to get the most from this Chapter, please re-read it and focus on those Sutras that are most meaningful to you.

## CHAPTER FIFTY-ONE

BOOK FOUR - Sutras 4.1 - 4.13  
*Substances and Subconsciousness*

### - SUMMARY OF THE SUTRAS -

Sutras 1-13 deal with substances and subconsciousness

*Sutra 4.1 states:*

**The psychic and the spiritual attainments are acquired by:**

- a. Auspicious birth,
- b. Mantras,
- c. Tapas,
- d. Samadhi, and
- e. Elixirs.

*Sutra 4.2 states:*

**The changes in the course of your life arise from Karma seeking its own fruition.**

*Sutra 4.3 says:*

**The apparent cause of the manifestation of the Karma is not the true cause. Karma needs no secondary causes for fulfillment. If the obstacles to their fulfillment are removed, the Karma will instantaneously manifest.**

*Sutra 4.4 says:*

**All mental modes are based on the concept of the ego-self.**

*Sutra 4.5 states:*

**Although the types of activity are varied, they are all based on One Mind, which appears as many.**

*Sutra 4.6 says:*

**Of all the multifarious mind-activities, meditation alone is free from desire and the latent impressions of Karma.**

*Sutra 4.7 says:*

**A Yogi's Karma is neither good nor bad. However, other people's Karma is of three kinds: favorable, adverse, and an admixture of both.**

*Sutra 4.8 states:*

**Then comes the manifestation of only such desires as are ripe for fruition.**

*Sutra 4.9 reads:*

**Because of the memory of past desires, there is an uninterrupted continuity of Karma and events, even though there may be differences in the life-state, time and/or place.**

*Sutra 4.10 reads:*

**There is no beginning to desires, because desires are eternal!**

*Sutra 4.11 reads:*

**Desires are based on a mental substratum desiring objects and are related to cause and effect. On discarding desire, desires for objects (gross or subtle) disappear.**

*Sutra 4.12 states:*

**Desires bear the form and expression of the past or the future. The difference is due to the fact that the past and the future have their own 'form' and 'expression.'**

*Sutra 4.13 states:*

**Desires are either manifest or latent, according to the nature of the Qualities, called Gunas.**

## INTERPRETATION OF SUTRAS 4.1 - 4.13

Sutras 1-13 deal with substances and subconsciousness

*Sutra 4.1 states:*

**The psychic and the spiritual attainments are acquired by:**

- a. Auspicious birth,
- b. Mantras,
- c. Tapas,
- d. Samadhi, and
- e. Elixirs.

The Yogi can gain Yoga-Siddhis by the use of five different procedures:

- 1) By drawing upon the positive, spiritual Karma from past-lives.
- 2) By using the elixirs that cleanse the physical and astral bodies, exciting and enlivening the chakras, etc.
- 3) By the practice and application of various Mantras.
- 4) By the utilization of the various states of Samadhi.
- 5) By the practice of Tapas, i.e., by the ardor of the Will (not desire). Tapas means the physical vitality and the mental intensity produced by asceticism.

The occult and the spiritual powers, called Yoga-Siddhis, have already been expressed in Book Three. This Sutra spells out the five methods for obtaining these occult powers. Although each method can be used by itself, in Patanjali's Kriya Yoga, all five methods are combined to

bring about a speedy and safe transformation of consciousness. The key is the use of Tapas: spiritual willing, spiritual effort, and spiritual fervor. Thus, the Yogi strives to pull from the memory banks all the past-life forces to assist in unfolding spiritual consciousness. Invocation using Mantra also helps the sage to move rapidly along the path. Extreme self-discipline, called Tapas, is applied to nurture the Yogi so as to speed up the path.

Elixirs have inaccurately been associated with drugs such as LSD. Elixirs are special herbs used to cleanse the physical body and stimulate the astral body so that consciousness is clearer and more continuous. This continuous consciousness allows the Yogi to penetrate and work more easily in the dream/astral worlds, stimulating the development of psychic or spiritual powers. It should be stressed that the use of elixirs is not a one shot affair. The process of using 'cleansing herbs' generally takes a period of one to three years and must be utilized along with other Yoga practices.

However, of all these methods, the most dependable and the one recommended is the continuous practice of Samadhi.

#### HOW CHANGES ARISE

*Sutra 4.2 states:*

**The changes in the course of your life arise from Karma seeking its own fruition.**

Spirit has inherent Consciousness and Will (not willfulness). Consciousness may manifest through whatever perceptive powers exist and will manifest through whatever action-powers exist. Here the meaning of the patterns of spiritual unfoldment are revealed. Through these powers of perception and of actions, the Spirit, manifesting in

the physical world, comes to know Itself. It does this by first becoming self-conscious and then by establishing balanced self-conscious awareness.

*Sutra 4.3 says:*

**The apparent cause of the manifestation of the Karma is not the true cause. Karma needs no secondary causes for fulfillment. If the obstacles to their fulfillment are removed, the Karma will instantaneously manifest.**

When a farmer removes obstacles that exist within the ditch, the water flows of its own accord. The farmer turns the soil, but he is not the cause of the crops' growth. So what appears to be the cause of an event, is not the true cause. Likewise, the whole process of spiritual development is a process of the alchemy of the Sun: the removing of the veils hiding that Inward Sun (by the Sun itself). Deeds are only the removing of obstacles so that spiritual evolution might flow of its own nature. By removing the process of negative, constrictive thinking; by removing attitudes that are self-deprecating, one removes the obstacle to full fruitfulness of positive Karma on the earth plane, on the mental plane, on the artistic plane, and definitely on the spiritual plane.

*Sutra 4.4 says:*

**All mental modes are based on the concept of the ego-self.**

Individual levels of consciousness are created by the natural manifestation of a mind-body complex, which is a manifestation of the one consciousness. The ego-self creates a number of subsidiary minds and astral bodies much like a tree sends out roots to gain more food and water. Likewise, this ego-self creates astral bodies and subsidiary mindsets in order to gain more experiences and excitement. These auxiliary mindsets and sub-astral bodies rotate as satellites around the Central Craving of the mind-body complex, forming an individual

astral solar system. As one becomes more internalized, the self breaks free from the limitations of these sublevels of consciousness. This produces a more spiritual consciousness closer to the point of creation. All is a question of the nature of the state of self-conscious awareness *and* upon what that self-consciousness focuses.

There once was a king who created many astral bodies in the hope of exhausting all his earthly desires. Finally, he came to the realization that, 'Lust is never satisfied by gratification. It only increases the flame's craving. It's like pouring oil on a fire.'

#### DESIRE OPERATES LIKE MEMORY

Sutra 4.5 states:

**Although the types of activity are varied, they are all based on One Mind, which appears as many.**

There is but one directive consciousness like a beam of light that separates itself into seven colors or levels of consciousness. Within each level of consciousness there are seven secondary levels. These levels manifest seven times seven. All of these are controlled by that one directive consciousness of the Central Sun of Desire, which is the primal cause of reincarnation. Here lies the secret of homogeneity and the omnipresence of self-conscious awareness. Nonetheless, each stream of consciousness is but a facet of the Overself, the Consciousness that is One. Each stream is but a reflected light from the facets of the single Diamond that is the Atma.

#### DESIRE ARE BEGINNINGLESS

*Sutra 4.6 says:*

**Of all the multifarious mind-activities, meditation alone is free from desire and the latent impressions of Karma.**

Karma can never be quenched by experience. Karma is exhausted only by spiritual meditation and/or Samadhi. The activity arising from true states of meditation creates no Karma. As the levels of the mind break forth into new mental existences, there begins a new level of birth. In the seeds of birth are always contained the seeds of death. However, in those seeds of death are always contained the seeds of rebirth. The movement from birth to death is always a sine-curve alternating between high positive states of consciousness and low, more difficult states of consciousness. The more subtle the body, the swifter is the return of its Karma. The denser the body, the slower is the return of its Karma. Egotism seems to be the very essence or the very nature of mental function. Where there is egotism there are seeds of future Karma, for in the womb of desire are the seeds of bondage. However, in the activity arising from the oneness-of-consciousness produced by meditation, there is no egotism. Therefore, no future Karma and no future bondage is generated.

*Sutra 4.7 says:*

**A Yogi's Karma is neither good nor bad. However, other people's Karma is of three kinds: favorable, adverse, and an admixture of both.**

The experiences and the levels of consciousness of the Yogi are neither white nor red. The key reason for this is the Yogi's attitudinal Karma. He sees all experience as a learning process and not as something white or red. For most Yogis, if anything, all experience is a learning experience and therefore considered very positive.

However, to all other people, Karma of the experiences (and levels of consciousness are threefold): white or red, or white and red. Because the Yogi has gone beyond selfish desire, he has neither favorable nor

adverse Karma. The Yogi resolves to serve all sentient life-forms. This willing is a willing, not a willfulness, nor a desire. The activities of all other souls is caused by desire for self-gain: material, emotional, financial, ego, etc. Thus, activity performed with a self-seeking, self-aggrandizing attitude bears the seed of future negative Karma.

The Yogi who has transcended desire has nothing to fear. There is nothing he truly needs to gain. He has no desire for heaven. He has no fear of hell. His consciousness, his mind, his energies, his activities are directed toward understanding the Dharma of life, and being a strategic part (no matter how microscopically) in succoring and abetting the true needs of all life-forms. His actions contain no fear. His actions contain no longing. His actions contain no egotism. His actions contain no self-aggrandizement. Therefore his action is Karma-free.

*Sutra 4.8 states:*

**Then comes the manifestation of only such desires as are ripe for fruition.**

In each incarnation, an Earthling's conditions are the results of his past-life Karma. That past-life Karma is a result of past-life actions and attitudes. If that Karma is positive, he will be born in conditions that are favorable for psychological enrichment and maturing. If that Karma is negative, he will be born in conditions, internal and external, which do not allow psychological enrichment and maturing. From the activity inherent in the non-mystic comes the manifestation of the three types of Karma. These Karma-seeds bear fruit when they find the right soil (for ripening). It is vital that you understand the mechanism of manifesting Karma, so that you may understand how to become free. The basic mechanism of Karma is the concept of '*intent*.'

The fundamental quintessence of the law of Karma is *intent*.

When one takes action—mentally, astrally, physically or causally—because of some innate self-aggrandizing force, it is productive of adverse Karma. It manifests on the first tier as fear and yearning.

The Yogi who strives to fulfill the life-flow of his Dharma, as well as the life-flow of life's Dharma, without concern, without fears, without longings, without egotism, without self-aggrandizement, cultivates no adverse Karma.

The Yogi's life is to be of benefit to other life-forms. That assistance is given by way of Yoga-Siddhi and knowledge which brings:

- 1) Psychological enrichment to others.
- 2) Realization that everything is caused.
- 3) Awareness in understanding those causes.
- 4) Understanding that personality is not the Self.

The personality is a thing that has Karma and limits. It sets specific pre-programmed attitudes. These pre-programmed attitudes are Karma limitations that need to be overcome. Remember, the answer to the manifesting power of Karma is intent. Some examples may be helpful.

- 1) A man becomes angry over some trivial matter and impulsively stabs someone.
- 2) A man is insulted and thus he thinks long and hard about how he would like to get even. He thinks about stabbing the person who hurled the insult, but he realizes that would be wrong. Nonetheless, he lays intense plans to waylay and stab his enemy.
- 3) A man is in an automobile accident and is rushed to the hospital. The doctor operates to save the patient's life. However, due to a mishap in the operating room, the accident victim dies.

Now, in the first example, the man in a blind rage strikes out and hurts another person. His Karma is not so heavy. Its not good, but it's not strong.

However, in the second example, the man thinks about taking revenge and makes plans for revenge. Thus his Karma is very, very heavy.

In the third example, the *intent* of the doctor was to help the patient, thus any adverse Karma will be minimal. And there will some good Karma because the doctor's intent was to help.

Intent is what determines the strength (not the duration) of Karma. This intent is not easy to determine because there is never one cause for anything. There are always many causes, at many levels, productive of any one activity: physical, mental or astral. Many of these causes will be conscious but many are subconscious. The human mind-body complex is a vessel containing many types, kinds, and intensities of Karma. When the Earthling enters into the right conditions for any Karma to manifest, it will manifest physically, mentally, and/or astrally. One of the conditions productive of Karma-manifestation is that of Time.

#### BASIS OF DESIRES

*Sutra 4.9 reads:*

**Because of the memory of past desires, there is an uninterrupted continuity of Karma and events, even though there may be differences in the life-state, time and/or place.**

The Samskaras, or subtle impressions, caused by the activity of past-life actions and attitudes are stamped on the mind-stuff and placed in the memory-banks of the astral body. Here, memory does not merely

mean 'conscious memory,' but also unconscious memory which link the impressions of past-lives with the reaction and actions of this life-time.

These Samskaras, or unconscious mind-images, manifest as impulses coming up into consciousness. These Samskaras are accumulated from different actions, at different times and in different places. They are brought together, bundled and linked with the memory of past-lives and the experiences in this life, to produce forceful impressions. These bundles of 'scars' cross over gaps in time, in space, and in the type of birth. The Samskaras are bundled together to produce a single forcefield, most often dominating one's entire life. This depends more on the duration of the Karma, than on its intensity. As the Earthling matures, the subconscious impressions displace the power-base of desire and ascend to the power-base of aspiration. Desire tends to breed in the grosser physical worlds, whereas aspiration tends to bear fruit in the subtler worlds.

#### DESIRES ARE BEGINNINGLESS

Sutra 4.10 reads:

**There is no beginning to desires, because desires are eternal!**

All desires and all thoughts are timeless. All desires and all thoughts are unceasing. The subtle impressions, the Samskaras, have no beginning in time. They are beginningless because desire itself has no beginning. In Indian thought, creation and its re-dissolution is a beginningless and endless cycle. Thus, there is no primal act. Desire and Karma have always produced endless pre-dispositions.

The entire series of subtle impressions that make up a personal history are part of the mechanism that a soul uses to manifest self-knowl-

edge and finally, Liberation. According to Patanjali, there is not a first subtle impression from which other impressions arose.

*Sutra 4.11 reads:*

**Desires are based on a mental substratum desiring objects and are related to cause and effect. On discarding desire, desires for objects (gross or subtle) disappear.**

This Sutra is a continuation of 4.10, which states that the subtle mind images stamped upon the memory are glued together by the impulse of similar desires. This impulse is an emotional 'desiring for personal reward.' In time, it strives for egotistic satisfaction to be supported by outward objects and people.

The central question is, 'How is the stream-of-desire to be blocked?' The answer lies not so much in stopping the flow of desire, as in changing the direction of that flow.

First one changes the desire for external objects to the desire for internal objects.

Then one changes the desire for gross objects to the desire for subtle objects.

Then, one changes the desire for subtle, internal objects, to a desire for Knowledge; then for Wisdom, and then for Enlightenment.

Allow me to repeat that:

The first two steps is to turn the desire-factor inward and upward—from the external to the internal; from the gross to the subtle.

The third step is desiring knowledge rather than objects.

The fourth step is stopping the flow of desire. This is done by using these energies to create subtler bodies and universes.

The fifth step is to become detached. Detachment allows the energy forcefield to be withdrawn from the desire, causing the desire to perish.

There is a sixth step. With detachment comes Insight. If a hungry person realizes his food has been poisoned with a fatal potion, there will be an instant non-desire for that food. In the same way, when one realizes how deadly and self-destructive desire is, one instantly ceases craving.

As these six stages manifest, the subtle impressions linked to the mind are weakened, dissolve, and are not regenerated. So the need to reincarnate in a psychic or physical body does not manifest.

*Sutra 4.12 states:*

**Desires bear the form and expression of the past or the future. The difference is due to the fact that the past and the future have their own 'form' and 'expression.'**

The experience of the past, present and future are concepts of the mind-stuff, an illusion set up by the limitation of the everyday mind-stuff. The past, present and future exist simultaneously and in the same place: the eternal now. For most people, these three states of time do exist as one in their subconscious minds. The average person's subconscious mind cannot tell the difference between today and 20 years ago when the emotional ordeal occurred. This is one of the reasons why trauma remains so intense over a very long period in certain types of people.

The impact of the emotional ordeal is subconsciously ever-present.

Again, subconsciously, most husbands *emotionally* cannot tell the difference between their first wife of 20 years ago and their second wife of 10 months.

In Yoga the Eternal Now has priority to control the concepts of yesterday and tomorrow. But the truth is that the past, present, and future are equal. Nonetheless, among certain people, the time-track of the past is more powerful than the other two time-tracks. For others, the future is more intense. In the Yogi, who has reached his Samadhi, there is no present, no past no future. There is only an *atemporal* existence. An existence not just above and beyond Time, but an existence in which Time has no meaning whatsoever.

Eternity is just not a concept of 'unending time.' It is not just a transcendence of time. It is an atemporal existence, one in which time and space have no objective existence. The key word here is objective. To exist in an atemporal existence (a timeless realm) is to be immortal. For an atemporal being, there is no birth and no seeds of self-destruction within that birth.

*Sutra 4.13 states:*

**Desires are either manifest or latent, according to the nature of the Qualities, called Gunas.**

In the Shankya-Yoga philosophy there are two absolutes: Spirit and Matter. Spirit is Purusha, and has consciousness. Matter, or more accurately Pre-matter, is Prakriti from which everything other than Spirit arises. Everything that manifests does so because of this Pre-matter, including the mind-stuff. Any manifestation on any level is an interaction of all three tendencies materialized. The uniqueness of the mani-

festation occurs because one of these three tendencies is in control. All potential energies ultimately emerge through time and manifest in the super-subtle, the subtle, or the gross realms. All manifestation is simply a projection of the Prakriti into Empty Space (Ether). It has a cyclical manifestation, which looks like evolution, but is not.

On the psychological level:

Tamas Guna is *Ignorance*.

Rajas Guna is *passion*, and

Sattwa Guna is *Wisdom*.

On the astral plane:

Rajas is angular energy,

Sattwa is linear energy, and

Tamas is no energy.

CHAPTER FIFTY-ONE  
*Self-Study Questions*

1. What are the 3-5 major 'subsidiary mindsets' that dominate your life experiences (as described in 4.4)?
2. Why can Karma never be quenched by experience?
3. How does the Yogi view his/her Karma?
4. What is the key concept in understanding how Karma manifests?
5. How does one change the direction of the stream-of-desire?
6. Identify one of your desires. Where does it lie in the sequence described in Sutra 4.10? What is the next step in the transforming of that desire? What will that desire look like and feel like then?

## CHAPTER FIFTY-TWO

BOOK FOUR - Sutras 4.14 - 4.23

*Ptolemic Against Idealism*

### - SUMMARY OF THE SUTRAS -

Sutras 14-23 deal with Ptolemic against Idealism.

*Sutra 4.14 states:*

**The truth is that objects are only modifications of the One Mind.**

*Sutra 4.15 states:*

**Although the basis is the same, objects are seen in different ways by different minds. Therefore, mind and objects are not the same.**

*Sutra 4.16 says:*

**If different objects were not known by One Mind, how could their existence be established at all?**

*Sutra 4.17 says:*

**As mind takes on the form of an object, the object is dependent on the mind for being known.**

*Sutra 4.18 states:*

**The modifications of the mind are always known to its Lord, the Spirit, because He is unchanging.**

*Sutra 4.19 says:*

**Since the mind is an object of perception, it is not self-illuminating.**

*Sutra 4.20 says:*

**Nor can it be perceived in both states at the same time.**

*Sutra 4.21 states:*

**Nor is the mind knowable by other minds, as this would lead to endless minds and thus confusion of memory.**

*Sutra 4.22 states:*

**Spirit as it takes various forms, though not moving with the mind, knows the mind to be its own reflection.**

*Sutra 4.23 reads:*

**As the mind partakes of the nature of the Knower and the Knowable, the mind appears to be All-Knowing**

## INTERPRETATION OF SUTRAS 4.14 - 4.23

*Sutra 4.14 reads:*

**The truth is that objects are only modifications of the One Mind.**

In spite of all the manifested changes—super-subtle, subtle, and gross—there is one thing that remains eternally unchanged. It is known as the Thing-In-Itself. Remember, all is just change. The *Gita* affirms that which is non-existent can never manifest, and that which is existent can never cease to be. All gross things radiate a vibration and the mind-body complex has gross sense-organs capable of perceiving these vibrations. When a vibration manifests at a subtle level, the mind-stuff's subtle sense organs are capable of perceiving these vibrations. When the vibrations manifest at a super-subtle level, they cannot be perceived. As you increase the sensitivity of the sense-organs, you extend the range of their awareness. This is when it is possible to encounter the past or the future. Because the subconscious tendencies have their basis in the mind-stuff, Enlightenment is possible only to that soul who ceases to identify himself with the content of that mind-stuff.

*Sutra 4.15 states:*

**Although the basis is the same, objects are seen in different ways by different minds. Therefore, mind and objects are not the same.**

Patanjali acknowledges the reality of an object (physical) world. This reality is independent of mental cognition. Although the thing-in-itself remains unchanged, each person has his own mindset and sees the same thing in different ways. It is also clear that there must be some relationship, at least momentarily, between the material object and the mind-state, in order for the mind to perceive the manifestation of that object.

All body-mind sensitivity is established by karmic conditions. So different people see the same gross object differently and thus respond to it in diverse emotional ways. For example, a beautiful woman may bring joy to her husband yet cause jealousy in other women and arouse lust in other men. Her beauty (not her) is regarded with detachment by the Yogi. These different reactions are from each person's innate Samskaras of the past. The person attacked by a dog will not be as friendly to dogs, as someone who has had only very positive experiences with dogs.

Although there is an external concrete object out there, the only thing that truly can be known about it, is that which is known by and through a person's mind. And that person's mind misrepresents what it sees, according to its past Samskaras.

*Sutra 4.16 reads:*

**If different objects were not known by One Mind, how could their existence be established at all?**

External gross objects do not depend upon any one single mind to exist within. If this were the case, when someone slept, the material objects would cease to exist for those awake. This knowable universe is mental and ordered and is ruled by law, not by any other single mind. No individual, through the use of mantra or other metaphysical means, can control the universe of other people. Their universe is controlled only by their own Karma. However, the person whose mind has control over mantra can control his own universe.

Somewhere between the materialistic philosophy and the idealistic philosophy is the Shankya-Yoga philosophy. This philosophy is neither materialistic nor idealistic. Idealism means that the physical universe is only mental. Shankya Yoga philosophy is idealistic only in that it

affirms we can know only through consciousness. The attainment of Liberation is not the denial of matter or materiality, but the overriding of emotionality and willfulness. This is done through obedience to the laws of the physical and mental realms. Ultimately, these are the same laws, i.e., they reflect one single law: the Law of Balanced Self-Conscious Awareness.

*Sutra 4.17 states:*

**As mind takes on the form of an object, the object is dependent on the mind for being known.**

Material objects, super-subtle, subtle, or gross, are perceived and thus known because that object's energies stimulate the sense organs and these stimulate the mind-stuff. If there is an absence of the object's energy, or an absence of the senses, or an absence of the mind-stuff's awareness, there can be no perception of the object, and thus, the object will not be known.

On the most simple metaphysical level, perception is a matter of conscious attention and/or of intensity of stimuli. The mind perceives more easily that which it enjoys and wishes to perceive.

On the second metaphysical level, there are an infinite number of stimuli directed toward your mind-stuff. It is due to the Samskaras that the subconscious mind chooses to accept them and the ego 'gatekeeper' releases them into consciousness. This gatekeeper denies the remainder from entering.

From the totality of all the objects in the universe, the mind-stuff chooses to perceive only those which correspond to the hue of its Karma. The rest forever remain unseen, untouched, and untapped in the levels of the super-conscious and/or the unconscious. It's amazing how a soul

wanders through the eternal universe-of-things, finding its way to those specific people, objects, and events which allow it just the right experiences in order to unfold and mature.

*Sutra 4.18 states:*

**The modifications of the mind are always known to its Lord, the Spirit, because He is unchanging.**

The Thing-in-Itself, the eternal Watcher on the Hill, is the master of consciousness, the subtlest manifestation of the Sattva Guna. It is forever untouched by the fluctuations of the mind-stuff. It is ever transcending and transcendent to all changes of any kind. This is the basis of Yoga practice. The mind-stuff, the mental attitudes and limitations that make up the personality of an Earthling, contain the ebb and flow of all emotionalities along with its hopes, its fears, its desires, and its love and hate. These are the things that make Earthlings happy or sad.

This mind-stuff also makes up the mental life of most Earthlings: the measuring, the comparing, the questioning, and the doubting. This produces an emotional personality productive of a dark and narrow viewpoint of life. The movements of the mind-stuff must be the perpetual object of perception and observation of the unchanging Watcher on the Hill. The Watcher realizes He is not the true Spirit. He also realizes that the personality is not Spirit, but that it is an ever-changing wonder.

The Yogi first masters the mind. Secondly, he masters the personality. These two masteries are accomplished by:

- 1) Steadily watching the ebb and flow of the mind.
- 2) Recognizing the mind is not the real Spirit.
- 3) Obtaining detachment forever.

- 4) Maintaining that which has been obtained.
- 5) Recollecting the patternings that have occurred.

## THE MIND

*Sutra 4.19 states:*

**Since the mind is an object of perception, it is not self-illuminating.**

The mind-stuff is not self-illuminated. It is illuminated by the light of the eternal Watcher. The mind is not self-luminous, like the Sun. It is a light-reflector like the Moon. Spirit overrides and masters the personality by first perceiving that the mental self is not the Spirit. It then realizes that the psychic self is not Spirit. This realization arises because the mind is merely an object of awareness. Emotionally, the personality claims to be absolute, claims life is for itself and because of itself, and claims to be Spirit. However, this only inflicts a narrow, gross view of life. All this is seen as false by the Watcher on the Hill, who observes the non-evolutionary, cyclical fluctuations of the mind-stuff.

*Sutra 4.20 reads:*

**Nor can it be perceived in both states at the same time.**

If the mind were self-luminous, it would be able to perceive both an external object and itself at the same moment. The mind cannot identify itself with the Knower and with the object that is known simultaneously. Rapidly now, the Knower, the Watcher on the Hill, comes to a great realization: the mind-stuff cannot know external things nor even itself. The mind-stuff is limited to analyze, to measure, to compare, to hope, and to emote. In no way, shape, or form can it know the breadth or depth of Life.

Mind-stuff is ceaselessly and meaninglessly active, never really attaining knowledge nor Wisdom. It is limited to data only. Secrets cannot be known by the mind-stuff. Life itself cannot be known by the mind-stuff. Only when the Spirit stands quietly detached using its Single Eye of Wisdom, can the mind be known. Even after the Spirit perceives the truth of who is master, the personality battles viciously and with great craftiness to cause it to remain thinking that it is supreme. But it is not. If it is king, it is a king in a dungeon of drunken darkness.

*Sutra 4.21 states:*

**Nor is the mind knowable by other minds, as this would lead to endless minds and thus confusion of memory.**

If the mind could be seen by another more subtle mind, then it would follow that the subtle mind would need a more subtle mind to perceive the subtle mind. In this fashion one would have to move through an endless series of perceiving minds. Confusion of memory would thus result. The truth is that the Spirit, the observing Self, perceives the mental mind-stuff and understands it.

*Sutra 4.22 states:*

**Spirit as it takes various forms, though not moving with the mind, knows the mind to be its own reflection.**

The mind-stuff takes on the form upon which it meditates. In the early stages of Yoga, the Yogi reflects upon images of the earthly life. When more advanced, the Yogi reflects on images of the spiritual life. As the mind-stuff is cleansed and purified, the ego becomes balanced and emotionality is removed.

This is when the self beholds the Self, visibly reflected within the now-placid mirror of the mind-stuff. The self has become not only conscious

but self-conscious. And there is a movement from consciousness to self-conscious awareness. Within this self-conscious awareness there is a further movement. Here, that self obtains self-recognition, self-comprehension, and self-realization. Through this achievement the self-conscious awareness becomes Balanced Self-conscious Awareness. Enlightenment follows and all the Yoga Siddhis are attainable because of this.

#### MIND — A TWOFOLD NATURE

*Sutra 4.23 reads:*

**As the mind partakes of the nature of the Knower and the Knowable, the mind appears to be All-Knowing.**

Because the mind-stuff responds to the eternal Knower and also to the eternal Knowable, it embraces All. The mental mechanism of the mind-stuff takes on the coloration of the Seer, as well as the coloration of the things seen. This leads to the perception of all things.

To the unenlightened Earthling, the mind-stuff is eternally drenched with images of material things: things to be seen, to be heard, to be tasted, to be touched, to be thought. Material memories of the sensation of pleasant things dynamically drive the mind-stuff to renew that sentiment. Material life is the life totally driven to attain a constant renewing of that pleasant sensation. Here is where the memory has to be purified. The Yogi moves through physical, astral, and causal purification through the creative fire of Kriya, which cremates the blemishes of past selfish activity. He removes the clamoring, to renew a given set of experiences. Through purification of the mind-stuff, it begins to take on the coloration, not of the things knowable, but of the Knower.

CHAPTER FIFTY-TWO  
*Self-Study Questions*

1. Does Patanjali acknowledge the reality of the physical world?  
Why?
2. What is illuminating the mind?

## CHAPTER FIFTY-THREE

BOOK FOUR - Sutras 4.24 - 4.34  
*Complete Realization of the Atma*

### - SUMMARY OF THE SUTRAS -

Sutras 24-34 deal with complete self-realization of the Self.

*Sutra 4.24 states:*

**Although the mind takes on various forms owing to desires, they are all dedicated to Spirit, since the mind can function only in association with Spirit.**

*Sutra 4.25 reads:*

**When the Truth is thus realized, the mind is released from the notion that it is the enjoyer.**

*Sutra 4.26 reveals:*

**When the mind is inclined toward Knowledge, it gravitates toward Enlightenment.**

*Sutra 4.27 states:*

**Distractions may arise in the field of conscious-thought due to past impressions, if the mind relaxes its discernment.**

*Sutra 4.28 states:*

**These distractions of the Samskaras may be removed in the same way that the hindrances (obstacles) were removed.**

*Sutra 4.29 says:*

Remaining desireless, even for the highest goals in the objective world, and being rooted in the mind-state of the Atma, the Chitta is then said to be in a state of Samadhi called the 'Cloud of Virtue.'

*Sutra 4.30 states:*

There now arises freedom from the power of Karma, and thus Forgetfulness and Ignorance ceases.

*Sutra 4.31 points out:*

Since all veils have now been removed, Knowledge becomes Infinite, and the physical universe becomes as nothingness.

*Sutra 4.32 states:*

As the purpose of the Gunas has now been fulfilled, their sequential changes come to an end.

*Sutra 4.33 states:*

This sequential change takes place at every moment, but is only perceived at the end of a series of sequential changes.

*Sutra 4.34 reads:*

The consciousness, having lost its contact with the objective world, causes the Gunas to subside. Thus, the mind-stuff is said to be established in its own Nature, i.e. the soul is said to have obtained Enlightenment.

I  
NTERPRETATION OF SUTRAS 4.24 - 4.34

Sutras 24-34 deal with complete self-realization of the Self.

MIND WORKS FOR THE SPIRIT

*Sutra 4.24 states:*

**Although the mind takes on various forms owing to desires, they are all dedicated to Spirit, since the mind can function only in association with Spirit.**

The mind-stuff, though it receives an infinite set of impressions, exists only for awakening and freeing the Spirit. Having been inundated with Samskaras from the infinite past—with the innumerable thoughts, emotions and feelings of those lifetimes—mind-stuff manifests only those which are needed to build self-awareness of the true Self. Once a dictator, the mind and mind-stuff becomes a co-worker, a well-oiled instrument, a benefactor instead of an enemy.

The Yogi, having ascended to the high spiritual realms, has fellowship with the Archangels and the Devas while his foot is still firmly planted upon the earth. He rekindles kinship with Earthlings, with those who still stumble in the darkness of non-knowing. As the Yogi has been helped and lifted by those powers above him, so now he who dwells in the high place takes on the Karma-Dharma of helping those who are still ascending. It is here that the Yoga Siddhis are used to heal the hurts of all sentient beings. It is here that the Yogi finds his Dharma: the need to use his spiritual instruments and powers, not in heaven, but on earth. It is here that he enters the Great Work, striving and toiling for the betterment of the universe.

## WHEN MIND ACTIVITY CEASES

*Sutra 4.25 reads:*

**When the Truth is thus realized, the mind is released from the notion that it is the enjoyer.**

When the Yogi knows the nature of the Infinite, he no longer is concerned about the mundane. He ceases to be concerned about finite states of consciousness. Having discerned and experienced the difference between mind-stuff and Spirit, the Yogi releases the perfect fruition for which he has been striving. It is here that the fruits of victory manifest. The conquered mind releases a spiritual regeneration, a spiritual companionship, and a spiritual power which reveals the Portal to Immortality.

*Sutra 4.26 reveals:*

**When the mind is inclined toward Knowledge, it gravitates toward Enlightenment.**

Having become perfected and serene, the mind-stuff is now predisposed and compelled toward discernment and therefore toward Enlightenment. The mind energies are now self-directed toward the Life Divine. Here the seeker finds a deep secret: Enlightenment is not just a total cleansing of the soul, not just a raising of consciousness to the highest plane. It is a regaining of all the spiritual powers. It is a releasing of spiritual armament for the benefit of all sentient life. Here is where the seeker finds fulfillment of the Dharma.

*Sutra 4.27 states:*

**Distractions may arise in the field of conscious-thought due to past impressions, if the mind relaxes its discernment.**

Even at this stage of evolution, Samskaras from the past will appear, at intervals, in very subtle forms. These must be firmly and totally conquered. The spiritual battle is not only arduous but lengthy. In the many eons of spiritual striving, one thinks one has mastered all the known enemies (all internal). It is at that very moment that new enemies, new mind-born children, arise to fight with the mind and personality for supremacy over the Spirit. These Samskaras arise from forgotten years, from forgotten lives, from forgotten Ages. They strive to blind and bind the Yogi again.

*Sutra 4.28 states:*

**These distractions of the Samskaras may be removed in the same way that the hindrances (obstacles), were removed.**

These new mind-born enemies are overcome through the same Yoga practices used to overcome the hindrances in the early stages of Yoga practice. The mind-born enemy of emotion is to be overcome by *constant practice and eternal dispassion*. These awaken the spiritual Will which cause the ultimate victory for the Seeker. This victory is obtained by meditation, and sustained by Samadhi.

*Sutra 4.29 says:*

**Remaining desireless, even for the highest goals in the objective world, and being rooted in the mind-state of the Atma, the Chitta is then said to be in a state of Samadhi called the 'Cloud of Virtue.'**

It is at this time that the mind-stuff becomes wholly Illumined and discernment is supreme. No egotism remains; no trace of it whatsoever. Thus, the Rain Cloud of divine consciousness pours forth its Golden Dewdrops of Cosmic Consciousness, which is the essence of all that can be known. It is all Knowledge gathered together like a

giant fruitful raincloud. The enemy was self-glorification, and self-satisfying actions. The goal is a genuine sacrifice of the self, a genuine humility, a genuine purity of the heart that brings forth that genuine Vision of the Divine Life.

As the divine Rain Cloud pours forth its Golden Dewdrops of Cosmic Consciousness, the Yogi sees the Cosmic Life. He sees all Life, as the Divine sees it. He feels all Life, as the Divine feels it. He acts accordingly, as the Divine acts.

*Sutra 4.30 states:*

**There now arises freedom from the power of Karma, and thus Forgetfulness and Ignorance ceases.**

Within, and because of the Rain Cloud of Cosmic Consciousness, all hindrances dissolve away. The Yogi has broken all the shackles of Karma. He is in a state of perfect freedom. There is no burden of toil whatsoever. The Yogi does what is done, because of compassion, love and wisdom, not because of Karma nor Duty. Totally free from self-will, he is free from sorrow. He is no longer at war with life, thus life is no longer at war with him.

Deeper levels of joy manifest on each and every plane of his being. He sees the meaning and the purpose of the actions crystallizing in each and every soul's life. He sees it and realizes that the events are needed for that soul to unfold and evolve. The Yogi seeks to enlighten the Earthlings with the divine message: *'Be Self-Aware. Learn through Joy, otherwise you must learn through distress and suffering.'*

*Sutra 4.31 points out:*

**Since all veils have now been removed, Knowledge becomes Infinite, and the physical universe becomes as nothingness.**

With the coming of the Rain Cloud of Cosmic Consciousness, all veils are split, all stains washed away, and all knowledge returns.

The first renting reveals the soul was never separated from the Cosmic Life.

The second renting reveals the homogeneity of all other beings.

The third renting reveals the omniscience of that mystic. Symbolically speaking, the basis of this omniscience is knowing 'clay,' which means he knows the nature of all things made of clay. Thus, he knows creation and the Creator.

*Sutra 4.32 states:*

**As the purpose of the Gunas has now been fulfilled, their sequential changes come to an end.**

This physical universe is formed from the three Gunas. This universe is for the purpose of that Seeker and for becoming self-aware. Thus, the soul seeks out Enlightenment. When this happens, the Gunas have served their purpose and their urge for cyclical evolution terminates. Multiplicity fades and merges into the Oneness of Spirit. All life is now seen as an orderly progression to spiritual evolution: Awareness, to Self-awareness, to Balanced Self-awareness, to Service.

*Sutra 4.33 states:*

**This sequential change takes place at every moment, but is only perceived at the end of a series of sequential changes.**

Transformations manifest in the Enlightenment of the Yogi. All moments of time flow together, transforming the new into the old, and the old into the new, uniting the past with the future. For the average

person the sequences of change are not seen until the end of the sequence. For example, a rosebud is continually opening. However, it is only after the bud has opened that the soul is aware that it has opened. He has not perceived all the stages, in time, of its opening. To the Enlightened mystic, there is no eternal change, there is only Eternal Being.

*Sutra 4.34 reads:*

**The consciousness, having lost its contact with the objective world, causes the Gunas to subside. Thus, the mind-stuff is said to be established in its own Nature, i.e. the soul is said to have obtained Enlightenment.**

The not-self has served the purpose of the Self. The eternal Knower now shines in and by his own Light. Liberation is gained. The drive for further evolution ceases, because one is at the end of the Path. This pure spiritual life is the inverse plan of the potencies of nature. Consciousness has now returned forever to its essential formless form. The last leg of the journey has been completed. The journey of a thousand miles begins with one step, and that same journey of a thousand miles ends with a single step. The Enlightened Yogi knows and understands when that final step will take place.

There are no words to communicate that which has been acquired (only symbols, gestures, and sounds). The Yogi is not as concerned about communicating what has been found, as he is about serving Life, quietly.

May you be inspired not so much to conjecture about this philosophy, as to tread the Path yourself, finding joy in each and every step, finding joy in each and every day, seeking to serve, and to share the Dream of God.

*Thus ends Sri Patanjali's Fourth  
and Final Book on The KriyaYoga Sutras  
-The Science of Kriya Yoga-*

**\*\*\*OM TAT SAT OM\*\*\*\*\***

CHAPTER FIFTY-THREE  
*Self-Help Questions*

1. What is the ultimate purpose for which the mind exists?
2. What is the affect of the Cloud of Virtue?
3. What is the nature of the Yogi's life after full Enlightenment?

## APPENDIX

THE EXPANDED SUTRAS OF THE FOUR BOOKS  
WITHOUT COMMENTARY

Following the Pattern of the Bengali Edition.

These following pages give you the expanded Sutras without commentary follow the order according to the Bengali text. The numbers following the Sutras indicate its position in that text. For example III.10 shows that it belongs to Book Three, Sutra Ten.

BOOK ONE

1. And now begins the condensed study of the Yoga.I.1

WHAT IS KRIYA YOGA?

2. Kriya Yoga is the practice of:
  - a. Control of the self
  - b. Study of sacred scriptures
  - c. Chanting the holy mantra
  - d. Spiritual attentiveness to your Guru. II.1

THE PURPOSE OF KRIYA YOGA:

3. The goals of Kriya Yoga are to remove the source of pain and trouble, as well as to bring about Samadhi. II.2

WHAT ARE THE OBSTACLES?

4. The obstacles to these goals are:
  - a. Sickness
  - b. Dullness and indecision
  - c. Intemperance and wrong views
  - d. Inability to attain a basic meditative stage
  - e. Inability to maintain that meditation stage. I.30

EFFECTS OF THE OBSTACLES:

5. These obstacles cause:
  - a. Distress, despair, despondency, or dejection
  - b. Nervousness of mind

- c. Restlessness of body
- d. Unsteady breathing.

These effects scatter the mind! I.31

REDUCING THE OBSTACLES:

- 6. The obstacles and their effects can be removed by concentrating on one single spiritual principle. I.32

OTHER MEANS:

- 7. By forcibly expelling and holding the breath, the obstacles can be dissolved, producing a mental stillness, a centering, called spiritual consciousness. I.34
- 8. If acute perception is produced, it serves as a means to steady the mind, called spiritual consciousness. I.35
- 9. Being freed from the sense of grief, along with fixing the mind on the effulgence of light at the top of the head, can cause mental steadiness, called spiritual consciousness. I.36
- 10. By freeing the mind from all emotions and notions of 'desire' and 'aversion,' stillness comes, producing spiritual consciousness. I.37
- 11. In meditating on the Truth revealed in dreams, and/or the truth of the sleep state, centering of the mind comes, called spiritual consciousness. I.38
- 12. Meditating upon whatever is especially precious to you will bring about a mental quietude, called spiritual consciousness. I.39

13. By profound attunement to 'Ishvara' you can attain to the state of mental stillness, producing spiritual consciousness. I.23

#### WHO IS ISHVARA?

14. Ishvara is Lord, a special Being unaffected by the source of affliction, Karma, or latent impressions. I.24
15. In Him, the seed of Omniscience reaches its total completeness. He is the Source of all Bliss, Wisdom, and Knowledge. There is nothing beyond Him. I.25
16. He is the spiritual Preceptor of the ancient Teachers as he is not limited by time! I.26
17. The sacred sound-symbol designating Him is the mystic syllable: AUM (OM). I.27
18. By chanting and meditating on AUM, the Lord Ishvara is revealed. I.28

#### EFFECT OF AUM MEDITATION:

19. By practicing the AUM meditation, you acquire internal consciousness, which is called self-conscious awareness, and thus the ability to dissolve the agitations of the mind--thus overcoming the obstacles. I.29
20. The mind, by and in this meditative state, has the power over the atom and Infinity. I.40

21. In this meditative state, the agitations of the mind will disappear, making the mind as a Clear Gem, taking on the coloration of that upon which it rests--be it the Knower, the Known, or the Act of Knowing. I.41

CONFUSED PERCEPTION:

22. When you first attain this meditative stage, your individualized memory of past experiences still inaccurately colors the word, the meaning, and the object on which you are meditating. This is called 'confused perception.' I.42

TRUE PERCEPTION:

23. As this meditative state is perfected, the mind is freed from individualized memory, and is devoid of its own nature, becoming the Clear Gem which discerns the object, free from its name and form. I.43
24. As true perception of gross objects can be attained by this mastered meditation, so can you accurately perceive true knowledge of the subtle objects in the subtle astral or mental worlds. I.44
25. This process of true perception of subtle objects arises in: ascending degrees all the way up to the most subtle—the Unmanifested, which lies beyond everyday definition. I.45
26. The meditative state mentioned in Sutras 22 thru 25 is called contemplation-with-seed, meaning it is limited and conditioned consciousness. This means that the mind still contains the seed of separateness between the individualized self and the Higher Self! I.46

THE EIGHT STAGES OF KRIYA YOGA:

27. The eight unfoldment states for attaining the goals of Kriya Yoga are:
- a. Religious restraints
  - b. Spiritual observances
  - c. Meditative postures
  - d. Regulation of the life-force
  - e. Sense-withdrawal
  - f. Concentration
  - g. Meditation
  - h. Contemplation II.29

THE FIVE RESTRAINTS:

28. The five restraints in Kriya Yoga are the restraints from:
- a. Injuring
  - b. Lying
  - c. Stealing
  - d. Impurity
  - e. Greed II.30

They are often indicated as positive actions:

- a. Non-injury
- b. Non-lying
- c. Non-theft
- d. Non-impurity
- e. Non-greed

This means that you are not only to restrain from injury, but a positive action of non-injury is also to be lived.

29. Restraint is the Great Vow, which is to be always observed. No Yogi is exempt because of time, place, circumstance, or station in life. II.31

RESULTS OF THE RESTRAINTS:

30. On being established in non-injury, all hostile thoughts are relinquished by others, when they come into your presence. II.35
31. On being established in non-lying, words acquire the power of fruition. II.36
32. On being established in non-theft, wealth presents itself. II.37
33. On being established in non-impurity, vigor of body and mind is obtained. II.38
34. On being established in non-greed, the mind obtains knowledge of the past and future, and thus the causes and processes of birth and rebirth. II.39

THE FIVE OBSERVANCES:

35. The observances in Kriya Yoga are observances of
- a. Purification
  - b. Contentment
  - c. Austerity
  - d. Studying sacred texts and mantra
  - e. Attentiveness to your Guru II.32

RESULTS OF THE OBSERVANCES:

36. By being established in purification, you attain the protectiveness of your own vehicle, and detachment from the infatuation with superficial living. II.38
37. By being established in contentment, you acquire unsurpassed happiness! II.42
38. By being established in austerity, you obtain completeness of mental and spiritual energies. II.43
39. By being established in repeated contemplative study and meditative chanting, you reach Communion with The Reality. II.44
40. By being established in attentiveness to your Guru, you attain Samadhi. II.45

This end Book One  
OM TAT SAT OM

BOOK TWO

1. The final end of Kriya Yoga is the restraint of all the mental fluctuations so that you can see your true Self rather than your thoughts and/or your emotions. I.2

RESULTS OF THE RESTRAINT:

2. In this state, you become conscious of your own True Nature. I.3

WHAT HAPPENS AT OTHER TIMES?

3. When you are not in the state of Yoga, however, you identify yourself incorrectly and unwisely as the mind creations which men call emotions and thoughts. I.4

WHAT ARE THE FLUCTUATIONS OF THE MIND?

4. The fluctuations are fivefold; some being pleasant, some unpleasant, and some neutral. I.5
5. These fluctuations are:
  - a. Absolute knowledge
  - b. Relative knowledge
  - c. Delusion
  - d. Sleep
  - e. Memory I.6

SOURCES OF ABSOLUTE KNOWLEDGE:

6. Absolute knowledge arises in one of three ways:
  - a. Direct experience
  - b. Inference
  - c. Trustworthy authority I.7

DIRECT EXPERIENCE:

7. By Samyama on a moment of time and its succession, arises clarity of what knowledge is. III.53
8. The phenomena of time create an illusion of identity between two things differing in species, characteristics, and location. III.53
9. The mind, freed from the notion of succession of time, discerns without succession, all things and all conditions of things simultaneously. III.54

INFERENCE:

- 9a. Inference is the certainty of ideas, obtained from prior knowledge, because of the similarity of the cause and effect relationship between the two.

AUTHORITY:

- 9b. An appropriate statement from a proper source is authority.

FALSE KNOWLEDGE:

10. False knowledge is that which makes things appear differently from what they are. I.8

DELUSION:

11. Delusion is that which arises when thoughts or emotions do not correspond to reality. I.9

WHAT IS SLEEP?

12. Sleep is that fluctuation of the mind that is based on the absence of objective existence. I.10

MEMORY:

13. Indestructibility of ideas is called memory. I.11

KRIYA YOGA ATTITUDE:

14. A cheerful disposition toward all, compassion toward the suffering, and passivity toward pleasure and pain, goodness and ignorance in others (as well as in yourself), bring undisturbed calmness of the mind. I.33
15. The mind is restrained by constant Kriya Yoga practices and continual non-attachment. I.12

KRIYA YOGA PRACTICES:

16. Kriya Yoga practice is the repeated effort to gain final control over the mind and its fluctuations. I.13
17. In order to be free from troubling thoughts, you should counter them by cultivating opposite positive thoughts. II.33

18. Ignorant actions such as injury, whether committed by, caused to be done by, or assented to; motivated by greed, anger, or infatuation (whether mild, medium, or intense) bear the fruit of ignorance. It is necessary, therefore, to develop opposite, positive thoughts. II.34
19. When the mind is in a non-imaginary state and a non-subjective state, and not conditioned by the body, it is said to be in the 'Great Disembodiment'; thus, the veil covering Illumination is dissolved. II.43
20. The outgoing tendencies of the mind (such as attachment), and the ingoing tendencies of the mind (such as meditation), follow each other, one appearing on the disappearance of the other! The state of the mind at the moment of the balance of these two mind states is known as the balancing tendency. III.9

#### RESULTS OF THE PRACTICE OF BALANCE:

21. From this practice, there finally arises a flow of abiding calmness. III.10
22. When Kriya Yoga practice is done with earnest devotion, uninterrupted for a great length of time, you become established in the Balanced state. I.14
23. These efforts bring about non-emotionality and a mind-at-peace; thus control over the senses, thus single-mindedness, thus you are able to know God-consciousness--which is the Atma. II.41

NON-ATTACHMENT:

24. Non-attachment is the controlling consciousness of a person who has no craving for the materialistic goals, and/or for the astral enjoyments, often referred to as religious goals, in certain scriptures. I.15

RESULTS OF NON-ATTACHMENT:

25. Concentration on any object follows these stages:
- a. Examination
  - b. Discernment
  - c. Mental elation
  - d. Knowledge of Self

All objects are spiritual mirrors. Seeing the Atma in these spiritual mirrors causes you to become firmly established in Wisdom. I.17

26. Another form of concentration is concentration that has no object (of concentration); only subconscious impressions that are like heated seeds. This form of concentration is attained by the constant practice of non-attachment and the constant restraint of the thought processes. I.18
27. When such concentration is not practiced with non-attachment, ignorance remains. Thus in the disincarnate state, one reaches only the astral realm, rather than the Higher Realms. I.19
28. Others, having knowledge of their spiritual aim, acquire in succession:

- a. Keen ardor
- b. Vitality
- c. Re-collectedness of the mind
- d. Absorption
- e. The discerning state of Samadhi. I.20

HIGHER NON-ATTACHMENT:

29. Then, through the knowledge of the Atma, you cease to crave any manifestation: physical, astral, or spiritual. This is the highest form of non-attachment, producing freedom from the three modificational functions of nature, called in Sanskrit, the Gunas. I.6
30. Then superficial knowledge ceases, for the Atma is then revealed and knowledge is profound. I.47
31. This Samadhi is a State of Truth. I.48
32. This Truth which is gained is different and has a different purpose than that gained by inference, or the study of the scriptures. This Truth gained from Samadhi is of a much higher order, for it goes beyond scripture and inference. I.49

TEMPO OF ATTAINMENT:

33. To the extremely courageous, success in Kriya Yoga is rapid. I.21
34. Success is rated as slow, average, or rapid. I.22

WHAT IS ITS PURPOSE?

35. The purpose of success in Kriya Yoga is to lead to Samadhi and thus to remove the obstacles to final Illumination. II.2

WHAT ARE THE OBSTACLES?

36. These obstacles are the causes of suffering and are:
- a. Ignorance
  - b. Egotism
  - c. Attachment
  - d. Aversion
  - e. Sensuality. II.3

IGNORANCE:

37. Ignorance is the field for sowing the seeds of Karma caused by all the other obstacles; whether they be dormant, feebly operative, fully operative, or temporarily overcome. II.4
38. Ignorance is mistaking the impermanent, the created, the painful, and the non-Atma, for the permanent, the self-existent, happiness, and the Atma, respectively. II.5

EGOTISM:

39. Egotism is the identification of that which reflects consciousness, with consciousness itself—confusing knowing with the Knower. This is called Ignorance. II.6

ATTACHMENT:

40. Repeatedly running after a sensation is called attachment. II.7

AVERSION:

41. Repeatedly turning away from a discomforting sensation is aversion. II.8

SENSUALITY:

42. The desire to cling to an earth-life form flows by its own power even in the hearts of the Wise. The reason is that the mind retains impressions of the death experience from previous incarnations. II.9

HOW AFFLICTIONS ARE REMOVED?

43. The afflictions must be removed by counter positive thoughts; consequently, afflictions become latent. II.10
44. By resorting to meditation after the afflictions become latent, they can then be totally destroyed. II.11

RESULTS OF AFFLICTIONS:

45. Karma arising from afflictions brings about specific experiences, both in this life and future lives. II.12
46. While these afflictions last, they ripen into a given type of:
- a. Life-state (jati)
  - b. Life-period (ayuh)

c. Life-experiences (bhoga)

d. Life-style (jati) II.13

47. Experiences of pleasure and pain accordingly, are the fruits of activities which were wise or foolish. II.14
48. The discerning person is aware of the pain in the pleasure-pain realm. He attempts to transcend this mental realm. This realm is painful due to the aftereffects of experiences, i.e., loss, fear of loss, and renewed cravings. How can pleasure last when it depends on your constantly changing moods, which depend on a particular 'Guna' that seizes control over your mind at any given moment? II.15

#### AVOIDABLE PAIN:

49. Pain that has not yet manifested can be avoided and should be avoided! II.16

#### HOW PAIN IS AVOIDED:

50. Pain is caused by confusing the Experiencer with the experience! II.17

#### IDENTIFICATION TO PERCEPTION:

51. Perception is composed of the three Gunas:--the principles of no activity, passionate activity, and compassionate activity, by which objects are revealed through the sense organs to the Atma. Everything in the whole universe (the objects and the instruments of knowing) have evolved from these three Gunas. The universe exists so that the Experiencer can find Bliss and Liberation. II.18

52. The Gunas manifest themselves in four states:
  - a. Unevolved
  - b. Primal
  - c. Subtle
  - d. Gross II.19
  
53. The Atma (the Experiencer) is consciousness Himself! Though, in and of Himself He is unchanging. He is the means of seeing mental images, i.e., taking on the changing nature of the mind. II.20
  
54. Experience exists to serve the Atma's purpose. II.21

HOW IDENTIFICATION ARISES:

55. The Experiencer is identified with Matter--which is the object of experience—in order that the True Nature of both mind and Matter can be known. II.23

CAUSE OF IDENTIFICATION:

56. This identification is caused by ignorance. II.24

HOW TO REMOVE IGNORANCE:

57. When ignorance is removed, this identification ceases. When ignorance is destroyed, it leads to Absolute Freedom. II.25
  
58. The uninterrupted flow of knowledge of the Atma is the means of the removal of this ignorance. II.26
  
59. Only by the realization of the distinction between the Atma and Matter, can control over all mental states and All-Knowingness come to you. III.49

60. The emotions, veiling knowledge, disappear by the practice of the eight limbs of Yoga; and thus the Light of Knowledge dawns--reaching all the way up to Illumination. II.28
61. The Experiencer gains this Illumination in seven evolutionary stages. II.27
62. By desirelessness even toward what is gained, the seed of bondage is destroyed and absolute Liberation follows. III.50
63. Firmly established in this state, the Experiencer is no longer lured by unwanted objective contacts. III.51
64. Although an object of experience becomes 'linear' in him who is Realized, that object, in a real sense, remains non-linear for all others. But, in a mystical sense, that object is somewhat transformed, for the Illumination of one Soul (to a degree) is truly the Illumination of all other Souls. II.22
65. When the 'quietude' of the mind has become the same as that of the Atma, Liberation is attained! III.55

This end Book Two  
OM TAT SAT OM

BOOK THREE

KRIYA YOGA PRELIMINARIES:

1. The right meditative Yoga posture to be used must be that which is comfortable and steady. II.46
2. The right posture is mastered by steady, deliberate, and temperate effort along with thinking about the Infinite. II.48
3. Thereafter, your senses are no longer troubled by the pairs of opposites inherent in earth existence. II.48

PRANAYAMA:

4. After mastering a meditative posture, the practice of the mastery of the life-force by controlling the incoming and outgoing breath is the next stage. This is called right pranayama. II.49
5. By close attention to the three breath movements: inhalation, exhalation, and the hold, the breath is regulated as to place, time, and number; thus, the breathing process is extended and becomes soft and subtle. II.50
6. There then follows right withdrawal of the mind from the sense objects. This state is known as right pratyahara. II.54
7. From this practice, the senses come under complete obedience. II.55

TURIYA:

8. The mind, having turned away from both external objects and internal thoughts, passes into a fourth state of consciousness called 'Turiya,' which is higher than the awakened state, the sleep state, and the dreaming state. II.51
9. By the repeated attainment of the fourth state, the veil clouding the Self-luminous Light of Knowledge is dissolved away. II.52
10. When the mind attains the Self-luminous Light of Kriya, then the mind truly becomes fit to begin Spiritual concentration. II.53

CONCENTRATION:

11. Concentration is holding the mind to a state of consciousness called one-pointedness (of attention) with conscious effort. III.1

MEDITATION:

12. The unbroken, effortless flow of consciousness toward one-pointedness is called 'meditation.' III.2

SAMADHI:

13. If the mind only recognizes the same states of consciousness which arise repeatedly, without any time gaps between them, the mind has reached the state called 'Samadhi.' III.12
14. The mind attains Samadhi by the controlling of its tendency to wander. This is done by repeatedly gaining one-pointedness. III.11

15. In Samadhi, the true nature of the object of Samadhi shines forth; thus this perception is not distorted by the mind of the perceiver. III.3
16. When these three states of consciousness: concentration, meditation, and Samadhi are made as one, it is called 'Samyama.' III.4

PURPOSE OF SAMYAMA:

17. Samyama must be mastered step by step, from the most fundamental to the most advanced stages. III.6
18. By the mastery of Samyama, the Light of Superior Knowledge called 'God-Consciousness' is attained.
19. These three together: concentration, meditation, and Samadhi, assist you to experience God-Consciousness. They are more direct than the five restraints previously mentioned. III.7
20. But even these three are not direct supports to the seedless Samadhi. III.8
21. Every object has its qualities which are subject to change--either past, present, or future. III.14
22. The qualities of an object are those which persist during the past, the present, or the future. III.15
23. A succession of distinct moments of time is the cause of the phenomenon called 'change.' III.15

VARIOUS ATTAINMENTS:

24. By Samyama on the three stages of development: concentration, meditation, and Samadhi, knowledge of the past and of the future arises. III.16
25. By Samyama on the sound of a word, you perceive its meaning and the 'object' indicated--these three: the hearer, the heard, and the act of hearing, normally being confused. Thus you come to understand all sounds uttered by all sentient creatures. III.17
26. By Samyama on the semi-conscious tendencies of your mind, knowledge concerning your previous births arises. III.18
27. By Samyama on your own ideas, there arises a knowledge of others' minds; but not their mind's contents, as their contents were not the object of Samyama. III.19
28. Karma bears fruit quickly or slowly. By Samyama on these two types of Karma, you come to know the time of the death of your physical body. This can also be known by perceiving the astral indicators of physical death. III.22
29. By Samyama on the material, on the astral forms of the elements, and the Gunas inherent in them, you gain mastery over the elements. III.44
30. From this arises alertness of your mind and mastery over the mind-stuff by which perception without the sense organs can occur. III.47
31. By this, your astral body perfects its beauty, grace, strength, and its adamant form. III.46

32. By Samyama on any quality, you take on that quality. III.24
33. By Samyama on friendliness, you take on the quality of friendliness. III.23
34. By Samyama on the Sun, the ajna chakra, you gain knowledge of the solar system and the nature of its planets! III.26
35. By Samyama on the Moon, the chandra chakra, you gain knowledge of the arrangement of the asterisms. III.27
36. By Samyama on the Pole Star, a knowledge of the motion of the stars is gained. III.28
37. By Samyama on the solar plexus, a knowledge of the workings of the physical body is gained. III.29
38. By Samyama on the pit of the throat, mastery over bodily hunger and thirst is gained. III.30
39. By Samyama on the nerve behind the pit of the throat, you acquire absolute motionlessness. III.31
40. By Samyama on the Light in the forehead, a vision of the Kriya Lineage, or those Adepts with whom you are spiritually attuned, is gained! III.32
41. If your mind gains Intuition spontaneously, due to a momentary release of a transitory piece of good 8th house Karma, all these abilities of Knowledge gathering may also be gained, but only temporarily. III.33

42. By Samyama on the ascending life current, you can safely pass through the chakra of sand and the chakra of water without danger; thus gaining the power to safely leave your physical body and enter the astral realm. This is historically called 'levitation' and 'walking on water.' The final levitation of a Yogi is called *Maha-Samadhi*--the final conscious release from the physical body. III.39
43. By Samyama on the descending life current, you can surround yourself with a massive astral light called the 'aura,' which is visible to sensitive souls. III.40

OTHER ATTAINMENTS:

44. By 'letting go' of the cause of bondage of the mind, and by the knowledge of the movement of the life currents, you can enter another body--your astral body, your mental body, your causal body, etc. III.38
45. By Samyama on the relationship between the sense of hearing and the Ether element, clairaudience is developed. III.4 1
46. By Samyama on the relationship between the Ether element and the body, the mind becomes light as cotton and is capable therefore of astral travel. III.42
47. By Samyama on the union of the astral mind with a gross object, you attain mastery over the gross elements. III.45
48. By this, you release the eight siddhis called the occult energies of the astral body. III.45

49. By directing your mind toward the astral world, you gain knowledge of the astral world, as well as that which lies beyond the astral--The Veiled and the Remote. III.25
50. By Samyama on the physical form and by stopping the incoming currents, you will instantaneously shift the center of your consciousness from the physical to the astral world, finding yourself momentarily free of your physical body. III.21
51. The intelligent essence-of-the-mind and the Spirit are extremely different; thus by Samyama on the total experience, for the sake of the Atma, knowledge of the Spirit is gained. III.35
52. By Intuition, the spiritual forces of clairaudience, clairvoyance, and clairfeeling, etc., arise. III.36
53. Through this Intuition, all occult knowledge is gained. III.37
54. These are the occult attainments in objective existence, but they are obstacles to the True Spiritual Vision called God-realization. III.37

This end Book Three  
OM TAT SAT OM

BOOK FOUR

THE ATTAINMENTS:

1. The Kriya Yoga attainments are acquired by:
  - a. Auspicious birth
  - b. Practicing Samadhi
  - c. Tapas
  - d. Mantras
  - e. Elixirs IV. I

HOW CHANGES ARISE:

2. Changes in the course of your life arise by Karma seeking its own fruition. IV.2
3. Karma needs no incidental causes for fulfillment, if the obstacles to their fulfillment are removed. This is done by the cultivator. IV.3
4. Then comes about the manifestation of only such desires as are ripe for fruition. IV.8

DESIRE OPERATES LIKE MEMORY:

5. Because of memory of past desires, there is an uninterrupted continuity of Karma and events, even though there may be differences in the lifestate, time, and/or place. IV.9

DESIRES ARE BEGINNINGLESS:

6. There is no beginning to desire, for desires are also eternal! IV.10

7. Desires bear the form and expression of the past or future; the difference is due to the past and future having their own form and expression. IV.12
8. Desires are either manifested or latent, according to the nature of the Qualities called 'Gunas.' IV.13

BASIS OF DESIRES:

9. Desires are based on a mental substratum desiring objects, and are related to cause and effect. On discarding desires, desires for objects--gross and/or subtle disappear. IV. 11

DESIRE-FREE ACTIVITY:

10. Of the various mind activities, meditation alone is free from desires. IV.6
11. A Yogi's Karma is neither good nor bad; other people's Karma is of three kinds: good, bad, or an admixture of both. IV.7

BASIS OF MENTAL STATES:

12. All mental modes are based on the concept of the 'self.' IV.4
13. Although the types of activity are varied, they are all based on One Mind, which appears as many. IV.5
14. The truth is that objects are modifications of this One Mind. IV.14
15. Although the basis is the same, objects are seen in different ways by different minds; therefore, mind and objects are not the same. IV.15

16. If different objects were not cognized by One Mind, how could their existence be established at all? IV.16
17. As mind takes on the form of objects, the objects are dependent on the mind for being known. IV.17

THE SPIRIT: -- THE WITNESS:

18. The modifications of the mind are always known to its Lord, the Spirit, because He is Unchanging. IV.18

MIND:

19. Since the mind is an object of perception, it is not self-luminating. IV.19
20. Nor can it be perceived in both states at the same time. IV.20
21. Nor is the mind knowable by other minds, as this would lead to endless minds, and thus confusion of memory. IV.21
22. The Spirit as it takes various forms, though not moving with the mind, knows the mind to be its own reflection. IV.22

MIND: -- A TWOFOLD NATURE:

23. As the mind partakes of the nature of the Knower and Knowable, the mind appears to be All-Knowing. IV.23

MIND WORKS FOR THE SPIRIT:

24. Although the mind takes on various forms owing to desires, they are all dedicated to the Spirit, since the mind can function only in association with Spirit. IV.24

WHEN MIND ACTIVITY CEASES:

25. When the Truth is thus realized, the mind is released from the notion that it is the enjoyer. IV.25
26. When the mind is inclined toward Knowledge, it gravitates toward Liberation. IV.26
27. Distractions may arise in the field of conscious thought due to past impressions, if the mind relaxes its discernment. IV.27
28. These distractions may be removed in the same way that the obstacles are removed. IV.28
29. Impressions arising from Samadhi neutralize past karmic desires. I.50
30. When these impressions created by the Samadhi are also neutralized, then you are established in what is called 'seedless' Samadhi. I.51
31. There now arises freedom from the power of Karma and this ignorance ceases. IV.30
32. Since all veils have now been removed, knowledge becomes Infinite, and the physical universe becomes as nothingness. IV.31

33. As the purpose of the Gunas has now been fulfilled, their sequential changes come to an end. IV.32
34. This sequential change takes place at every moment, but is only perceived at the end of a series of sequential changes. IV.33
35. The consciousness, having lost its contact with the objective world, thus the Gunas subsided, the soul is thus said to have obtained Liberation; or the 'chitta' is said to be established in its own nature. IV.34
36. Remaining desireless, even for the highest goals in the objective world, and being rooted in the mind state of the Atma, the Chitta is then said to be in a state of Samadhi called the 'Cloud of Virtue.' IV.29

This ends the Bengali Text.

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