



# Patanjali Yoga Sutras

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# **Are You Really Happy? Or is it All an Illusion?**

## **Atha yoganushasanam (1)**

Now I will enunciate the discipline of Yoga.

Shasana means rules someone imposes on you. Anushasana is the rule you impose upon yourself. Do you see the difference? Now, why is yoga called a discipline? Where is the need for discipline? When does the need for discipline arise?

When you are thirsty and want to drink water, you do not say "Oh! This is a rule, I must drink water". When you are hungry, you just eat. When it comes to the question of enjoying oneself, no discipline is necessary.

## **Where does discipline come into the picture?**

Discipline arises when something is not very charming to begin with. Isn't it? When you are happy, when you are in peace or happiness, then you are already in yourself. There is no discipline there. But when the mind is wagging its tail all the time, then discipline is essential to calm it down.

The fruit of it is eventually blissful, joyful. As a diabetic says, "I have the discipline not to eat sugar."

There are three types of happiness.

Sattvic — happiness which is not pleasurable to begin with, but ends in joy

Rajasic — happiness that seems to begin well but ends in misery

Tamasic — there appears to be happiness but in reality there is only misery from beginning to end

No discipline is necessary for tamasic happiness. Wrong discipline results in rajasic happiness. For sattvic happiness, discipline is essential to begin with. It

need not be uncomfortable all the time. But if it is uncomfortable, then you should be able to bear with it. You need discipline. That is why Patanjali begins with the present, when things are not clear and when your heart is not in the right place.

## Now let us look into the discipline of yoga

It is nobody's imposition; it is self-imposed. There is a lot we impose on ourselves — every morning we wake up and brush our teeth, we then brush them again before going to bed. This is your discipline. However, these have been self-imposed from childhood. Haven't they?

When you were a child, your mother had to impose the discipline on you. Then, once it became a habit, you understood it was for your own good. Then you found it was no longer your mother's rule but your own.

In the same way, keeping yourself clean, hygienic, exercising, meditating, being kind, considerate *etc.* All these rules you have imposed on yourself are all discipline.. Isn't it?

Yoga means uniting with your source. When does that happen? This happens when the mind, which is chattering all the time, suddenly becomes silent.

## Five Modulations of the Mind

**So what is yoga?** It is our second sutra.

### Chitta vrutti nirodaha

*Yoga is the act of restraining or freeing the mind from the clutches of its modulations.*  
- Patanjali Yoga Sutra #2

**There are five types of modulations of the mind:**

- Wanting proof for everything
- Lack of comprehension
- Imagination
- Sleep

- Memory

All through the day, your mind is in one of these modulations. But, if there are those moments when you are not sleeping, not remembering old things, not imagining, or looking for proof, then that moment yoga has happened.

At that moment, what is happening? You are just by yourself in the journey of your own Self, which is the source of joy, the source of love, the source of peace and knowledge.

There are two types of thinking — occidental and oriental. In the oriental way of thinking, it said that there is an ultimate and in the ultimate everything happens. In the occidental way of thinking, you are always looking for an ultimate. In either of the approaches, yoga is what happens when you are in the moment so totally at ease and peace.

So, when does this happen? Whenever you are watching the sunset or when you experience beauty in your life or when you experience lot of energy in the body. This also happens after pranayam (breathing techniques) or during meditation. The mind is then free from all these five modulations. That is why when you do yoga asanas (yoga postures), you put the body, mind, and breath all in one rhythm. That is when real yoga is happening and you are with yourself.

### **Tado drashtuhu swarupe avasthanam**

*The seer then rests or remains in his/her own nature.*

**- Patanjali Yoga Sutra #3**

Discipline is to unite yourself, to unite all the loose ends of your existence.

## **Purpose of Yoga is to Be One With the Self**

### **Vrutti sarupyamitaratra**

*You identify yourself with the modulations of the mind all the time.*

**- Patanjali Yoga Sutra #4**

What this means is that your mind is engaged in the outside world all the time. With eyes open in the waking state you are caught up in all that you see, smell, hear, touch, taste. If not, you return to sleep or to the state of dreaming where you are completely shut off from the world.

In the sleep and dreaming state, the same memories return but you are never to yourself, calm and quiet. You become the object of your perception. You know, if you see villagers or innocent people or children, when they are watching a movie, they are so totally involved in the movie and nobody exists for them at that time. It is just the movie that exists at that moment. They wouldn't even

know if their legs were hurting or if they had a backache. They do not feel pain. They do not feel their body at all.

What happens? Your consciousness assumes the form of that movie, of that vrutti. You know, once in a village, somebody was watching a movie and the people saw that the hero was being tortured by the villain. People, actually, stood up with sticks and stones and said, "Come on, I am going to hit you," and rushed towards the stage. Our consciousness assumes the form otherwise.

The whole purpose of yoga is to be one with the Self, to bring integrity and make you whole. Abiding in the form, in the nature of the seer is yoga. Whenever you experience joy, ecstasy, bliss, happiness in life — knowingly or unknowingly — you are abiding in the form or in the nature of the seer. Otherwise, at other times you are with the different activities of the mind. You become one with the different activities. The modulations of the mind are of five forms.

### **Vruttayaha panchatayyaha klishtaklishtaha**

*The modulations of the mind are five-fold, painful or not painful.*

**- Patanjali Yoga Sutra #5**

There are certain vruttis or modulations of the mind, which are problematic. Now, what are those?

### **Pramanaviparyayavikalpanidra-smrutayaha**

*Wanting proof, wrong understanding, imagination, sleep and memory.*

**- Patanjali Yoga Sutra #6**

Mind wants different kinds of proof. However, proof is not required to abide in



the Self.

## Five modes of consciousness arises in your Self

### **Pratyakshanumanagamaha pramanani**

*The different kinds of proof the mind requires are the obvious experiential proof, inferential proof and scriptural proof.*

**- Patanjali Yoga Sutra #7**

Pratyaksha means obvious, experiential. Our mind constantly wants to have an obvious, solid, experiential proof. This is one mode of activity of the mind. Another is anumana, which means, it is not so obvious, but you infer and whatever you infer, you believe.

Agamaha is the proof the mind takes from scriptures or from books. Because it is written. Even today in certain remote villages, anything printed is the gospel truth. Many people say that since something is written it must be right. We are constantly looking for proof of something or anything.

Yoga is when you drop this search and abide in the Self. Abiding in the Self does not need proof. Truth cannot be understood through proof. God is beyond proof. You cannot prove God, nor can you disprove God.

Proof is connected to logic and logic is very limited in its purview. This is the same with enlightenment, same with love. Love can never be proved or disproved. This is not in the realm of the seer. The seer is beyond proof.

### **Viparyayo mithyajnanamatadrupa pratishtam**

*Wrong understanding is knowing the unreal in a form that is not its own.*

**- Patanjali Yoga Sutra #8**

Most of the time you impose your own ideas, views and feelings on others and you think that is how they are. This is called viparyaya. You have an inferiority complex or you suddenly see someone else behaving very arrogantly. They might not be arrogant and you are not being ill-treated by them. But you suddenly feel that you are being ill-treated. You are not respected because you do not respect yourself. You think that others do not respect you. This tendency of your mind is viparyaya. Suddenly people feel that they are not being loved.

### **Shabdajnananupati vastushunyo vikalpaha**

*It is a sort of hallucination followed in sequence by mere words or knowledge and which, in reality, is devoid of truth.*

#### **- Patanjali Yoga Sutra #9**

Vikalpa is a sort of a hallucination. Nothing of that sort exists, just mere words which do not carry much meaning hover in the mind. This fantasy is called vikalpa, the third modulation of mind or chitta.

Vikalpa can be of two types. One could be a joyful, pleasurable fantasy and the other could be baseless fears. "What will happen if I die tomorrow? What if I have an accident?" These are all just simply sounds which have no value. Baseless fears in the mind or fantasies.

### **Abhavapratyayalambana vruttirnidra**

*Sleep is that modulation of the mind which has, for its objective, substratum, the cause of non-existence.*

#### **- Patanjali Yoga Sutra #10**

If the mind is not in any one of the above mentioned three modulations, then in the fourth place it goes to sleep. The fifth activity of the mind is smruti, which is remembering the experiences it had.

### **Anubhuta vishaya sampramoshaha smrutihi**

*Remembering the past experiences.*

#### **- Patanjali Yoga Sutra #11**

## **Dealing with five types of modulations of the mind**

Are you looking for proof? Debating within yourself? Are you hanging on to 'wrong knowledge' of how things are? You do not know how things are because the world is fluid. There is nothing solid here. Nobody is solid. Nobody's mind is solid. No thoughts are solid. The whole world is fluid.

Anything can change any time, in any way. The whole world is filled with all sorts of possibilities. But your mind tries to fix everything — thought, people, ideas and places — into definite items or quantities. This is how it is. Your mind has set ideas of yourself, using proof, wrong knowledge or vikalpa, fantasies or fears or dwelling in the past. The four modulations of the mind plus sleep, that is



years of dwelling in the past. The four modulations of the mind plus sleep, that is another modulation.

### **Abhyasavairagyabhyam tannirodhaha**

*They can be restrained by practice or dispassion.*

#### **- Patanjali Yoga Sutra #12**

How do you get over that? One can overpower this vrutti (modulation) through abhyasa (practice) and vairagya (detachment or self-centeredness).

### **Tatra sthithou yatnabhyasaha**

*Practise is that effort made to steadily be there in the seer.*

#### **- Patanjali Yoga Sutra #13**

That which you do to be there is called abhyasa or practice. Abiding in the seer is abhyasa, that which you do to be right here, this moment is abhyasa. A little effort is needed to relieve you from the five modulations and just be here, now, now, now, now, now. Bringing the mind to the present and not dwelling on the past memories. That effort is called abhyasa.

## **Honoring the Practice**

The moment is free, fresh and full. Being here this moment totally is abhyasa.

The mind might try to go to the past, to smruti, or may try to go off to sleep and it can try to bring some logic and justification or some knowledge or some fantasies. Just knowing that again it is getting into the five vruttis, without aversion or craving, come back to the center, to the seer. This is abhyasa.

### **Sa tu dirgha kala nairantarya satkara sevito drudha bhumih**

*"This becomes firmly grounded or firmly established in you when you attend to it for a long time, without interruption and with devotion."*

#### **- Patanjali Yoga Sutra #14**

This effort to be still, to be steady is practice. Practice is the stability factor, which retains you in that moment and that is the purpose of the practice. And how can this be achieved? Sa tu dirgha kala - it takes a long time. Nairantarya - without a care. Satkara sevita - with honor and respect. Receiving it and

without a care. Sātkāra sevita - with honor and respect. Receiving it and practicing it with honor and respect. Dhrudabhūmi - then it becomes firmly established.

Anything in life that is of firm value takes some time to get cultured. You go to a gym, you need a coach there. Body building does not happen overnight. Muscles will not grow. It takes quite some time. The body has its requirement of time for its growth. Similarly, the mind needs even more time for its growth. If you want to memorize something, it takes some time to memorize it. In the same way, any practice takes time. It need not be too long a time, but sufficiently long. And how? Without a gap. What we usually do is that we learn something and leave it after sometime and we start again. If we are little lazy and we do not do it, then the connection is broken and it does not happen. Without a gap, constant practice is essential. If you go to a gym for a couple of days and then leave the practice and then you go again the next month for a couple of days, nothing will happen. Due to lack of consistency, you do not learn any art.

### **Abhyāsa is something done with gratitude, gratefulness, honor and respect**

Some say, "Oh! I have to do it" and do the same thing unenthusiastically. That is not abhyāsa. Abhyāsa is something done with gratitude, gratefulness, honor and respect. This is something which we lack in our life. Even if you do something with honor and respect, it lasts only for a very short period. First day you sit for meditation, you feel wonderful because you are there and you do it with honor. Later you will say, "I have to meditate" and you sit and close your eyes and it does not have the same effect.

### **What is honor?**

Have you ever thought about it? Honor is total attentiveness to the present moment, with a hint of gratefulness. If you honor the mountain it means that you are looking at the mountain with all your heart, all your mind. Without questioning or without debating in yourself, just honoring, being happy and grateful for what the mountain is.

Similarly, respect and honor every moment in your life. That is practice. You respect your own body and that is practice; that is āsanās. Āsana is respecting your body every moment consciously. Respecting your breath and honoring your breath. That is prānāyāma and keeping it up over a period of time is important.

Any practice is a practice when it is done over a period of time without any gap

Any practice is a practice when it is done over a period of time without any gap, respectfully and honoring it every day. Then it becomes firmly established. Are you getting this point? It is a very vital thing.

Just notice if any day your meditation has become dull or is not to your satisfaction. See if you have kept up the continuity of practice. "Yes, I have been doing it every day. But it is still not good." What is the problem? "I have not honored this mantra. I have not honored this time of sitting with myself. I am not honoring the life in me. So my meditation is going haywire."

Honor this word (mantra) that the Master has given. This is so precious. Honoring the Master is honoring Master's word. It has been told just in one sentence. If you do not have honor or respect for the master, the mediation will not work. Why? This is because the honor and respect brings up the consciousness and awareness in you that helps you focus in the moment. If you do not honor the Master, the Master will not lose anything. It is your own mind that is at a loss because it is unable to be in the moment totally, unable to dive deep into the source totally. Honoring the source of knowledge, honoring the Master, honoring the knowledge and honoring the receiver. This is practice.

A good sportsman will honor his coach. Due to his attentiveness and honor that he has for his coach he is able to move ahead in sports. Otherwise, if he keeps judging his coach and says, "Let me do whatever I want to do", then what is the need of having a coach? Then the bond is broken there. Right? This is abhyāsa.

## **Free Your Mind**

**Practice and dispassion, together, can free your mind**

Is practice alone enough? Patanjali says "No". There are two oxen, which pull a cart. The two wheels of this cart are abhyasa (practice) on one side and vairagya (dispassion) on the other.

**What is vairagya?**

***Drishtanu shravikavishaya vitrush'asya vashikara sanjna vairagyam***

*Dispassion is that state of supremacy of consciousness in the one free from the thirst of the perceptible and celestial enjoyment.*

### **- Patanjali Yoga Sutra #15**

The mind gallops towards the world of passion. You just keep quiet, close your eyes or open your eyes or do anything. Where does your mind go? It travels towards the sense of sight. You want to see something somewhere.

Or the mind runs towards the sense of smell, taste, sound and touch. Do you see that? Or it gallops towards something it has heard. It has never seen but it has read some thoughts. This craving for any of these experiences in the mind can stop you from being in the present moment.

Vairagya is that, when, for a few moments, however beautiful a scenery is, you say: "I am not interested at looking at it right now". However good the food is, you say, "This is not the time. I am not interested in it".

Even a few moments of retrieving our senses, the craving or thirst for objects and going back to the Source is vairagya. Are you getting this? This is another basic requirement for meditation. Whenever you want to meditate, your mind should be in dispassion. Without dispassion, your meditation is no good and cannot provide the rest that you are longing for.

### **Your mind is tired and bogged down by galloping through desires**

It is so tired. Just turn back and see all the desires you have had. Have they given you rest? No. They have only created a few more desires and the few more desires, which come, have they given you rest? No. They have given you more, for you to achieve more and have another trip on the merry-go-round. You are not just here, you just go round. You know, the merry-go-round has horses, which do not go anywhere. They just go round in the same place.

Stuck in this illusion, you travel miles and miles but go nowhere. This is what desire does to you.

There are two types of arguments even in this. "The sage has said that you should not have desires; so I will not desire anything" is one argument. Now, saying "I do not want any desire" becomes another desire. Some people do this and that is beating around the bush. Some people are on a trip to destroy their desires.

## **If you have whatever you wanted, then are you happy?**

### **Vitrushnasya vashikara sanjna vairagyam**

The mind that gallops is an obstruction. An expectation in meditation is an obstruction. You have heard somebody's experience that light appears, somebody comes from heaven and takes them by hand and you see it with your eyes closed. All these ideas are the construction of fiction.

Your desire for pleasure or happiness makes you unhappy. You examine that whenever you are unhappy or miserable, behind that is your wanting to be happy. You got it? Craving for happiness brings misery. If you do not even crave for happiness, then you are happy. You crave for happiness and you invite misery. When you do not care for happiness, you are liberated and when you do not even care for liberation, you attain love. The first step is when you do not care for happiness. The second step is param vairagya (supreme dispassion). When you do not even care for liberation, then you are free. You are liberated.

### **If you have whatever you wanted, then are you happy?**

Happiness is just a mere idea in the mind. You think that if you have this you are happy. If you have whatever you wanted, then are you happy? Vairagya is putting a stop to craving for happiness.

That does not mean you must be miserable. It is not that. It does not mean you should not enjoy yourself, but the craving for joy, only when you retrieve your mind from it, only then can you meditate. Then yoga happens.

Your dreams and fantasies, just shatter them. All your dreams and fantasies, offer them to the fire. Burn them. What great happiness do you want to have? How long can you have it? You are going to be finished. It is all going to end.

Before this earth eats you up, become free.

Free yourself from this feverishness that is gripping your mind.

### **Free yourself from this craving for happiness**

Look into every craving you have closely and remember you are going to die. Your craving for sweets, sugar, food. Ask yourself if you want to keep eating them. Ok, eat for as long as you like. See consciously, what can they do? Nothing. What else do you crave for? Beautiful views? Keep on looking at the view. How long you can go on looking?

Sex. How much sex can you have? Then you will see that there is nothing in it. How long? Few moments later, the body looks like styrofoam, that which was so attractive before.

What other thing? All these substances you see have limitations, but your mind is not ready for limitations. It wants unlimited pleasure, which the five senses cannot give you. It is impossible. You simply get burnt down, over and over again.

Skillfully handling the objects of senses and bringing it to the Self is dispassion or vairagya.

## **The Enlightened One**

Often people who have dispassion keep blaming the world. They are afraid of the objects of senses and keep running away from them. They think it is a big temptation. How can something tempt you if you are not under its control? The fear of temptation is worse.

### **Tatparam purusharakhya terguna vaitrushunyam**

*Due to the knowledge of the Self, the person is in a higher state, being indifferent to the qualities.*

**- Patanjali Yoga Sutra #16**

Once you know the nature of your being as total bliss, total pleasure, even the fear of the gunas, fear of the world and fear of the senses vanish. It is like a diabetic patient being afraid of sweets. Even looking at the sweet frightens them.

It is forbidden. One who has found sweetness in oneself, whether sweets are there or are not there in front of such a person, it does not make any difference. This is paramavairagya or the supreme type of dispassion where one is not scared or running away from the world, but being in the world, remains completely detached. Centered. Do not even say the word detached, as it has been so distorted. Say centered.

### **People have very funny ideas about enlightenment**

Every culture, every religion has its own ideas about it. In Christian culture, a rich man cannot be enlightened. It is impossible. You have to be in poverty to be enlightened. From the Christian point of view, Rama cannot be enlightened! Even a camel can go through a needle, but not a rich man!

Many years ago, once I was travelling from Bangalore to Delhi. I met a Christian priest at the airport. He looked at me and I smiled back. He came to talk to me and said, "I feel like talking to you, my dear brother. You seem to be a nice person." He asked me if I believed in Jesus and I said yes. He was a little stunned. He asked me the question again and I said yes again. Then he asked if I was a Hindu. And I said, "Perhaps". He then asked if I believed in Krishna and I said yes. He then said, "But how can Krishna be God? He is a butter thief. He was married. How can somebody be married and steal butter and all and be God? He is not the one who can give salvation. You know, Jesus is the only way. I was also a Hindu before and now I have become a Christian. From the time, I have become a Christian everything is happening. Jesus is taking care of me. I tell you, you better become a Christian."

How can Krishna be enlightened? Jains do not think that Krishna is enlightened. He created the war. Arjuna was going to go away, take sanyas and renounce the world. Krishna brainwashed him and made him fight. Krishna was responsible for this huge war. How could he be enlightened? Stealing butter, having so many wives. Impossible!

Jains do not think that an enlightened person, sadhu, should ever wear clothes. Their idea of an enlightened person is one who walks nude. One who is not nude is a little less great. Who knows what will happen? What desires would come up in him? Whether they are free from lust or not, how would you know? What is the proof? Jain sadhus are nude. They do not wear any clothes. They are considered enlightened. This is their idea of enlightenment. They simply do not consider those as enlightened who eat two square meals a day. That too one who



consider those as enlightened who eat two square meals a day. That too one who enjoys a meal is not at all enlightened. Can a saint eat chocolate? He is not a saint then!

Buddhists have got their own idea of who is and who is not enlightened. Somebody who sings, dances, looks at the whole world, pleasing the world is not enlightened. Someone who meets their family and sits with their family is definitely not enlightened. I have seen many of these so-called sanyasis. They are so afraid that they cannot meet their families. They run away from their family and fear that attachment for the family can come up anytime.

I know of a so-called sanyasi who would not meet his mother. He would meet everybody else but not the poor old lady who is his mother! What had she done? He would not meet her. She was 70 years old and would cry and cry. So-called sanyasis, nuns, brothers, fathers behave like this because that is the idea they have. When you can love everybody, why can't you see your family members in the same light? Many sanyasis go through this difficulty in their heads about not seeing their family. These are all just concepts about enlightenment. The main essence forgotten is dispassion or centeredness. Being centered in spite of everything is the second essential principle in yoga. This is vairagya.

## **Yoga is the Preservative That Maintains Love**

*Yoga is the skill to be in love without letting that love turn into hatred*

As you all know, there are three gunas or qualities. They are sattva, rajas and tamas. Three gunas come into our life in cycles. When sattva comes, there is alertness, knowledge, interest and joy in everything. When rajo guna comes, more desires, selfishness, restlessness and sadness arise in us. When tamo guna comes, delusion, attachment, lack of knowledge, lethargy, all this comes. These three come in life, turn by turn. But one who is centered will watch, witness and just move through that very naturally, innocently, without being averse to it.

### **Skill in action is yoga**

When aversion comes what happens? You are promoting it. Whatever you are averse to, you stay with it and whatever you crave for, you continue to crave for it. You allow the craving to continue. Without craving or aversion, moving through the guna is pure skill and that is yoga. It is said: 'Yogaha karmasu kaushalam' - the skill in action is yoga. Yoga itself means skill. Yoga is the skill

to live life, skill to manage your mind, skill to deal with your emotions, skill to be with people, skill to be in love and not let love turn into hatred.

Everyone loves in this world. Everything loves, but that love does not stay too long as love. It immediately becomes hatred, almost immediately. But yoga is that skill, that preservative which maintains love as love throughout.

**Question from the audience:** Dear Guruji, if a habit is developed of separating oneself from everything in an artificial way, you will lose spontaneity, attunement with nature and will not be fully engaged in life by giving your 100 percent. How do you walk this tightrope? How do you know if you are too far from one side and the other?

**Sri Sri Ravi Shankar:** Dispassion does not divide you. In fact, it connects you. It connects you to the present moment totally. When you are not dispassionate, you are linked to the past or future. So, you are not connected to the present. Therefore, you are more divided.

When your mind is hoping for something or when you regret the past, you are not with the moment. But when you are centered, you are in the moment. So, when you are eating, you can taste every bite. You can enjoy every bite. Every look, every sight is fresh and new. Your love is like the first love. You look at everything like it is the first time.

## **Live in the Moment**

### ***Dispassion brings you totally to the moment***

Dispassion does not take joy away from you. Dispassion gives you joy that nothing else can give you. There is a verse in Shankaracharya's composition Bhaja Govindam: Kasya sukham na karoti viragaha?, which means, "What pleasure cannot be given by dispassion?" It gives all the pleasures because you are so totally in the moment.

The so-called dispassion in the world seems so dry. People who think that they are dispassionate are melancholic. They are sad. They run away from the world and then they call this as dispassion and say that they have renounced the world. This is not renunciation. That is not dispassion. People escape out of sorrow, out of misery, out of apathy. And escapists think they are dispassionate. Dispassion

is something more precious, refined and more valuable in life.

Here is a story. When Alexander the Great left for India, people had told him, "If you find sanyasis there, just catch hold of them and bring them back here. They are very precious in India." So Alexander sent word and nobody would come forward. He then sent a message threatening them, "If you don't come, I am going to chop your head off."

They still did not come. He then threatened them, "I am going to take away your books, the four Vedas. I will take all you have and your scriptures."

The people said they would give him all the books the next evening. The pundits then called their children and made them memorize the script all night. They then took the manuscripts to Alexander and said, "You can take them, we do not need them."

Alexander then threatened to cut off their heads. The sanyasis told him he was free to do as he pleased. Alexander could not look into their eyes and could not tolerate the power of dispassion. He had met someone for the first time, who did not care for the emperor.

When Alexander came to India, some people presented him with a plate of gold bread. He had told them he was hungry and they had told him, since he was an emperor he could not eat wheat bread. He told them he was starving and wanted bread. To which the people said: "Don't you get bread in your country? Are you going all over and trying to conquer the world just to eat the same bread we are eating?" The statement shook Alexander's world. It made him realize that what they were saying was the truth. He thought to himself: "What is the point of conquering the world? When all you want is happiness and peace." Legend has it that Alexander then proclaimed: "When I die, leave my hands open. Let people know that Alexander, who thought he had taken everything, is leaving the world with nothing."

Dispassion is the strength in you. When you are centered and calm, you can understand that everyone who has come to this world has come to give something to this world. We have nothing to take from here.

## **The States of Meditation**

***There are four types of samadhi or meditative states***

**"Vitarka vicharanandasmitaroopanugamatsampragnataha"**

*"In the state of conscious awareness or sampragnata samadhi, special logic is accompanied by the appearances of, or experience of meditation in which all experiences and thoughts exist, accompanied by bliss and the experience of just 'I am'."*

**- Patanjali Yoga Sutra #17**

**What is the purpose of this sâdhana?**

Tarka means logic.

Kutarka means ill-intended logic, where the intention is not right. Logic is applied here with the sole purpose of finding fault. One knows deep inside that it is not right, but still with wrong logic you prove that it is right. This is called kutarka.

Vitarka, where your mind has a special logic to pursue in the world and to perceive the truth.

Now, this knowledge of yoga sutras that we are discussing is vitarka or special logic. What is happening? Logically, you understand this knowledge. Even reading or talking about this has a certain effect on our consciousness. It elevates your consciousness. This is samâdhi. Sam means equanimous; Dhi is the intellect or this faculty of consciousness that sustains you. Now, we are in a state of samâdhi because we are talking about the Self with a definite logic.

**Four types of meditative states or samâdhi**

Logic can always change. But vitarka is logic that cannot be condemned, that cannot be reversed. For example, if somebody (you are not emotionally connected to) is dead and you are standing there, it is obvious that they are dead and you know that the life that was there is not there anymore. This is final. At that moment your consciousness is in a different state. Like, when a movie is over, there is a feeling 'It is all over'. When people walk out of a movie theatre, they walk out in a particular state of consciousness. At that moment there is a definite logic in their minds, which is irrefutable and irreversible. That triggers in your consciousness and makes it so obvious 'Life is like this'. Everything is

changing and is bound to change, bound to dissolve and disappear. This is obvious. This vitarka elevates one's consciousness.

To experience this, one does not have to sit with their eyes closed. Even with eyes open the feeling of 'I' (that consciousness is all that is) can be experienced.

Everything is empty. Everything is in a state of fluidity. The whole world is just a quantum mechanical field. The entire science is based on tarka or logic. An irrefutable tarka (of it) is quantum physics. That is vitarka. Vitarkânugama samâdhi is when you are in a meditative state with irrefutable logical understanding of creation.

***There are two states of mind:***

1. Thoughts which disturb you.
2. Thoughts that do not disturb you, but simply hover around in your consciousness and you are aware of that. You are in samâdhi; you are in an equanimous state. At the same time there are thoughts hovering. It is part of meditation. Smells, sights, visions, tastes and sounds which come as an experience when you meditate is called vichârânugama samâdhi. This is the second type of samâdhi or awareness. A meditative state in which you are with some experiences, thoughts, ideas, fleeting feelings hovering around.

The third type is anandânugama, the blissful state. Have you noticed that after you do Sudarshan Kriya or any breathing exercise you are in a different space? When you sing bhajans you are in a different space of samâdhi. The mind is still elevated, the consciousness is still elevated. But it is in ecstasy. Samadhi in ecstasy is anandânugama samâdhi. This is also a meditative state in which you are in ecstasy.

The fourth meditative state is asmitânugama samadhi. This is really the deep experience of meditation where in you do not know anything. Just the awareness 'you are'. Just you know you are, but you do not know who you are, where you are. Nothing else is known. Just 'I am present'. Just this experience is the fourth state of samâdhi or meditative experience.

## **How to Achieve the States of Samadhi**

## ***Experience 'real' rest in meditation***

The four types of samadhi that we discussed are vitarkânugama samâdhi (the calmness that you get from special logic), vichârânugama samâdhi (equanimous state where you are aware of the thoughts, yet they are not disturbing you), anandnugama samadhi (blissful state) and asmitânugama samadhi (deep experience of meditation with just the awareness that 'you are'). All the four are called sampragnâtha.

Now, how to achieve these states of samadhi? The next Patanjali Yoga Sutra says it is very simple.

## **Viramapratyabhyasapurvaha samskara sheshonyaha**

*The practice of deep rest consciously happens (naturally) in some people due to old impressions. Just by doing something, you cannot achieve this awareness. You cannot bring up the intelligence or alertness in you by effort. This happens without effort, by relaxation, by reposing in the Self.*

**- Patanjali Yoga Sutra #18**

Unconscious rest is sleep, which we are forced by nature. You are not resting; you are forced to rest. You are so tired and nature is pulling you down and forcing you and making you rest. Real rest happens only in deep meditation because you are consciously resting. You allow yourself to rest. Do you see the difference? Sleep is putting you to rest but meditation is you resting on your own. This is abhyasa (practice) of deep rest consciously.

Some people have to practice this in order to be equanimous and bring up more awareness in them. For some people it is by old impressions (samskaras) of past lives, births; it just happens. Sometimes right from the birth or sometimes at some particular period in life, they start opening up. This is samskara sheshonya. Have you noticed this? Some people, after 30-40 years, suddenly open up to some spiritual experience. They have more awareness. But unfortunately, most of those people get misguided. This is because there is no root of understanding of yoga. At that stage instead of getting misled by evangelic experiences, they should know that they are all from samskara shesha (old impressions). It is a different type of samadhi.

## **Meditation Influences the Creation**

## ***Experience samadhi, a state of equanimity, by observing in nature***

### **"Bhavapratyayo videhaprakrutilayanam"**

*That which is caused by this existence (i.e., you meditating in this level of existence) also influences those who do not have a body and those who have merged with nature.*

- Patanjali Yoga Sutra #19

This goes more into an esoteric line. Samadhi is not the property of just this level of existence. It surpasses this level. It goes into the other worlds too. People who do not have a body, they too can get affected by meditation. When you meditate, you are not just bringing harmony within yourself, but you are influencing the subtle layers of the creation and the subtle bodies of all the different levels of existence in the creation. So your meditation influences those people who lived 100 years ago. Their consciousness and their minds are affected. And also it affects the minds and consciousness of people who would live in the future. This is because life is infinite. Though life is in every moment, it is also infinite. Your life has been here from thousands of years and your life will continue to be here for centuries.

### **Different type of yogis**

One is called Videha means one who does not have a body. Videha is knowing that: 'I am not the body; I have a body; this is my body, yet I am not the body.' You can walk feeling as though you have no body and the mind is in such a state of equanimity. And those who do not have a body, they also come under the influence of yoga.

The same is with Prakruti laya, those who are completely submerged in nature. They also attain the same state of equanimity. Have you ever had this experience? When you observe water in a lake and the waves in the water, that's all (the water in the lake and the waves in the water) that stands. No thoughts, no mind, no body, no awareness. This is Prakruti laya Samadhi — you are merging with nature at that moment. But when you are doing that the mind says, 'Oh! This is water. What am I doing? I should better use my time doing something else.' Then you are not dissolving in nature.

Either you are completely not aware of the material world (videha - non awareness of the body, of surroundings, of situations, so immersed in the Self) or



completely immersed in the object of the world. With your eyes closed you are totally immersed – at that moment also you are in samadhi (in the state of meditation) or when you are looking and observing nature.

Prakruti laya is a big practice. For hours together, for years together people sit in solitude just watching nature till all thoughts disappear.

And all that they are left with is emptiness. You can do this as an experiment when you are very worried. Just sit by a flowing river and keep looking at the water. Within few moments you feel as though your mind is being pulled in the direction of water flow. Then you sit on the other bank and watch, then you will see your mind is being pulled in the other direction.

Patanjali says these things suit certain people at certain times. It is not a practice you do everyday. At certain time for certain people, these things create samadhi.

## Keep the Faith

*Relive a beautiful state of mind just by remembering it*

**"Shraddhveerya smrutisamadhiprajnapurvaka itaresham"**

*By faith, by vigor or courage, by memory of having experienced the Self and through the deep state of equanimity, a state of heightened awareness is gained.*

**- Patanjali Yoga Sutra #20**

### Samadhi through faith

This is a vital sutra. Shraddha means faith. Faith makes your consciousness stable, steady and solid. Doubt in consciousness makes you vulnerable, fearful and uncertain. Faith brings totality in you. It pulls together all loose ends of consciousness. It integrates your whole personality. Doubt scatters you and destroys you. Doubt disseminates you and your energy. Doubt is something that pulls you apart. Dissemination of energy is doubt. Consolidation of your energy is faith. The very feeling of you having faith is a sort of consolidation, of strength.

That is why Jesus also said that faith is your strength. They are synonymous — faith and strength. When you are strong and bold, you have faith. When you are weak and feeble, you have doubts. Doubt and uncertainty are signs of weakness.

When there is faith, then samadhi (equanimity) is also achieved (just out of faith).

### **Samadhi through valor**

Veerya is valor. For example, the force with which a soldier marches on is veerya. Have you not noticed how valor rises in people when they say, "We fight for our country, my country. My country is in danger, my religion is in danger." You think they simply do it without getting any joy out of it? In that moment of valor or extreme sense of patriotism, they get such a tremendous joy. That is why this world is facing wars again and again. If people would completely condemn war, if nobody liked war, then war cannot and would not happen.

Though the result of war is not palatable, the process of war is very thrilling for people. Every cell of your body becomes united, the whole consciousness becomes one, and the whole defence system in you gets awakened. That is again strength: defence against fear. When defence against fear comes to its peak, it is joyful because there is equanimity. There is a sense of gratitude, patriotism, and devotion. That sense of patriotism, valor or vigor also takes you to a state of meditation.

### **Samadhi through memories of peace**

Smruti is memory. Once you have had a very peaceful, beautiful state of mind (experience), the very memory of it will make you relive that. Memory of samadhi reproduces memory of the Self, freedom, devotion, surrender, love, joy and this brings you back to yourself. Often, we do not remember nice things. What we keep remembering is bad things. We do not remember compliments but we remember somebody's insults. But yoga is turning the wheel around (a full circle). Remember those wonderful moments you have had. Sit and be with it. In that very memory, your entire being gets back to that state.

Then through samadhi, through deep meditation, through a deep equanimous mind also awareness is gained. Pragya or heightened awareness is the result of samadhi. An equanimous mind gives rise to a heightened awareness. These many ways are there so that you can blossom in life. These are the other ways of being aware of the Self.

## **Love is the Core of Existence**

## ***Love is in-built in this Creation***

### **Teevrasamvēganamasannaha**

**tēvra = keen; samveganam = supremacy to it, first preference to it;  
asannaha = easy**

*"The spiritual path is very easy for one who gives first preference to it, who gives it supremacy over all other things."*

**-Patanjali Yoga Sutra #21**

What do we often do? We give priority to worldly things or survival and anything spiritual features last in our list. When you give first preference to your spiritual practice, then it is easier. If the focus of your life is spiritual growth, then all other things will be around that. Your first and foremost commitment in life is to be with the Truth, to evolve in Truth then work, social obligations come later in the list of preferences then it is very easy for you. So, it is very easy for one who gives first preference to it, for one whose mind really wants to move in this direction.

Even there (minds who want to move in this direction), there are three types.

### **Mrudumadhyadhimatratvattatoapi visheshaha**

**mridu = mild; madhya = middle; adhimatra = intense natures; tatah = further; api = also; visheshaha = differentiation**

*"A further differentiation of mild, middle and intense natures also exists."*

**- Patanjali Yoga Sutra #22**

People with three different grades: slow, medium and fast. "Okay, let me do it", then "I have to do it", and then "I cannot be without doing it". Someone who is really into it 100 percent, someone who is a little mild about it and one who says, "Okay, let me do it, I have to do it". The first grade, second grade and third grade.

### **Eshwara pranidhanad va**

**ēshwara = God; pranidhanad va = devotion to**

*"Just by one pointed devotion to God."*

**- Patanjali Yoga Sutra #23**

Just by surrendering to the Lord, you can achieve the fully blossomed state of

Just by surrendering to the Lord, you can achieve the fully blossomed state of consciousness. Now, what is the Lord? Who is the Lord? Where is He? It is easy to say surrender to God, but what is God? Where is God? Nobody has ever seen God. Then comes the next question: What is Lordship? What is that which rules this world?

You find that it is love that rules the world. The core of the existence rules this Universe. Like the sun is the center of the solar system and it rules all the planets, the very core of your life is ruled by love. Beyond your changing body, thoughts, feelings lies the very core of your existence which is very subtle, very delicate. That consciousness, the core of existence is responsible for this whole Creation. There lies the Lordship.

A bird feeds its young out of love. A flower blossoms because of love. Ducks hatch eggs out of love. Cows take care of their calves out of love. Have you seen monkeys? How they care for their young ones! Love is in-built in Creation. That is how the whole Creation functions. What you call as in-built is the core of consciousness. That is why Jesus said, "Love is God and God is Love."

## **Freedom from Five Sources of Misery**

*The fully blossomed state of consciousness is free from suffering*

Patanjali, in the next yoga sutra, beautifully analyses the fully blossomed state of consciousness.

**"Klesha karmavipakashayairaparamrushtaha purushavishesha  
ëshwaraha"**

**klesha = affliction; karma = action; vipaka = fruits of action; ashayaihi = impressions; aparamrushtaha = untouched; purusha visheshaha = that special self; ëshwaraha = God.**

*"God is that special Self who is free from affliction, action, fruit of action, impression and untouched by events."*

**- Patanjali Yoga Sutra #24**

That core of consciousness is free from the five causes of suffering.

**What are the types of suffering?**

One type of suffering is ignorance or avidya. When your consciousness is filled with ignorance, then there is restlessness, there is unhappiness and suffering. Misery is due to ignorance. Ignorance is giving importance to something that is not worth the importance. Ignorance is thinking something that is changing to be permanent or imagining something to be joyful which is not joyful. Just like, when someone passes a comment about you. It is just a word that came from a person's mouth and it vanished. But thinking it is a permanent thing, keeping it in your mind is ignorance. Someone's comment is a fleeting wave of thought or energy that came and went away. They don't even have that opinion later on. But you keep that in your mind, 'This is the opinion so and so have about me all the time,' which is not true.

### **'Me, me, my my' idea gives you misery**

What people think about me? What do I want from them? How do I take advantage of them? Do they think I am good or bad? All these things about 'me, me, I, I' are called asmita. This is the second cause of suffering. Not being one with the existence and having a separate identity, 'I am different from everybody.' This asmita eats you up. That is the cause of your suffering.

The third is raga or strong craving for anything, fourth is dwesha means aversion or hatred and fifth is abhinivesha or fear. These are sources or causes of misery.

That consciousness deep down in you is devoid of these five factors. Though outwardly you are miserable, outside you are craving for something. If you really go to the core of your existence, you are free from it. You may hate somebody on the outside, but in the center of your existence there is no hatred. There is fear only on the outside. There is ignorance only on the outside, but when you come to the core of your existence, there is no fear. There is no ignorance there. There is no 'you' there.

When these five kleshas are eliminated even from the outer body, then whatever is in the center becomes eminent, so obvious. The Lordship in you blossoms. God in you is manifested. So God is that purusha, that Being which is devoid of these five kleshas, sufferings or misery. And He is also devoid of the four types of Karma.

## **Four Types of Karma**

## ***Service brings merit or meritorious karma***

There are four types of karmas (actions).

**Meritorious action.** Karma that gives you merits. You do good to somebody and they feel good about it and they thank you very much. They thank you from their heart and that brings you good, meritorious karma.

**Demeritorious action.** Action which gives you demerits. You do something to somebody and they feel suffocated, they suffer, they cry, they yell and they are miserable. That brings you a karma of demerit.

**Mixed action which gives mixed results.** There are certain karmas which are a mixture of merit and demerit.

**Action which gives neutral results.** It is devoid of both, merit and demerit. For example, you go for a walk in the evening and that has no merit or demerit. It is an action.

There are certain actions which have no merits or demerits. You are vacuum cleaning the hall, so it has no merit or demerit. Yet if you are doing it to help someone then that is an action of merit.

The very core of your existence, the Being is free from all these karmas. It has no karma. Whatever action that comes forth from the Lord is not attached to any karma. Good, bad, right, wrong, nothing is there.

**Vipāka** is the fruit of the action, result of the action. Enjoying or suffering the fruit of the action is not there. These fruits do not touch that very sensitive, purest core of your Being, of your existence, which is the Lord of Creation. That Consciousness is free from this.

**Āshaya** means, latent desires, impressions, opinions, or seeds. That Being which is free from klesha or misery; karma or actions; *vipāka*, the fruit of action and *āshaya* or impressions of actions. That special Being is Ēshwara or the Lord. And where is the special being or Lord? Not somewhere hanging in the sky. It is in your heart. It is in every being's heart.

Whatever action you do, whatever events happen around you, it does not touch a central point of your life. That central core of your life remains a virgin. Jesus is born to a virgin means the Lord is born to this virgin core deep inside you.

born to a virgin means, the Lord is born to this virgin area deep inside you, which is untouched by any event or happening in life.

Purusha vishesha that special being is the Lord. When your external mind is worshipping, it is to the core of your being. It is like a boundary, circumference, that is outside is collapsing to the center. When the boundary collapses to the center, what happens? It becomes infinite, limitless. Our little chattering mind, when it prays, it prays to the infinite being that you are. That is prayer. For that you can say, "Okay Lord, Oh my Lord, help". Lord Krishna says, *"To whomsoever you pray, everything comes to me alone because I am the core of the existence."* Wherever you worship, it is just an act of dissolving. Whichever point a sugar doll, a candy, gets into the water it does not matter. It is just going to mix and become one with the water. Similarly worship is an act of dissolving the mind into its being. When you keep your mind on the Being, who is free from klésa, karma, āshaya and vipāka (you will find that) dissolving in it is almost instantaneous. Immediately your mind starts dissolving. That is why there is no difference between the God, Guru and yourself. *"Ēshvaro gurorātméti mūrti bheda vibhāginé."* It is just a matter of words. Whatever the Master is, it is nothing but the core of your being. It is the same as the Divine that rules this entire creation.

## The Seed of All Knowing

*There is enormous activity happening every moment, yet one can pick on the activity of any individual.*

**"Tatra niratishayam sarvagnabējam"**

**tatra = in Him; niratishayam = special; sarvagna = all knowingness; bejam = seed**

*"In Him exists the seed of all knowingness in a special manner."*

**-Patanjali Yoga Sûtra #25**

The seed of knowing is present in God. But then people begin to ask questions — "Well, if Lord Krishna knew everything, why did he try to stop the war three times? He knew the war was going to happen anyway. He never told Arjuna that he was going to win the war." No. All He says is, "If you win the war, you will rule this world. If you lose the war, you will go to heaven."



He does not give the right answer, the right knowledge. He does not tell Arjuna what the result is going to be. The question is why.

This seed of 'all knowing' is present everywhere. For instance, when you have a dictionary at home, any moment, any word you want, you can just turn the page and pick it out. You do not need to know by heart - every word present in the dictionary. Similarly, if you open yourself up to this highest form of your consciousness, this moment, all knowledge is present.

What does 'all knowledge' mean? This moment you know or feel all the beings in the world and what they are doing. How many millions of people are there in this planet? At this one moment, there are many people in the world who are snoring, similarly there are others who are fighting and many who are just eating. And this is just the people. Now take into account all living beings. So many eggs hatching, so many chickens are being killed; So many buffaloes wandering around; so many cows grazing; so many monkeys jumping from tree to tree; so many ants, cockroaches, flies, mosquitoes, amoebae... millions and millions of viruses and bacteria.

There is an enormous amount of activity this very moment. Among this enormous activity you pick up the one — what is so and so doing right now. This is a very difficult job, sometimes not worth the time, but it is possible. Sometimes people ask me how I know the most secret thing in their life, the thing they never told anyone about. I tell them I do not know, but I know it. On the other hand, sometimes I don't even know where I have placed my pen or comb.

This is most confusing to people who wonder how I search for my comb, yet know their deepest darkest secrets. That is the seed of 'all knowingness' present in the consciousness. Yes, it is indeed amazing.

## **When you say Om, the prana is total, complete**

**"Sa esha purveshamapi guruhu kalenavachchedat"**

**saha = that, He; eshaha = this, here; purvesham = of the ancients (of those who lived before); api = too; guruhu = master; kalena = time; anavachchedat = not being limited by**

*"He is the master of those who lived before too as he is not limited by time." -*

## ***Patanjali Yoga Sutra #26***

This being, consciousness is the Guru, is the guide even to those who were there before. There is no breakage of time as far as it is concerned. There is something in The Bible about that? "I was before Abraham. I taught people who were before him." The same thing Krishna also says, "I have taught Ikshvāku and Manu" and Arjuna says, "Come on, don't tell me that. They were born long ago and you are with me now, contemporary to me. How could you have taught those people?" Arjuna says, "I am terribly confused already. Don't tell me these things. You are Guru to somebody before you, thousands of years ago before you. How is it possible?"

Then Krishna says, "Come on. Look, you do not know me. See I have come so many times and you have come so many times. You have forgotten and I know it all. I have taught then, I am teaching now also. I will continue to teach in the future also." That 'I' is the same, that Guru principle is the same because there is no breakage of time. It continues. Jesus is continuing through out . It is not that he stopped, broken and somewhere. People think "Oh! He is going to come in the future sometime". Pūrveshāmapī guruhu – he was the master of those who were before because there is no breakage of time.

## **"Tasya vachakaha pranavaha"**

**tasya = Him; vachakaha = connoted; pranavaha = Om.**

**"He is known as the pranava, Om." - Patanjali Yoga Sutra #27**

What do you call the consciousness where the all-knowing seed is present? How do you address it? Patanjali says "Om is the nearest sound that it can be addressed with. When you say Om, the prana, the consciousness is complete. Om is the combination of 'Aa', 'Oo' and 'Mm'. When you say 'Aa', the prana is in the lower portion of the body. When you say 'Oo', it is in the middle portion and when you say 'Mm', the prana moves to the upper portion. When you say Om, the prana is total, complete. Aaa Ooo, mmm, have you experimented that on your body? Om is the sound which is so special, which is the nearest sound that could be used to address the totality of consciousness. All religions in the world have something very close to Om. Christianity has 'Amen' and Islam has 'Ameen'. That is why Om is the sound which is accepted by all religions in the world. Buddhism, Jainism, Sikhism, whatever religion that is there in the world, they all have a word which is Om or very close to Om. Om is one sound which comes very close to this totality of consciousness. All other names are just the

periphery.

## Om chanting: Clearing obstacles from your path

### *Remembering the Lord with Om*

**"Tajjapastadartha bhavanam"**

**tad = its; japaha = repetition; tad = its; artha = meaning; bhavanam = feeling**

*"When you remember it (the Divine) by repeating the word, the word uttered gives you the feeling of the Divine."*

**- Patanjali Yoga Sutra #28**

This is an important sutra. Japa is what? It is a sound that can remind you of that state of feeling. For example, if you say mango, the word mango itself immediately gives you the idea and the feeling of the fruit. If you are fond of mangoes your mouth starts watering. There is an immediate reaction. Say Christmas or Diwali, it automatically generates the feeling of gifts and celebration.

So, tajjapastadartha bhavanam means, when you say Om you remember the totality of the being that is the very core of this existence, which is free from misery and which is all love, unconditional love. The sound Om reminds you of the Lord of the Creation.

### **Clearing obstacles from mind with Om**

**"Tataha pratyakchetanadhigamoapyantarayabhavascha"**

**tataha = then; pratyak = the individual self; chetana = soul; adhigamaha = understanding; api = also; antaraya = obstacles; abhavaha = absence; cha = and**

*"Then the understanding of your soul, the Self happens, and there will be an absence of obstacles, that is, obstacles in your path will vanish."*

**- Patanjali Yoga Sutra #29**

What is the use of it? When this feeling of elevation, totality of consciousness comes to you then witness consciousness dawns in you and your mind gets

comes to you then witness consciousness dawns in you and your mind gets totally transformed. Clarity begins in your thinking. Clarity begins in your feeling. The whole body undergoes a transformation; so alive, so full of prana, and all the obstacles in your path are removed. Just the memory of Lordship, of the Divine can remove obstacles from your mind.

## Hurdles on the Path of Yoga

*Finding obstacles on your path? Do yoga.*

**"Vyadhistyanasamshaya pramadalasyavirati bhrantidarshanalabdha bhoomikatvanavasthitatvani chittavikshepaste antarayaha"**

**vyadhi = illness; styana = inability to comprehend; samshaya = doubt; pramada = carelessness; alasya = laziness; avirati = non-attachment towards the senses; bhranti darshana = hallucination; alabdha bhoomikatva = non-attainment of any state; anavasthitatva = instability; chitta = mind; vikshepaha = distractions; te = these are; antarayaha = obstacles**

*"Illness, inability to comprehend, doubt, carelessness, laziness, non-attachment towards the senses, hallucination, non-attainment of any state, or instability, these are the distractions of the mind which cause obstacles on the path."*

**- Patanjali Yoga Sutra #30**

**#1. Vyadhi or illness in the body is the first obstacle.**

**#2. Styana or the illness in the mind that is either mentally challenged and inability to comprehend, listen, understand, follow or practice anything.** For example, you will be perfectly alright but when you get to start meditating, sickness befalls you! If you are watching television, nothing happens, but if you sit down to meditate, the body grows restless. This is an obstacle in your path.

**#3. Samshaya or doubt.** The mind is bogged by three types of doubts:

**Doubt about oneself:** "Am I good enough? I don't think I can do it". You see everyone else meditating and everyone else very happy and sitting in a pleasant mood and you feel that they are all enjoying and blissful. "It is only me who is suffering. I am no good. I do not think that I can ever make it." So, doubt about yourself.

**Doubt about the technique:** "Is this alright? Will this technique do any good to me? I don't think so. May be I should do some other technique. It is not for me."

**Doubt about the teacher:** "What is he up to? What does he want?" These three types of doubts can hamper the progress. Doubt about yourself begins like this. That is an obstruction.

You understand doubt properly. Your doubts are always about something that is good. You never doubt negativity. Instead, you always doubt positivity. Has anyone ever doubted their depression? You never ask yourself, "Am I really depressed?" But if you are happy, you doubt, "Am I really happy? Is this what I want? I am not so sure." You keep asking yourself if you are truly happy.

**#4. Pramada means doing something wrong knowing that it is very wrong.**

You know that certain things are not good for you and knowing this too well, you do it. Or, knowing too well that you have to do something and not doing. You know that if you do not do a certain job you will be in trouble and knowing that you will be in trouble, still you get into trouble. Knowing that you have sugar problem and you should not eat much sugar, still you go on eating sugar or chocolate whatever knowingly. This is pramāda. So, carelessness, not being alert and attentive is another obstacle.

**#5. Alasya is laziness; a heaviness in the body.** You may do a lot of things, but when it comes to doing little asanas, postures or exercise, you simply don't. This laziness can creep up in any aspect of life while doing anything. One is intentionally not doing and another is heaviness or laziness in the body that takes over you.

## **Nine Obstacles on the Path**

*Clear obstacles on your path with yoga*

**#6. Avirati means being engaged in any one of the sense objects and not coming out of it.** You can call it obsession. When you are hungry, you eat food. But after your tummy is full, then there is no point in thinking about food the whole day. Same thing you know, when people want to see some nice beautiful scenic place. You see it or that's it. Finished, but do not go on, thinking about seeing something nice, beautiful all the time. All the organs of senses act and their action is limited to some time and it should be over after that. But carrying

it on, thinking about it 24 hours and being feverish about the whole thing all the time is avirati, is obsession. Do you see what I am saying? Is it clear?

So you eat and after eating you should not think about eating. Similarly with sex. You had sex and do not carry sex in your head all the 24 hours. Then that is avirati. Non-detachment from it. People go to all these blue movies and sit there and see the movies day and night. Their head gets so hot. Body is incapable of functioning, but mind is obsessed with thoughts of sex. Even old people get into this problem. They are 70, 80, 90 years old, but they are thinking about sex.

It is said that Mulla Naseeruddin had a birthday party for his 75th birthday and someone asked him. "What do you think about girl friends? Mullah said, "Don't ask me that question. Only three days ago, I stopped thinking about girls."

Incompletion of any sense, experiences, creates an avirati, attachment to that sense object and lack of non-attachment to that sense object. Avirati is a big obstruction in the path of yoga, for it does not allow you to get centred. It just pulls you and keeps you there, there, there.

**#7. Bhranti darshana is hallucination.** You imagine that you are somebody special like a superstar. This is a problem with many people. Many seekers get a vision and they get caught up in that vision because the visions are neither completely false nor completely true. They are a mix of both. So people try to hold on to it. Many cults have happened in this part of the world just because of this bhranti darshana. They never understood these obstructions that can come in the path of yoga. This is called Yoga Maya, which means a vision would come and give you some message or it will be an intuitive message. You are sitting and meditating and a message will come, "Go and open the door; somebody is waiting for you." And you go and open the door and you find someone there and you get excited. Next day it will happen again and also for the third, fourth and fifth time. As you are not completely hollow and empty, there are residues or traces of your desires, hatreds and fears. These ideas will come up in a form and it will give you ideas in the mind and then you suffer.

It happened to one of our devotees. That person had a vision and almost every vision was right. So one vision came which said, "Do not take your husband to a doctor. He will be cured without going to a doctor." She was afraid of going to a doctor and became averse to allopathy medicine. She saw all this thing coming up in meditation and said, "I am not going to a doctor." So the blood sugar went up and up and up and he lost both his eyes. That person became so angry. "Why

did my inner voice say this thing to me? Has deceived me?" It was lack of proper understanding. Eighty percent of the things were right, because there was no impurity in those things. Then her own fears and cravings and other things were still there and those things came into thoughts, intuitive thoughts and they went on it and it did not give a very pleasant result back. This is an obstruction. That is why do not gallop on these horses of delusions, bhranti darshana. Many people get caught in it.

**#8. Alabdha bhumikatva.** This is, sometimes people say, "Oh I am doing all these practices now for eight, ten years but I do not seem to be going anywhere. I simply sit and nothing happens. Just thoughts come and I have not attained any state". Non-attainment of any state or any samadhi, any peace, any tranquility is another obstruction. The eighth obstruction. Where one feels completely stuck and going nowhere. At the same time one is not letting go of the practice and continuing the practice also. But they feel that they are stuck and no progress is happening.

**#9. Anavastitava means instability.** Okay you get some good experiences. You say, "I feel very calm, but it does not stay longer." This is another complaint. The ninth obstacle is, "I feel all this bliss, but it all goes away. I feel very peaceful but in moments it all goes away. Just for a few minutes and the whole thing vanishes. I have all this alertness, awareness, good intention but I come out and start doing something and in ten minutes, fifteen minutes it has all gone. For a few days I feel that I have a wonderful state, awareness, alertness and then very soon it is all gone. It does not stay." This is another usual complaint that people come up with. This ninth obstacle is known as anavastitava, not getting stabilized in any state.

## Five Signs of a Disturbed Mind

*Which one are you? 5 signs which indicate you are on the path*

**"Dukha dourmanasyangamejayatva shwasaprashwasa  
vikshepasahabhuvaha"**

*dukha* = sorrow; *dourmansya* = bitterness; *angamejayatva* = body not listening to you; *shwasa* = inspiration; *prashwasa* = expiration; *vikshepa* = distracton; *sahabhuvaha* = companions



**"Sorrow, bitterness, body not listening to you, shaky and irregular inspiration and expiration are the companions of these distractions."**  
**- Patanjali Yoga Sutra #31**

We saw the nine types of obstacles in the previous [Patanjali Yoga Sutra](#) posts. We considered the nine possible obstacles in the path of yoga. There is no tenth obstacle. Every obstacle, every possible obstacle has been counted, included in these nine categories. Patanjali is such a scientist. In just a few words, very concisely he has said all that has to be said and that is needed to be said.

### **What comes along with these obstacles?**

Along with these nine obstacles, the five indications or signs of a [disturbed mind](#) are mentioned. That is:

- *Dukha* – **sorrow, sadness**
- *Dourmanasya* - **bitterness in the mind**. You feel bitter inside. You do not feel good with anybody. Anyone you see or meet, there is bitterness. There is bitterness with one self.
- *Angamejayatva* - **restlessness in the body or lack of co-ordination between the body and the mind**. Angamejayatva means the body is not listening to you. Like a drunkard. A man, who is drunk, the one who has drunk too much wants to go to left but he starts moving to the right. His body takes him to the right. He wants to walk straight but his body goes haphazard. He tries to grab the glass and he goes on putting his hand on the table away from the glass, trying to hold the glass. Lack of co-ordination between the body and the mind. The body wins over. The body does not listen to you. You want to walk but the body is not getting up.
- *Shwāsa prashwāsa* - **irregular breathing**. If you have [observed your breath](#), when you are happy or excited, the incoming breath is longer. You are more aware of the incoming breath in the state of excitement. When you are unhappy, the outgoing breath is more longer. Total imbalance of breath happens. Have you noticed this? Big sigh when you are unhappy and when you are joyful, slowly breathe in and you do not know when you are breathing out. You are not conscious of your outgoing breath. Imbalance of

incoming and outgoing breath. These are the five signs or side effects along with the obstacles.

***Dukha dourmanasya angamejayatva shwāsa prashwāsa vikshepa saha bhuvaha.*** These are the five signs of obstacles overtaking you. What are the five signs? We will go over it again. These five signs are the side effects that are seen obviously when any one of the obstacles has overtaken you. What does it do?

- ***Dukha*** – sadness
- ***Dourmanasya*** - bitterness
- ***Anagamejayatva*** - lack of co-ordination in the body, body not listening to you.
- ***Shwāsa prashwāsa*** is irregular breathing, shaky and uncomfortable breathing.

These are the ***vikshepas*** (distractions) that come along with obstructions.

## One-pointed Mind is Joy

*A calm mind helps you practice one thing at a time*

Now, how to get rid of these obstacles?

**"Tatpratishedharthamekatattvabhyasaha"**

***tat = their; pratisheda = prevention; artham = for; eka = one; tattva = principle; abhyasaha = practice***

*"For their prevention, practice one principle."*

**- Patanjali Yoga Sūtra 32**

To get rid of them just do one thing: beat the bush. Just go on beating it. Do just one thing, one-pointed attention in one thing. What happens when you keep doing one thing? Boredom comes, restlessness will surface. The restlessness and boredom take you to a peak that brings clarity. This is the only way out. Our mind is troubled because it is dwelling on duality. It has choice, so it is more

confused, 'Should I do this? Should I not do that?' And it is jumping all round the place. This and that! And the mind is further divided. Divided mind is misery. And one-pointed mind is joy and all those moments when you have been very happy, if you would have noticed what happiness is, it is the mind becoming one whole. It becomes so total, so much together; then you have experienced joy in life, peace in life, bliss in life. Then you have experienced life itself totally. Duality and divided mind is the cause of fear and misery. There also if you do two things or too many things, it is not eka tattvābhyāsa. It is not one practice.

### **So what is the eka tattva?**

Attending to one principle: that one principle could be God, could be a matter, could be Guru, could be Self, could be anything! But eka tattva abhyāsa - practice one thing! Then you get over all these obstacles. All these nine obstacles can be gotten rid of only if there is a certain amount of calmness in the mind, subtleness in the mind. This can be done. Otherwise, even that does not seem to be possible. Isn't it? In one-pointedness there has to be a certain degree of calmness in the mind. You see that one principle in everybody. Oneself – myself is present in everybody. It is my Master that is present everywhere. There is nobody other than my Master; he is everything for me or God is everything for me. It is all me only. There is nothing other than this. Like this holding on to one principle and seeing that one principle in everything. This is the skill in life.

Our life is lived in the realm of multiplicity. In the world you live with many people and not everybody is the same. But how can you see the same thing in everybody? Nothing appears to be the same. No two people appear to be the same. But, here we are saying, see one thing in everyone, look and focus on that one principle. How is it possible? Then he said, "Okay I will give you one more sūtra."

## **Four Types of People**

**"Maitrikaruna muditopekshanam sukhadukhapunyapunyavishayanam bhavanataschitta prasadanam"**

*maitri = friendliness; karuna = compassion; mudita = happiness; upeksha = indifference; sukha = happiness; dukha = misery; punya = virtue; apunya = vice; vishayanam = regarding; bhavanataha = by constant practice; chitta = mind; prasadanam = pleasant*

*"By practicing the habits of friendliness, compassion, happiness and virtues and by being indifferent to misery and sinful vices, your mind is pleasant."*

**-Patanjali Yoga Sutra #33**

Patanjali categorizes people in the world. There can be only four types of people:

People who are **happy**

People who are **unhappy**

People who are engaged in good acts, meritorious acts (**blessed people**)

People who are engaged in not so good acts or demonic acts (**sinful people**)

**How do you deal with them?**

He says maitri – friendliness with those people who are happy. Be friendly with happy people. If you are not friendly with people who are happy, you will feel jealous. Your jealousy is because someone is happier than you. But if you own them, if you feel that they belong to you, then you will not be jealous of them. See, you are not jealous of someone very dear to you, someone very close to you. When they are happy it does not bother you. It does not bring jealousy in you. When you think so and so is very happy and they are not connected to you totally, then jealousy comes. Then he (Patanjali) says have friendship with them, have a feeling of friendliness with them.

You can see the same Self in everybody but the feelings will not be the same. It can differ for a beginner. One does not feel the same with everybody, though intellectually you may say that, 'It is only myself there', but since your feeling is not yet fully cultured, not fully established in itself, it still has its preferences. Then what preference will you take? Be friendly with those who are happy.

## **Be Compassionate with Unhappy People**

Now, what about unhappy people? If you are friendly with unhappy people, what happens? You also become unhappy. So he says do not be friendly with unhappy people, but be compassionate with them. The second bhāva he has given is Karuna.

People who are suffering, have sympathy, compassion for them but do not hook on to friendliness because it drags you down also to be unhappy. You are

on to unhappiness because it drags you down also to be unhappy. You are unhappy and they are unhappy. You will be of no use in helping them out. Do you see what I am saying? If you think you have to share your friend's unhappiness with them then share it. Then, will you be able to share your happiness with them? Not possible. So with unhappy people, do not be friendly with them, but be compassionate to them.

### **Difference between compassion & pity**

There is a difference there. Do you get this point? Karuna – compassion: be compassionate to them. Do not say, "Oh poor thing, it should not have happened to you." You know, we do not know how to be with people who are suffering. We go and make their beliefs more strong saying that God is so unjust. "Nature is so unkind to you. Why are you suffering? You poor thing!" We push them even further down, down the drain. Instead of pulling them out of the drain, we push them down. We do this unconsciously because we think that they are our great friends.

No. People, who are suffering, do not pity them. See there is a difference between compassion and pity. In pitying, you are not pulling them up. You are putting them down even more and most people do this. They make the belief of the person (who is suffering) more concrete (about their sorrow) in whatever limited logic of their relative existence. Are you getting what I am saying? "Oh great injustice has been done to me." They are miserable and are on a self-pity trip and you go and say, "Oh you poor thing! You are so miserable. This should not have happened to you." So the person thinks, "Yes, see I am suffering." You do not help them in any way to wake up to the Truth. This is nothing. Many people are suffering even more. Do you see that? I am not telling you to go and tell them, "What you are suffering is nothing. Many people are suffering even more." You will kindle anger in them. Have compassion for people who are suffering and not friendliness.

### **Feel happy, become one with people doing a good job**

*Feel that people who are doing good deeds are a part of you*

People who are doing a good job or meritorious job, those who have a lot of merits, who are blessed, feel happy with them. Become one with them. Feel that you are doing the job with them. Then the sense of competition with people who are doing a good job disappears. Jealousy subsides. Finding fault with people

who are doing good things will go away. People have this tendency. When someone is good, someone is blessed, meritorious or doing some good work, people try to find fault with them. Do you see what I am saying? Trying to find fault in people who are doing a good job! They say, "Oh they should have done that better." At least they have done that. You haven't even done that and you say, "They should have organized better." Mostly, criticism comes from people who do not work. Have you noticed this? People who do not do anything criticize others: "Oh that person did not do better." Most of the time this happens.

### **Do not find fault, feel happy**

Do not find fault with people who are doing a good job. Someone is doing great service, feel happy about it. Do not say, "Oh that person should do more service, should have done better. There is this flaw in the organization, that flaw." Well, the organization can have so many flaws. So what? Yet this organization is doing such a good job to uplift people. Why not put your attention there instead? You say, "Oh the organization is strict and that person said this and this person said that." One can get caught up in these tricks, finding fault. Do not find faults but feel happy for those people who are doing a good job.

### **Become one with them**

When will you do this? When you will become one with them! It is like this: if the right hand is doing a good job, the left hand will appreciate it. "Oh, the right hand could write this beautiful poem." The left hand does not do it. It does not write, but it does not stop the right hand from writing. So it feels that it is a part of the other hand. Well, this hand can do something else. It can hold the table and paper and the other hand can hold the pen and it can write well. Similarly, when you feel that they are a part of you and they are doing a good job, you feel happy inside.

Mudita means happiness about people who are doing a wonderful job. Share the happiness of others and feel happy.

### **Educate and ignore people who do sinful acts**

Ignore people who do sinful acts - 'upeksha'. If somebody says some untruth, just brush it off. It is not worth thinking about them. We do the reverse, we do not

think about people who do meritorious acts but we keep thinking about people who do sinful things. We do not ignore them. We keep chewing on it.

In all the newspapers there are big reports about somebody who committed a murder or some heinous act. Their whole story and their picture appears in the paper. Of course, nowadays people are beginning to write some positive stories about people. But comparatively very little, isn't it? So when you see people doing sinful things, educate them and ignore them.

### **Not just ignoring, but educating**

You educate them out of compassion and ignore them. Otherwise you keep that in your mind and start worrying. You think somebody is imperfect and you keep thinking about it: "They are imperfect, they are imperfect." And you become imperfect yourself. You are no better than them, you are equally imperfect. You are even worse than that person. You think that the person is wrong. You think you are right? Just look into you, your acts are worse than that person's. Remember something: when you point a finger at somebody, "You made a mistake", three fingers are pointing towards you. You are three times more responsible.

But if you stop saying you, me, then you turn inwards and it is one. The whole lecture could be in silence. Not you, not just me, but all. That is all. That is yoga, which unites this, this, this and this!

### **Maitrikaruna muditopekshanam sukhadukhapunyapunyavishayanam bhavanataschitta prasadanam**

Patanjali knew very well that humans have such feelings. He knows that the mind cannot have the same feeling towards everybody all the time. Feelings keep changing and feelings can be developed. So he said, have these feelings: friendliness, compassion, joy and happiness and ignore sinful things. Be indifferent – upeksha – to sinful things.

In this way, the chitta, your mind, is pleasant – 'chitta prasādanam' – gracious. In the gracious mind, one becomes one-pointed very easily. Practice one thing: devotion to one thing or one aspect. Even if that becomes very difficult, he says, he will give you one more sūtra.

## **Rhythms of Breath Calm the Mind**

✓  
*Explore the many secrets your breath has to offer*

**"Prachardana vidharanabhyam va pranasya"**

prachardana = by splitting (expulsion); vidharanabhyam = by retention; va = optionally; pranasya = of breath

**"By splitting and retention of breath in a special manner."**

**- Patanjali Yoga Sutra #34**

Prachardana prāṇasya - breaking the rhythms of the breath, the natural rhythms of the breath and holding the breath, sustaining the breath in different rhythms. If someone asks you where has Patanjali talked about (Sudarshan) kriya, Patanjali has not mentioned Sudarshan Kriya directly. But in this one sentence there is a clue. You can have the trace of our practices to this one sūtra. We are doing the same thing, the rhythms. We are not breathing just however the breath goes, but we are bringing it consciously in a definite, particular rhythm. That is prachardana, splitting. Whatever rhythm the breath is coming through, splitting it and holding it on to different rhythms.

That is what we are doing. Prachardana vidāraṇābhyam va prāṇasya. In a special manner, modulating the prāṇa and the breath. By this also, your mind also becomes calm and one pointed, one focused.

Now, another sutra.

**"Vishayavati va pravruttiutpanna manasaha sthithinibandhini"**

***vishayavati = objects of senses; va = or; pravruttihi = activity; utpanna = appearing; manasaha = of the mind; sthithi = steadiness; nibandhini = causing***

*"By that very activity in the mind, through that very objects of senses, the mind can be made steady, brought to a standstill."*

**- Patanjali Yoga Sutra #35**

Suppose this does not work. This does work but if you feel that there still a little incompleteness, then vishayavati means, through any one object of senses, the mind can be stilled. After singing bhajans, when we sit quiet. Then what is happening? Your mind is not running here and there at that time. Then you sit



with your eyes closed and the mind is completely settled. Meditation. Mind has come to that stand still, hasn't it?

Pravruttitrutpanna manasaha, some activities are in your mind, through that very activity through that very sense, it can be brought to a standstill.

## **Are you Looking for Freedom from Unhappiness?**

### **“Vishoka va jyotishmati”**

vishoka = getting rid of unhappiness; va = or; jyotishmati = the bright effulgent state of the mind

**“Get rid of unhappiness and at the same time, know that your mind is bright or effulgent.”**

- Patanjali Yoga Sutra #36

If you have observed that some person is very unhappy, sad and you go and sit with that person for a few moments, you also start feeling depressed, sad. Have you experienced this? How many of you have experienced this? Somebody is unhappy and you simply go and sit with them, you start feeling unhappy. And someone is very joyful, someone is bubbling with joy and enthusiasm, you just go sit with them, you start laughing, you start feeling that way.

How is your mind trained?

Again, this feeling of [being happy or unhappy](#) is the training we have given our mind. If you have made a habit of being unhappy, you do not specially feel unhappy, but that has become sort of your second nature. To keep a long face and complain, you feel at home.

You can see this in all the senior citizens' homes. Very old people. They made a big habit, a long habit of complaining. So they just go on complaining even if there is nothing to complain also. They keep a long face and remain sad. Even though you would feel, “Why are they so unhappy? They may as well be happy.” Haven't you experienced this? Don't you feel this? Why can't this person, who is aged, be happy? You would wonder. They have done everything they need to do, they have done everything that they wanted to do, and they have everything they need. And still they keep a long face. You wonder why? What

everything they need. And still, they keep a long face. You wonder why: What is the need?

Many people are unhappy because they are unable to work. Well, that is the body's nature. When you are 80-years-old and if you are unhappy because you cannot run as well as you could when you were 30 years - this is ignorance, foolishness.

The other day, a [senior citizen](#) came to see me. I asked him, “How are you doing? Are you happy?” He said, “See, I used to run so many miles a day. I used to work for 16 hours a day. Now I am unhappy because I cannot work so much. Now after 4 hours, I feel tired. After walking 1 kilometer, I feel tired. How can I gain back my strength so that I can walk 4 miles a day?” I said, “What do you have to do walking 4 miles a day?” Because one feels inside, “I need to be fit”, but the body is not listening. Inside, the mind says, “I should be working. Before I used to work. How can I not work now? I am growing old.”

This idea 'I am growing old' makes a person feel sad, unhappy. And such unhappiness, nobody can take out of you because it is a self-imposed unhappiness. And with that unhappy mind, the person gets jittery, angry, tense, all other things - negativity comes to them. They get soaked in negativity and they die like that. Do you see this happening?

Freedom from unhappiness

Patanjali gives this idea: vishoka means get rid of the unhappiness. The sadness is just your habit. Look into your mind and you see, “This is sadness. This is simply unfounded. This is self-made.” The moment you look at your mind, the self-made sadness will disappear. You become free of that sadness. It is just a concept like any other concept.

A concept like, “Oh! People do not respect me.” This is baseless. “Nobody respects me. I am not smart enough”. All ideas about oneself that one imposes on oneself, makes one very unhappy. “Nobody cares for me”. Who does not care? Everybody will care for you. Why do you think that nobody cares for you? “I am so stupid”. Who said you are stupid? Stupidity is only a comparison. You are wise to somebody who is more stupid than you. There is a scale for stupidity. You can get even people who are more stupid than you. Look down and feel you are wise. Your comparisons can bring sadness and [disturbances in the mind](#). Do not compare yourself with somebody. You can be happier then. You see what I

am saying?

Vishoka - make your mind free of sadness. That sadness which comes out of concepts. Do you see this?

## **See your Whole Mind as a Light, as a Flame**

Jyothishmati pragnya. See your whole mind as a light, as a flame. Your consciousness is a flame, your mind is a flame. You forget this. Because of this presence of the mind as a flame in you, your entire body is functioning. Otherwise, you will be like an unlit candle.

### **Life and light are synonymous**

What is a flame? How does that flame work?

A flame lives on oxygen. What it does? A flame uses some matter from the substance earth and then it uses oxygen and lives.

What is life? Life is also the same. It uses oxygen and lives on some matter. Just like flames live on wax and the wick, and use oxygen. Your life, the mind uses the body and the food in the body as wax, and the air as oxygen, and exhibits activities in the body.

Like the flame exhibits, consciousness exhibits life. Life and light are very synonymous. They are very close. If you put a bottle above the candle, the candle will be put off in a few minutes. The same thing, if you are locked in a room without any windows, you will live only for those many hours, eight hours. The candle may burn for eight minutes. In the room, if you are locked, you will live for a few hours and then you will die also. Very similar, isn't it? Whatever you do to the candle, the same you do to the body also; the same reaction will come.

So you pour more wax into this flame and it will light up more. You put food to the body and then the body lives longer. If the wick has become charred and very burnt out, any amount of wax you put into it, it will still be put off. So the wick has its own limitation. Similarly, the body, after certain years of burning, any amount of food you put, it does not sustain the body. It (the body) does not hold on. The body functions just like a wick. Just like the oxygen, the flame comes up.

This body is holding on to the jyotishmati pragnya. Vishoka vā jyotishmati - either get rid of unhappiness, be happy, and at the same time, know that your mind is made up of light. It is not matter. Your mind is energy. You are energy. Jyotishmati.

## Keep your Mind Engaged in the Thoughts of the Enlightened

**"Vitaragavishayamvachittam"**

*vitaraga = beyond cravings; vishayam = objects; va = or; chittam = mind*

*"That mind which is free from craving for objects blossoms fully."*

- Patanjali Yoga Sūtra 37

Keep your mind engaged in the thoughts of the enlightened. Now I tell you that your mind is also like

water. In whichever cup you put water, the water assumes the shape of that cup.

In the same way, whatever thought you engage your mind in, your mind becomes like that. It develops all those qualities of that wherever you put it (your mind). So in the next sūtra, Patanjali says, vītarāgavishayamvāchittam.

Vītarāga: One who has gone beyond the cravings; one who is liberated from cravings. If you think of him or her, if you think of such a person, then your mind also gets those qualities. It begins to feel the peace, feel the quietness. You start assuming all those qualities and start developing those qualities within you. Most simple. Vītarāgavishayamvāchittam.

Our mind is like air, is energy, all permeating. Air does not have a location. It is not fixed somewhere. Vītarāgachitta is all-pervading. So that air, that cool breeze, that energy enters into your system. Mind is also like ether. Your consciousness is ether, is all-pervading. Vītarāgavishayamvāchittam. Yet, you apply yourrāga (cravings) and dwesha (aversions) even there. That is why it is said, Guru means enlightened person. Do not see him as a human being, as a person with likes and dislikes. Otherwise your mind goes towards what he likes or dislikes and you go over a big trip in your own mind with likes, dislikes, cravings and aversions, and then anger, all these things come.

Instead, you see consciousness as pure consciousness, as peace, as joy. Even if any thoughts come, likes and dislikes come, again do not struggle. "Oh I should not think like that, like this." Just let go. Relax. Vītarāgavishayamvāchittam. Very simple. Immediately you begin to draw that energy and you assume that form.

You should try this on yourself and experiment. Think of somebody who is very nasty and you start feeling all those nasty emotions inside. Have you experienced this? Think of somebody who is very jealous of you and then you will feel such uncomfortable sensations. Think of somebody who is into drugs and alcohol and who is very miserable and you will feel all these knots coming up in your body. Have you experienced this? Think of somebody who loves you very much and see how nice feelings come up in you. Isn't it?

Vītarāgavishayamvāchittam. By putting your attention, your mind on the enlightened, your consciousness also becomes more and more alive and more filled with light.

That is why Jesus also said, "If you have to go to my father, you have to go through me. There is no other way". It means that you have to go through the Master because the Master is a solid example. Because you have to pass your mind, go through your mind. And what can help your mind is the doorway. The door, with the vibrations, to go through the mind. Those vibrations, sensations manifest in that body where the chitta is vitarāga, is fully blossoming without any hindrance. Vītarāgavishayamvāchittam.

## **Enlightenment is to realize that this reality itself is a dream**

**"Swapnanidraajnanalambanam va"**

*swapna = dream; nidra = sleep; jnana = knowledge of; alambanam = meditating on, by knowing; va = or*

*"The knowledge of dream or sleep can also awaken you."*

### **- Patanjali Yoga Sūtra 38**

It means the knowledge of sleep and dreams. This is very interesting. You sleep all your life, but you have never met your sleep. This is the irony. This is like a person who has lived all his life with millions in his hands but did not know how to spend it and lived very poorly. It is like a person who is sitting on the dining table with a very delicious, elaborate meal, but he does not know that it was a meal and does not know how to eat it and is starving to death. It is the same with our life too. Sleep is there but we do not know what sleep is! We dream everyday and we do not know what a dream is! You have not understood what a dream is. When you are asleep, what happens? You are letting go of everything. That is what sleep is. If you hold on to any one thing, can you sleep? All your identity disappears. In sleep, you are not a male or female. There is nothing called as a male sleep or a female sleep. There is nothing called as a rich man's sleep and a poor man's sleep. There is nothing called as an intelligent man's sleep and a stupid man's sleep. Sleep is sleep.

### **In sleep what do you do?**

You let go of all your identities, of who you are, you let go of all your likes and dislikes. Thank God. It is the one time when you do not hold on to any likes or dislikes. You cannot carry anybody into your sleep. However dear a person is

dislikes. You cannot carry anybody into your sleep. However dear a person is, they cannot go into your sleep. In your sleep, you are devoid of all your identity, of who you are, your cravings, your aversions, your likes and dislikes. Isn't it? You let go of all of them and what do you do? You simply rest. You do not do anything.

This is exactly what meditation is - when you do not do anything. For God's sake, in meditation do not do anything. Or for your own sake, do not do anything. Do nothing and let go of everything, as you do during sleep. The knowledge of sleep. That leads you to samadhi.

### **Knowledge of dreams**

Ignorant people make dream a reality and enlightened people see this reality as a dream. Utter ignorance is trying to interpret dreams. Enlightenment is to realize that this reality itself is a dream. Do you see the difference? If you go to any enlightened person and say this is my dream, he will say, "Forget about it. Wake up". When you go to a dream interpreter, they say, "Oh! This means that, that means this." They put more ideas in your head, trying to interpret all your dreams. Such ignorance!

## **Your mind is more in a dream than it is awake**

### **Knowledge of Dreams**

There are five types of dreams:

1. The first type of dream is that which comes up in the form of your cravings and desires. Your unfulfilled desires come up in dreams as fulfillment. Have you experienced this? You want to drink water and you say, 'Not now.' You want to eat ice cream, pizza and you say, 'Not today.' And then you go to bed and in your dreams you munch or eat pizza and you have a big scoop of ice cream. You wanted to go for a walk with somebody, your boyfriend or girlfriend, and you could not do it and in your dreams you find yourself going on a walk, going on a boat and skiing in the mountains. All these are your latent desires which come up in dreams. Desires and fears come up as dreams.

2. The second type of dream is related to stress released from past experiences (which could come up). All that you have experienced in life comes up as dreams

dreams.

3. The third type of dream is an intuitive dream. You get an intuition of what might happen in the future.
4. The fourth type of dream is a mixture of all these four types.
5. The fifth type of dream has nothing to do with you; it is to do with the place you are sleeping in. You are sleeping in a hotel in Italy and in the dream, you experience all the Italian sounds coming and all those strange languages. How many of you have experienced this? You hear people's dialogues which are in a completely different language; you have no idea what it is. But still, you continue to see all those things happening. This is to do with the place (space) there.

So these five types of dreams can occur. And the thing is, you do not know which one is what. Usually, it is the fourth type of dream which is a mixture of all these (types of dreams). So you cannot really distinguish and say, 'This is my intuitive dream.' It could be; it need not be. So a wise person would simply brush them all aside. Anyway, it is of no use. It is only a dream.

Even this waking reality is a dream. Now you are all sitting here, tomorrow you will be somewhere else and next week all this will be a dream. What you would do next week is a dream right now. Your mind is more in a dream than it is awake.

## **The knowledge of dream or sleep can also awaken you to the truth**

***The moment you realize you are building castle in the air, you are awake.***

There are only two states of consciousness. One is deep sleep or dreaming: day dream or night dream. Throughout the day one dreams, "Oh, what will happen to me? Or I will do this, I will do that." Building castles in the air. However, once you know that you are day dreaming, that very moment a gush of energy overtakes you; you become alert and that alertness wakes you up to the reality. You are awakened. That awakening is prajna, samadhi. That moment alone you are fully alive and awakened to the truth of what is. Rest of the time, it is all sleep.

So, even knowing that, "Oh, I have been in deep sleep", "I have been in slumber", "I have been dreaming", wakes you up. Patanjali has done a great favor to all by quoting this one sūtra: The knowledge of sleep awakens you.

When a person is sleeping, he is not aware that he is sleeping. The moment he realizes that he was sleeping or that this is sleep, he is already awake.

A person who is day dreaming does not know that he is day dreaming. The moment he knows that he was day dreaming, he wakes up to the reality that very moment, instantly. Even when you do (sudarshan) kriya and prāṇāyām and nothing is happening to you, are you not day dreaming or are you sleeping? There can only be two possibilities. There is no third possibility. Are you day dreaming? If you are day dreaming any amount of prāṇāyām cannot help you because your mind is galloping on a dream, "Oh I will be the President of Germany or some place". You do not know how much of a headache it is to be the President of Germany. But the mind goes on such a race.

It is so difficult for politicians to get into any sādhanā because their mind is in a constant state of daydreams. The pity is that they do not know that they are day dreaming and their dream is worth nothing. Worth nothing.

**Swapna nidrā jnana ālambanam vā -**

*The knowledge of dream or sleep can also awaken you to the truth.*

## **Meditation opens up the smallest atom to the Infinite**

*Nature supports the one who meditates.*

**"Yathabhimatadhyanaadwa"**

yatha = as per; abhimata = your appeal, choice; dhyanat = by meditation ; va = or

Many different types of meditations are there. In any one of these meditations, you can become one. There are many ways of meditation. Choose one - whichever suits you, whichever you like. Not that you do one today and another tomorrow and another, the day after and another, the other day. No. Take one and finish it and just stick on to it. Go with it. Take one path and go into one path. Not that today you are with one Master the next day you are with another



path. Not that today you are with one Master, the next day you are with another Master and the third day, you read another book. You will get so confused and worked up.

All the ways are good, but take one way and go deep into it. Without criticizing others. Then you will be building up that one thing in you. Yathābhimata dhyānādhwā. There are various ways and different methods of meditation. What is the sign of progress in this? He says –

**"Paramanuparamahattvantosya vashiakaraha"**

*paramanu = the minutest atom; parama = the greatest; mahattvaha = infinity; antaha = end; asya = in the yogi's; vashikaraha = purview.*

*"Then the minutest atom, to the greatest and the infinite comes under your purview."*

**Patanjali Yoga Sutra #40**

Then, the smaller than the smallest and bigger than the biggest comes within this purview of operation. Nature loves you and starts supporting you. From the atom, smaller than the smallest, to the bigger than the biggest, comes within the purview of your operation of life.

## **Mind and Senses Become Steady in Samadhi**

**"Kshenavrutterbhijatasyeva manergrahetrugrahana grahyeshu tatsthatadanjanata samapattihi" (I Sutra 41)**

*kshena = powerless; vruttihi = modulations of the mind; abhijatasya = transparent; iva = like; manehe = crystal; grahitri = the knower; grahana = knowing; grchya = the knowable; tatstha = remaining in it; tadanjanata = in spite of being with objects; samapattihi = samadhi.*

*"On making the modulations of the mind powerless and on becoming like a transparent crystal, the mind, which holds the senses or the objects of the senses, in spite of being engaged in the world of senses - all the three (mind, sense and objects) are in a state of harmony in samadhi." - Patanjali Yoga Sūtra 41*

This sutra of Patanjali says, "You become like a crystal". A crystal exists, but it still allows light to pass through it totally. Though you exist with a body, in the

sun allows light to pass through it totally. Though you exist with a body, in the state of samadhi, you are not there at all. You can live as though you do not exist. This is samadhi. When you are with the Self, you are just with the Self - steady, blissful, joyful. When you are with the senses, you are totally with the senses and when you are the object of the senses, you become the object of the senses.

How? Like a crystal. Behind a crystal, you keep any colored light and the crystal, without any obstruction, assumes the color of that light. In the same way, you look at the mountain; you become one with the mountain. This is samadhi.

Eyes are the windows for you to see the world and for the world to see your soul, and how steady it is. If someone is too ambitious, too greedy, their eyes will indicate that. You can know that the person is so selfish, so greedy and so ambitious. If the person is kind and compassionate, their eyes will reflect that. Eye means the face, the senses, everything, not just the physical eyes. Your appearance, your walk, your behavior, your words and your entire life reflects what you are deep inside. This is the job of the senses. They give you the knowledge of the world and the knowledge of you to the world!

When you polish your senses and make them hollow and empty, they become like a crystal. The soul in you reflects that Soul, that Lordship in you. Then, when you look at the flower, you are just looking at the flower. You are touching the flower, you are feeling the flower. All your senses become totally active. Like the crystal which reflects the senses, the objects of the senses reflect the Purusha inside you, the being in you, the one Divinity in you. This is Sabeja Samadhi.

You look at the mountain and it reminds you of your Self, the consciousness. You look at a flower and the flower reminds you of consciousness. You look at the sun, moon, water, or just stare at the ocean waves and that gives you the idea of the unknown, the formless energy in the Self by which all this has come up. At that very moment, samadhi is happening. You are in samadhi. Now, by looking at the sunset you are in Samadhi, the mind is steady and senses are steady. Steadiness is Divinity. Steadiness is strength. Steadiness is dispassion.

You can experiment with this. For a few moments, you keep your body still and keep your eyes still and you will see that almost immediately, the mind will also become steady. Stand still and the mind will also come to a standstill. This is when the time stops, breath stops, immortality begins. Before time swallows

you, you swallow time. That is samadhi.

## Secrets of Samadhi

*Samadhi is the refrigeration of your life.*

Samadhi is that state where you feel you can stay like that for a few million years. Samadhi is a state where the mind freezes. It is like you put the vegetables and fruits in the refrigerator to freeze and they stay fresh forever. Samadhi is the refrigeration of your life. It is the:

- Secret of youthfulness,
- Secret of bubbling enthusiasm,
- Secret of renewal of life.
- Samadhi is Steadiness

Yet all of us have wrong concepts of samadhi. We think that samadhi is going underground, not breathing. People become very skinny, have ashes all over their body. Very funny ideas about samadhi! Every experience of your senses, what you see becomes very bright, colorful and complete in samadhi. Keenness of observation. You know what usually happens when you are happy? You feel expanded. Have you observed how do you feel when you are happy? You feel you are bloating. Something in you is expanding. You don't feel the body but you just feel an expansion.

What happens when you are sad? You feel tied up, sorrowful, contraction, tightness, reduction. Also, when we feel expanded, when our awareness is expanding, we tend to fall asleep. We don't seem to have keenness of awareness. We seem to be more uptight and not relaxed.

See, if you have to thread a needle, it requires good alertness to do that, right? A half-sleepy person or somebody who is drowsy or one who is a drunkard cannot do that. If they have to string some very small, tiny pearls, they cannot do it. Do you see what I'm saying? To do a very minute thing, you need keenness of awareness. There are many people who are doing such skilful jobs, knitting and what not. Making jewelry out of tiny little pearls. They do it with a lot of sharpness of awareness. They can carve and do all this on one grain of rice!

At the same time, when the awareness is expanded, there is no keenness of awareness. When there is keenness of awareness. there is no relaxation. there is

no expansion of awareness. The combination of both of these where you are totally relaxed, happy and expanded, and at the same time where you have the sharpness of awareness, sharpness of intelligence, that is Sabeeja Samadhi.

Your senses become so clear that they can perceive better, see better, think better, hear better. You know, 95 percent of the population in the world does not hear properly. You tell people something and ask them to repeat later. You can bet that they will not repeat the same thing. Or, if you talk to them for 15 minutes and ask them to say whatever you said in those 15 minutes, they can hardly repeat whatever you said for 15 seconds or 1 minute at the most. The other 14 minutes of whatever you have spoken has simply escaped in the wind, in the space! People have not heard it. Many people who repeat the Basic Course (Art of Living Part 1 Course) four or five times say, "Oh? This was not told during the first time." The teachers would have experienced this, "I don't remember if I have done it before!"

The same thing with seeing. People do not see. You can get many such instances. You can do many such experiments to prove this fact that people do not see things as they are. We are insensitive to people. This is another thing because we don't see or hear properly; we are totally insensitive to people's feelings. Samadhi is being sensitive to others' feelings too. When you become sensitive, when this instrument here becomes sensitive, the world, the nature becomes sensitive to you. Nature listens to you. How can this happen? What is the condition?

## **Steadiness, in spite of being in any sensory activity, is Samadhi**

**"Ksheenavruttihi" - When all these five activities, which we have dealt with before, are subdued. Subduing these activities.**

**"Kshenavrutterbhijatasyevamanergrahetrugrahanagrahyeshutatsthatadanj**

*Kshena = powerless; vruttihi = modulations of the mind; abhijatasya = transparent; iva = like; manehe = crystal; grahitri = the knower; grahana = knowing; tatstha = remaining in it; tadanjanata = in spite of being with objects; samapattihi = samadhi.*

*"On making the modulations of the mind powerless and on becoming a transparent crystal, (the mind which holds the senses of the objects, in spite of being engaged in the world of senses), all the three (mind, senses and objects) are in a state of harmony, in samadhi." - Patanjali Yoga Sūtra 41*

The consciousness, which grabs or holds, and the object which it holds, and the senses through which it holds: when all the three are in harmony, that is samadhi. Do you get this point? The one who is seeing, the mind, and the Self, which is seeing, are in harmony. The senses are in harmony, the eyes are in harmony.

The eyes are the instruments through which the beholder sees. Ears are the instruments through which you hold the sound. So your ears, the sound, and from where the sound is coming - you see all the three are connected. They all become keen, crystal clear.

When can this happen? When your mind is not going on its own trip of regret, anger, anticipation or all that. Proof, wrong knowledge, fantasy, sleep and memory. You know, when you look at a mountain, you don't just look at the mountain; you say, "Oh! This is beautiful", and then it does not stop there, "Oh this is like Canada, this is like Himalayas". Immediately, something is added to it.

So you are not seeing it as it is, but you are seeing it through comparison, memory. That is not samadhi.

There is an old story in India. A king had heard about a garden that a person had created with sunflowers. It was a beautiful sunflower garden in the middle of a desert. Rajasthan (a state in India) is all desert.

So amidst that desert, a man had cultivated, toiled and created a sunflower garden. The king had heard about it and since it was believed to be beautiful, he thought that he should go and see it. When he went there, he saw only one sunflower.

The man who was cultivating it had removed all the other flowers but one. The king said, "What is this? I have heard a lot about your garden". The gardener said, "See, this is the flower for you! When there are many flowers, you will compare. Just to make it easy for you to look at the flower, I removed everything else. Your calculating mind will start, this is bigger, this is bigger, that is bigger.

This one has blossomed, that one has blossomed."

Now, the king had no choice but to look at only one flower!

Graheetrugrahanagrahyeshu. That which holds. What holds? The mind, the soul holds the sight, the sound. It holds the space, it holds the memory, it holds the senses and the objects, and all the three are in samadhi. This is Sampattihi Tadasthatadanjaata.

Though you are engaged in the activities of the senses, there is no feverishness. There is steadiness. Do you see what I am saying? You are eating food and every bit of it you taste and it is just moving gracefully through your throat. Otherwise, you are stuffing your food inside and it is like a stampede.

The more anxious you are, the more nervous you are, the more shaky you are, you stuff food very fast. Have you noticed this? This is not samadhi. Eat the food thoroughly. Sixty percent of the food gets digested in the saliva of the mouth itself. Forty to sixty percent.

Steadiness: in spite of being in any sensory activity. Patanjali goes on to explain a few more things, such as very subtle modification of the senses. Okay, you are experiencing. Even in this, the mind is coming up, the knowledge about it. "This is an apple which I am seeing, this is a rose which I am seeing, this is so and so..." All this is a very subtle discussion or awareness about the knowledge of the past and the future. Patanjali calls this Savitarka.

## Gateway to Spiritual Awakening

*From thoughts to thoughtlessness*

**"Tatra shabdhartha jnana vikapaihi Sankerna savitarka samapattihi"**

***Tatra = there; shabda = words; artha = meaning; jnana = ideas, knowledge; vikalpaihi = subtle modification of the senses; sankerna = mixed up; savitarka = undisturbing thoughts; samapattihi = samadhi***

*"In savitarkasamadhi, the samadhi in which undisturbing thoughts arise, there exists words, with their meaning intermixed with ideas, all of which are subtle modifications of the senses."*

Here there is a little debate - a few thoughts are going on here, yet, those thoughts are not disturbing the harmony. There are certain thoughts that do not throw you off balance. There are certain thoughts that help you to come to a steady, calm state of awareness. So Patanjali says that this is Savitarkasamadhi. There are also some thoughts, some discussions or arguments. It is not an argument, it is a discussion.

**"Smruti parishuddhau swarupa shunya varthamatranirbhasa nirvitarka"**

***Smruti = memory; swarupa = nature; shunya = void; iva = like; artha = object; matra = alone; abhasa = nothing at all; nirvitarka = wordless, without any debate; parishuddhau = cessation or purified***

*"Nirvitarkasamadhi, or the samadhi in which no debate exists, is that in which the memory is purified (ceases to exist), and is a state which is pure void alone, and in which there is a feeling of nothingness."*

In another type of samadhi, you are not aware of anything. You just know that you are - that is it. This is meditation with eyes closed. When your eyes are closed, you simply know that you are, but you do not know where you are, what you are, who you are, as though you are not there at all! There is just an aabhas, a feeling that you are nothing more than this feeling that "I am". This is known as Nirvichara Samadhi, Nirvitarka Samadhi.

## **Experiencing Thoughtlessness**

**Erase your past impressions. Meditate!**

(I Sutra 47)

**"Nirvachara vaisharadye adhyatma prasada"**

Nirvichara = thoughtless, a state of being hollow and empty; vaisharadye = undisturbed pure flow; adhyatma = spiritual; prasada = grace

**"The experience of the state of thoughtlessness, being in the undisturbed state of hollow and empty, spiritually brings the grace of the being."**

More and more experience of the thoughtless state of mind brings adhyatmaprasada – Grace of the Divine Lord. Grace of the Soul gets

manifested. Adhyatmaprasadhaha. Spiritual awakening, spiritual blossoming happens more and more, being hollow and empty spiritually. Nirvicharavaisharadye – mastery over hollow and emptiness. Nirvichara is really hollow and empty. Adhyatmaprasadaha – grace of the being, the inner most, comes home, blossoms.

(I Sutra 48)

### **"Ritambharatatrpragna"**

Ritambhara = intuitive knowledge, tatra = there, pragna = consciousness

**"There the consciousness is full of intuitive knowledge."**

That awareness is with the special knowledge. Ritambhara intuitive knowledge. The knowledge which is flawless, which is beyond time, which is steady, and which is benevolent. Ritambhara, full of truth. The truth state of consciousness.

This is different from –

(I Sutra 49)

### **"Shruta anumana prajñabhyam anyavishaya vishesharthvat"**

Shruta = heard; anumana = inferential; prajñabhyam = understanding intellectually; anya = different; vishaya = subjects; vishesharthvat = special meaning

**"It is a special knowledge which is different from what you have heard, inferred, or understood intellectually."**

This is different from the one which you have heard or you have guessed. The knowledge which comes from the depth of the being is different from the one which you have read, which you have heard, or which you have guessed through the intellectual sense. Shruta anumana prajñabhyam anya vishaya vishesharthvat. It is different from everything else and very special.

(I Sutra 50)

### **"Tajjaha samskara anyasamskara pratibandhia"**



Tajjaha = born from; samskara = impression; anya = other; pratibandhia = bonding

**"The impression born from the experience of the highest state of consciousness can wipe out other impressions which cause bondage."**

Impressions of that state of consciousness can wipe out all other impressions in the mind which are useless, which are not necessary. To some degree, this keeps happening to all of you. Five percent, ten percent, fifteen percent, twenty percent, fifty percent, eighty percent. In the very first sitting of meditation, when you started, you erased something of the past. The deeper you do, the more hollow and empty you become; you feel that you are a different person, a new person. Many come up with this experience, "Oh, I feel totally different, changed. I am not the same person." What has happened? It has been removed, erased. The other samskara, the other impressions from the mind are removed. It makes you new, it renews you again and again.

Often, you would have experienced that when you remember the past, you are not the same person. That was not you, you feel, as though you are not at all connected to that person who did those jobs. How many of you feel this way? Whatever you did 15, 20 years ago, turn back and see. You will wonder, "Am I the same person? I did not do it. Somebody else did it". Why? This is because the samskara of your consciousness has been erased, those things of the past have been erased. This makes you a new person, every time, every day. This is pure knowledge. If someone holds on to you for something what you did in the past, just laugh at them. This is because you are not the same person now. You see it as though somebody else did it.

## **Compassion is forgiving someone without them knowing it**

Have you heard this story from Buddha's life? I have said it before. Buddha was in an assembly and then a gentleman came and he was very furious. He thought Buddha was doing something wrong. He was pulling people away and people were all meditating now and they were very calm and quiet. He was a restless businessman and he found his children going and sitting with Buddha and meditating, two hours every day. He thought that if his children would engage themselves in business at that time, they could make more money and they would be better off. Two hours of going and spending with somebody with your

would be better off. Two hours of going and spending with somebody with your eyes closed! What will anyone get? So he was very upset and said, "I am going to teach a lesson to this man".

So, with furiousness, he came and looked at Buddha. He walked straight to Buddha. You see, he was a well-known businessman of that locality. As soon as he came near Buddha, all his other thoughts disappeared but anger was still there. He was shaking. He could not speak. Now words wouldn't come out of his mouth, but he spat on Buddha's face. Buddha simply smiled. All his disciples around there were so angry but they could not react in front of Buddha. So, everybody held their lips and fists tight. They wanted to ask him, "How dare you do this?", but could not say anything. This man could not stay any longer. After he spat, he thought that if he stayed a few minutes longer, he would burst out. So he ran away.

Buddha did not react or say anything. He just smiled. For the first time in his life, that man met somebody who would just smile when he spat on his face. The man could not sleep that night and his whole body underwent such a transformation. He was shivering as if there's an earthquake. His whole world became upside down. The next day, he went and fell at Buddha's feet and said, "Please forgive me. I did not know what I did". Buddha said, "I cannot excuse you"!

Now, the disciples were shocked. Then Buddha had to explain again what he meant because everybody was in a state of shock. He said, "Why? When you did not do anything, why should I excuse you? What did you do? What wrong did you do?" He said, "No, I spat on your face yesterday. I am that same person". Buddha said, "Oh! That person is not there now. If I ever meet that person whom you spat on, I will tell him to excuse you. To this person who is here, you have done no wrong". That is compassion.

Compassion is not saying, "Oh! Make somebody a culprit and then I will forgive them". That is not compassion. Your forgiveness should be such that the person who is forgiven does not even know that you are forgiving them. They should not even feel guilty about their mistake. This is the right type of forgiveness. If you make someone feel guilty about their mistake, then you have not forgiven them. That guilt itself is the punishment, that itself is good enough. Guilt is good enough to eat you, swallow you. Knowledge takes you away from the guilt and puts you on a pedestal where you do not see the world at all. You do not see the world in the sense that you do not see all this complicated chit-chat of this small

world. They all appear insignificant.

## **Golden Rule in Samadhi: Be Patient yet Dynamic**

(I Sūtra 51)

"Tasyapi nirodhe sarvanirodhannirbejaha samadhihi"

tasya = that; api = too; nirodhe = by suppression; sarva = all; nirodhat = due to suppression of ; nirbējaha = seedless; samadhihi = samadhi.

**"Nirbeja samadhi or the samadhi of no seeds in which even the feeling of some impressions are also removed along with the removal of the impressions themselves."**

This is another kind of Samadhi, where even that feeling of some impressions are also not there. There is no end to this. There are many different types and states of awareness in Samadhi being described. The path is long. Every step is complete in itself. It is not that you are aiming at a goal after sometime. The goal is in every moment. Yet the path is long. Do you get it? The path is very long, but the goal is in every moment. The goal is at where you are in patience. It is not that you are in a hurry, "Ok, I want Samadhi today". Yes there should be all enthusiasm, but, at the same time, with that enthusiasm, patience. Do you see this? This is an interesting point. Those who are very enthusiastic have no patience.

People who have patience are very lethargic "Okay, we will do, we have a life time". Others are restless, "We want it right now". Do you see this? Everywhere you can see this. They are either of this extreme or that extreme. See, it is like you can have a sleep, but you cannot have a quick sleep. Hurried sleep is not possible. You cannot say, "I am in a hurry. I should sleep quickly and go". Okay, try to sleep quickly. Ten minutes of short rest. Quick, hurry – not possible.

Similarly, in the same way, you cannot remember in a hurry, "Okay, let me remember, quick, quick, quick!!!" The hurry in remembering delays the remembering. When you want to remember something, the more you hurry, the more restless you are to remember it, the longer it takes for you to remember. Isn't it? Same with sleep, same with meditation.

You cannot say, "I am going to have a quick meditation! I have no time!" Not

possible. So this path, the middle path, the golden path, wherein you are enthusiastic, you are in a hurry, at the same time, you are patient. You are patient, at the same time you are not lethargic. You are not postponing things. You know, often when people have to do something good, for their personal development, they say, "If God is willing, I will do it. If God is willing, it will come to me". They leave it to God, when it comes to one's practices and development. When we have to do something in the world, they do not say, "God willing I will build a house or if God is willing, I will make a relationship". You do not do that! You look for a relationship, you look for a house, look for a job, look for money. For all this you put your hundred percent, but, if you have to do something for others, you say, if God is willing it will happen. Many people do that, at least in India. I think it is the same everywhere. If God wills, then it will happen. It should be the other way round. So, patience and dynamism. That is the golden rule. There goes the first chapter!

## **Introduction to Kriya Yoga**

**Action! The only persistent activity taking place in this Creation.**

When somebody is anxious, they are unaware of time, of every moment passing, isn't it? This is because the whole focus is on the event, on the happening, rather than just on the time. When someone is waiting for the train to come, they are waiting. So the whole focus is on that object rather than on the time. Just a little shift in this, a little tilt in this, is when you are waiting for the doctor or waiting for something else, then you are just waiting for the moment. Are you getting what I am saying? Each moment is in the time. That is yoga. Mind is in the moment, waiting for nothing, but it is waiting. Are you getting this? It adds a different quality to the consciousness. This aspect sharpens the mind, the intellect, and the heart. This is yoga of action.

This is the next sutra in Patanjali's second chapter known as "Sadhanapada". Sadhanapada is a practice on the path.

(II Sutra 1)

**"Tapaha swadhyaya yeshwarapranidhanani kriya yogaha"**

Tapaha = purification; swadhyaya = self-study; ishwarapranidhana = devotion to the divine; kriya = action; yogaha = yoga

**Tapaha is kriya yoga. Kriya yoga is the yoga of action. Action is a part and parcel of this creation. There is activity in everything in the creation, right from the atom, to the Sun, Moon and stars, there is activity. There is nothing that is stable in this creation. Only mobile.**

Everything is busy, active. The Brahman, the infinity, is filled with infinite activity. There is absolutely no silence at all.

Even in sleep, there is activity. You think that you are sleeping but in sleep, there appears to be more activity. Tremendous activity goes on. The body grows more in sleep than when you are awake. Do you know that? That is why a growing child sleeps longer. The youth sleeps longer than an aged person because there is a lot of activity, metabolic activity, going on in the body. The body is getting built in the youth. In the child, every cell is multiplying in sleep, the cells multiply more. If you deprive somebody of their sleep, then their growth gets stunted. Lots of activity happens in sleep.

Even in silence, there is activity. At the same time, in every activity, there is a corner which is silent. Krishna tells Arjuna, "Arjuna do you know who is really intelligent and clever?" Arjuna says, "No". Krishna says, "One who sees silence in activity and activity in silence is an intelligent person". How to see silence in activity and activity in silence? It needs sharpness of awareness, alertness and keenness. That keenness can come when there is skill in your activity. That skill in activity is yoga. Kriya yoga, the yoga of action.

What is Kriya yoga? It comprises three parts. He says tapaha. Tapas is endurance, acceptance. Say, you are travelling in a plane; it is a long-distance flight. You are sitting and your legs are getting numb. You are tired but you keep sitting. You feel heavy but still you keep sitting. You cannot say, "Oh! I cannot sit now. I am going to get out of the plane". No way! If the plane is delayed, held up in the air, you have to be there. There is no choice. Now, if you had a choice, then you would not sit for eight hours. Like that in one place. No way. But in a plane, you sit, accepting it willingly, without grumbling. That is tapaha.

**Willingly going through that which is not easy is tapas**

**Swadhyaya is being alert, self-study, observing the thoughts.**

What is Kriya Yoga? It comprises three parts. Patanjali says tapaha. Tapas is

endurance, acceptance.

Say you are traveling in a plane; it is a long-distance flight. You are sitting and your legs are getting numb. You are tired but you keep sitting. You feel heavy but still you keep sitting. You cannot say, "Oh! I cannot sit now. I am going to get out of the plane". No way. If the plane is delayed, held up in the air, you have to be there. There is no choice. Now, if you had a choice, then you would not sit for eight hours like that in one place. No way. But in a plane, you sit, accepting it willingly, without grumbling. That is tapaha.

Tapaha is really experiencing opposite values without grumbling. Do you get what I am saying? You are driving somewhere and you are feeling sleepy. Sleep time. You never mind, another two to three hours; you say, "It does not matter. I will reach home". You will not say, "It is already 10 o'clock. It is my sleep time. I will sleep now". You do not park your car somewhere and just go to sleep, unless it is absolutely unbearable.

In the same way, if you are hungry, you say, "No I am fasting. I want to have a cleansing diet. I want to cleanse my body. So I am just going to fast on juice or water". You decide on your own to do some action which is not usual. That is tapaha. Are you getting what I am saying?

You know that it is beneficial, the result of this action is very good. "It is beneficial for me, I am going to do it". Like doing exercise. People go to the gymnasium. It is not a joke, it is not giving them any pleasure doing that, lifting the weights. It is not a pleasurable job. Same with bicycling. But one does it. Why? They know that it is good for their system. This endurance is called tapaha.

Swadhyaya is being alert, self-study, observing the thoughts, emotions and where the emotions come from. Where do the thoughts come from? What is happening inside you? Studying yourself is swadhyaya.

Eshwarapranidhana means devotion to the Divine, love for the Divine. These three things make up Kriya Yoga. What does it do? What do they all do to you?

(II Sutra 2)

**"Samadhibhavanarthahakleshatanukaranarthascha"**

Samadhi = meditative state · bhavanarthah = brings about · kleshah =

samadhi= meditative state, bhavanam= brings about, klesha= difficulties; tanukarana= reduce; cha= and

**"They bring about samadhi, equanimity and reduce difficulties."**

Kleshatanukaranarthascha-they reduce the suffering. They reduce the misery in life.

Samadhi bhavanarthaha-gives rise to samadhi, equanimity. There are certain people who walk in very hot weather without wearing shoes. It looks like some type of a torture. You wonder - why is this person torturing oneself? But if you actually talk to them, they are so used to that and their body is much stronger. It can bear the heat, bear that weather. But for someone else, it is unbearable.

So, tapas makes you strong somewhere. If you come from California to Switzerland, you need to wear one sweater over the other and a coat. There are a lot of things you put on. But if you are coming from the Northwest province or above that, then this cold weather is nothing to you. You walk even without a sweater. This is because your body is used to harsh weathers. Do you see what I am saying?

Willingly going through that which is not very easy is tapas. This strengthens you. People can stretch this to another extent. They can become masochists. They torture themselves. Here also there are two types of tapas-one being tapas for the body, the other being tapas for words, for speech and tapas in the mind.

## **Five Types of Fire**

Fire sustains life. There are five types of fire. One is Bhutagni. Bhutagni means the fire with which you heat your home, to keep warmth in yourself. It sustains life. The physical fire. This is very obvious. It may not be so obvious in tropical countries. They might not give much value to fire. But in cold countries, you know how important it is. Without the physical fire, life gets extinguished. This physical fire is present in the body to some extent.

There is a second type of fire known as Kamagni, the fire of desire. When the fire of desire comes, it gulps you. The fire of lust and passion. It is because of this fire of passion that life continues on this planet. The passion fire is present in all the species of the creation.

The third type of fire is called Jataragni -the fire of hunger and digestion. This is

one of the important principles of Ayurveda. If the fire of digestion is less or more, it affects your health. It affects your balance. You know when you get fever, you simply treat the symptoms. You do not understand the principle.

When a foreign body enters the system, your whole body heats up. Fever comes.

In fever, your body is developing a defense mechanism. It is burning all those foreign particles and enemies that have entered the body. As soon as this foreign bacteria or virus goes out of the body, your fever comes down. Fever purifies the system. The purpose of fever is to purify your body. To get rid of the virus or the foreign particle. Isn't it?

Then, Badabagni, the fire of criticism. When people criticize you, what happens? Fire wakes up. Fire awakens in your system. When you stand in front of a big crowd, what happens? You feel your heart beating and you are shivering from the fear of criticism or of the opinions of people. This is a fact.

Then there is the fire of knowledge or love: Premagni and Jnanagni. When life moves through all these fires, it comes out cold. Unfortunately, we have not understood this principle. We do not even allow the fire to come up. The moment fever comes, we take Paracetamol and suppress the symptoms and our immune system goes down. Not that you should not take medicine. You take it but attempt to tackle its root cause rather than just attending to the symptoms of fire in your system.

Naturopathy and Ayurveda deal with all these things. Your body develops your own air conditioning. If you put on the air conditioner all the time, then you are not letting the self-modulating system of the body function. Especially in tropical countries, air conditioner is used all the time, day and night. There is no prana (life force energy), no freshness in the environment. Have you noticed this? Our body produces sweat and it cools the body, like the wind which comes and your body becomes cool. It has its own air-conditioning system.

For this to happen, you should be used to it from a young age but unfortunately, we are used to air conditioners from childhood. So, to make a shift suddenly is certainly difficult. Nevertheless, you can look into this aspect. I have nothing against the use of air conditioners, but make sure that the fresh prana comes and your body temperature agrees with the environment. It will make a difference. Then, you get the ability to work in a cold place without having to wear too much. Or to be in a hot place without feeling suffocated.



Then comes Kamagni, the fire of passion. We do not allow the fire to rise up in us. The moment a desire comes, we fulfill it immediately. Then the fire does not stay in you and does not burn you up. People who are very promiscuous have zero Kamagni. They do not even allow the fire to come up and burn them even a little bit, bake them a little bit. The moment the desire of sex comes, finish it there.

Then the Kamagni does not awaken in you. Sex is one of the oldest samskaras (impressions) other than eating. From all life times, you have done two things for sure. One is eating and another is sex. As a cow, as a monkey, donkey, horse, ox, whatever it is, passing through all these qualities, these two acts have been there.

When this passion arises, observe it. It is present in every cell of your body. It engulfs you, burns you and moves on. If this shifts, there is 100 percent totality of alertness, awareness that gets developed in kama (desire). If you do not allow that to come up and when a little desire comes and you immediately cool it down, then your power or shakti, the potentiality in you, goes down.

You become more inert and less sensitive. More inertia comes. Then there is no vigor, valor, joy, or enthusiasm in any activity one does. That is why people who are promiscuous do not have that enthusiasm. They do not have the force or will or strength to do any action. Have you noticed this? Yes or no?

The same thing with Jataragni too. Even before you feel hungry, you keep stuffing things into yourself. By stuffing the food more, there are more toxic substances in the body. Many people get diseases or die not because of hunger but out of overeating. Today in the world, very few people die out of hunger; more and more people are dying of overeating.

We do not allow the fire of hunger to come up. We have never kindled that. This is the principle of fasting. When you fast, every cell of your body becomes alive. Fasting is a very good therapy. It cleanses your system. The Jataragni cleanses you of all the toxins.

## **Purification through Five Types of Fire**

**One who has gone through all the five types of fire is purified.**

When your head is clogged with worry, tension, unpleasant thoughts and nightmares, fasting would be a great help. There is a great deal of research on fasting. Just fast on water or juice. Allow this fire to come up in you. The Jataragni can purify your blood. It can remove the toxins from the body. It can make your feelings better. In Christianity, Jainism, Islam and in almost all the religions of the world, fasting and prayer are prescribed. Fasting touches the deepest samskaras or impressions in you. Instead, you eat and eat.

Now again, there are people who simply go on fasting without knowing that too much of fire can also burn you down. It should be done with an understanding. There are people who go to extremes. Either people overeat or fast too much. That is not good either. Fasting can cleanse your system and bring balance again, with modulation and guidance.

Then, the Badabagni or the fear of social criticism. Man is a social animal. Man lives in a society and you have certain rules to follow. One cannot go ahead as one wishes. Man cannot say, "I am free. I can do whatever I want to." You cannot do whatever you want to. When you drive on the road, you have to drive on the right side. You have to walk where you have to walk. You have to stop where you have to stop. You have to follow certain code and conduct.

When you have to follow code and conduct in the world, actually the fear of getting caned, the fear of being punished, all these come out. Abiding to a certain law brings up certain concerns of keeping up with those laws.

Now, here again, if you are too much concerned about criticism and what people say about you, you are missing the point

The fire of criticism keeps up the morals in you. But if it goes out of control or out of limit, the same fire of criticism can shut down your freedom. Your sense of openness, your sense of centeredness and freedom will be destroyed. Do you get what I am saying? If the fire of criticism is too much, then you are tensed or worried over nothing, isn't it?

Pass through the fear of criticism. It does not matter what people say. These opinions change. Notice your consciousness. If you are not doing any harm to anybody, you will move on.

Then the fire of love. Love creates such a fire in you. The fire of love can really lift you up from the fear of criticism. You do not mind what people say. The fire

of love is so strong. It takes you totally. The fire of love, the fire of knowledge. They are the same, synonymous.

The fire of love begins with a longing, an intense longing. It feels so new so you can feel so uncomfortable. Only in human life, in the human birth, can this fire be experienced. The fire of love, the fire of knowledge creates an unpleasant sense of longing in the beginning, but it moves on to the blossoming of bliss. These are the five types of fire present from childhood.

Tapas actually means being fried, baked by fire. We have seen in some magazines in Kumbhamela, some people standing on one leg with ashes all over the body and fire in the head, and they put fire all around them. This is such a misinterpretation of panchagni. One who has gone through all the five types of fire is purified. They have crossed to the other side. This is what they have meant. But it is misinterpreted so much. Some say, "Okay, put fire all around and on the head". Fire eating, fire walking. All these things these people do is to torture their body. They are filled with ignorance. This is called Rakshashitapas.

## Three Types of Tapas

### Different types of Tapas

Even in tapas, there are three types. Sattvic Tapas, Rajasic Tapas and Tamasic Tapas. Tamasic Tapas is the demonic tapas wherein one tortures oneself. Certain people punish themselves. They cannot torture others so they torture themselves. They put nails all over their body and walk on fire.

There are other types of people who do practices with the desire of achieving something. They have to achieve something, which has a mixed effect. There is always a motive behind their action. Even if they are doing service, behind the service there is a motive, "I should be getting something". This is Rajasic Tapas. The tapas one does to show off. When they are fasting, they tell the whole world, "Oh! I am fasting for some days. I am meditating, I am doing this. I am being very good. Be like me. I sing better, I sing and dance. I do great service". The tapas done with show and done with 'T'ness is Rajasic Tapas. I am doing.

Sattvic Tapas is that which you do not even feel that you are doing. You are just a part of the phenomenon. The world today is a phenomenon. The world 1005 is

a part of the phenomenon. The world today is a phenomenon. The world 1995 is a phenomenon. We are just a part of the phenomenon. Where do we exist? In the lake, there are so many tiny waves but if each wave thinks, "I exist as a wave", it is being foolish. So many waves rise and they all subside a little later.

In a particular time in the ocean of consciousness, there is a wave, a current. One such wave calls itself Jyothi, one wave calls itself Nisha, Bridgette and all these different names of waves. In a few days, all these waves will disappear and new waves will arise. Do you see that? Knowing this, with awareness, one goes through this fire of life. That is Sattvic Tapas.

Even in Sattvic Tapas, there are three divisions. The bodily tapas, the tapas of the speech and the tapas of the mind. What are these?

What is bodily tapas? Keeping physical hygiene, keeping lethargy out.

Having a say over the senses. If you do not want to watch, you do not watch. If you do not want to eat, you do not eat, you just don't eat. Keeping personal hygiene and abstinence and having control over the senses, over the body. This is called physical tapas.

Tapas of speech is speaking such words which do not insult people in the wrong sense. Speaking truth and speaking pleasant truth. Anudwegasatyam. Priyamhitamsatyam. Just notice that when you sit with people, the way you talk to them. Do they go away from you relieved, grieved or with greed, anger and frustration?

Often, when you keep your lips tight, you are a better person. You are more charming. You are a more wanted person. The moment you open your mouth, you have no control over what you say. Words simply come shooting out of your mouth. You do not even look into what the effects are, how it can be a dagger on somebody else's mind. Your words can become a flower or a knife. Vangmaya Tapas. Words that do not ruffle the calm, quiet mind.

If you want to intentionally create a disturbance, then that is a different story. But often, you speak unintentionally from your side and that creates a disturbance in another's mind. This is Vangmaya Tapas. There is a way to tell the truth. All those who speak very harshly, if you ask them, they say, "I am saying the truth. Why should I go round about?" There is no need to go round about. It is truth, all right, but there can be a pleasant expression of it. Do you see what I am saying?

see what I am saying:

Often in Sanskrit, there is an example given. If you want to call someone who is blind, you can call them, "Oh blind man, blind man, come here". This is the way they are addressed. It is not untrue that you are calling them blind, but by calling someone blind, you are hurting them. They say, "Oh! Pragnachakshu, come here". They are saying that his consciousness are his eyes. In Sanskrit, they often set examples of how to speak. You don't call one a blind man, for he sees through his consciousness. The blind man sees through his third eye or consciousness. The intuitive eye. This is Vangmaya Tapas.

Vangmaya Tapas is important. Why? It's because as you grow on this path, your words become more and more powerful. If you call someone "you fool", even if they are not a fool, they will become a fool. There are all possibilities. You call someone stupid, there is 99 percent possibility that they will become stupid. Your words have the power to bless and your words have the power to curse. Vangmaya Tapas purifies you. The power rebounds to you.

## **The Body is Inside the Mind**

**Bliss is beyond boundaries.**

I don't mean that you always show being wishy-washy. That is also self-deception. You do not have to be so vagary. Some people keep saying, "Everything is nice, everything is nice". They say it is so perfect. They are smiling outwardly but boiling inside. You do not have to be like that.

Then comes manomaya tapas, tapas of the mind. "Manahaprasadahsowmyatam". Four things have been said: The pleasantness in the mind, manahaprasadam. Maintaining it. To have pleasantness in the mind is a big tapas. You feel pleasant and very soon you can drop all the pleasantness. Maintain the pleasantness, manahaprasadah. Contentment in the mind. Sowmyatam. Soumya means what? Calm and composed, cool. You can feel pleasant but excited. You may feel pleasant but you may not feel calm. The pleasantness can make you feel excited but it is not that calm and composed soumya.

People who are happy create problems for others. This is because they are not aware, they are not at all aware of what they are saying and how it can affect others. If a person is calm and composed, he is more aware. Awareness comes in composure. You are sensitive to others' feelings, sensitive to the surroundings,

how it affects everybody's mind. So a pleasant mind, composed mind.

Manahaprasadah. Soumyam. Mounam. A silent mind, not a chattering mind. Silence is the tapas of the mind. If we have a mind which is scattered, bring it all together, tying all the loose ends of the mind and bringing it to the self. Atmavinigraha. Bring the mind back again, again and again to the self, effortlessly, easily and seeing that everybody is also my self.

Normally, we think that our mind is in the body. But it is not so. The body is inside the mind. Have I discussed this before? Ten times bigger than your physical body is your body of prana or the energy body.

Ten times bigger than your pranic body is your mind body, your thought body. Ten times bigger than that is your intuitive body. Ten times bigger than that is your bliss body. Ten times means infinite times bigger is our blissful body. Boundless is our bliss. Blissful body.

That is why, when you feel blissful, you do not feel the boundary, you do not feel the body. You feel expanded. When you feel sad or unhappy, you feel crushed because then your prana is getting smaller than your real body. That is exactly the mechanism of happiness. You know it is like you are trying to put your body through a ventilator. It cannot fit into it. Your body cannot fit in and you feel suffocated. That is why you feel unhappy.

When your prana is so big, you try to crush it into the small opening. When you walk through the door, your body can go through it. Whenever you are unhappy in life, know that you have put your love into a small chamber. Your love is so great, so big. It needs a royal door to walk through. But we have stuck our big elephant body of love in a small chimney or a ventilator. It can neither come in nor go out. This is entanglement. That is why, love seems to bring problems to you. We do not understand its magnitude. This is tapas. Mano tapas. And atmavinigraha is coming back to the self. Gripping the centeredness. That much for today.

## **The Veils of Misery**



## Teachings of Buddha

We are talking about tapas. What does tapas do? Why should we undergo tapas? It purifies and strengthens our system, strength and purity. That is the purpose of tapas. But tapas can also bring ego in a person. Unfortunately, people think that doing tapas means being very great. If someone has to fast for a long period of time, it means that he must have had lots of impurities.

Glorifying tapas out of proportion simply leads to ego. "I have done lots of prayer. I did lots and lots of meditation". This type of understanding about oneself brings ego. That is why, immediately after tapas, Patanjali said 'swadhyaya', that is self-study.

Just look, why are you fasting? Is it just to show off? Is it being done for competition with somebody. There is a story. Two gentlemen were sitting and meditating, doing some tapas. They were neighbors. God came to one of them and asked, "What is it that you want?" The first neighbor asked God, "Are you going to give something to my neighbor also?" God said, "Of course! You both started tapas on the same day. You started one hour earlier. I came to you first. What is it that you want?"

God went to the other man and asked him, "What is it that you want?" The second neighbor said, "Wait a minute. Are you coming down from my neighbor?" God said, "Yes." So, the second neighbor asked him, "What did you give him?" God was silent. The second neighbor said, "Now come on, tell me what did he ask?" God hesitated for a minute and said, "Well, he asked to be given twice as much as whatever you ask."

The second neighbor said, "Oh yes, that is what he wanted. Oh yes, you take off

The second neighbor said, "Okay, so that is what he wanted. Okay, you take off my one eye and one ear. I will teach him a lesson. He is always in competition with me. Now let him have twice as much as I have". This sort of tapas without self-study leads to ego. So immediately, almost simultaneously, Patanjali said 'swadhyaya'. Look into the motive behind your actions.

Often, you go in for things that you don't really want. You want things because others have them or because of what others might say or think about it. Many a time, you are not clear as to what you want because you have not looked into yourself. You are swayed away by fleeting desires. Your desire is not even your desire. You went somewhere and ate something and all that wrong food, situation, company and everything brought in a storm inside you and you started believing the storm as your desire.

That is why, often you are not happy when your desires are fulfilled or the fulfillment of your desires does not stay too long or charming for long. It breaks down with ease or you wonder as to why you got into this or you start believing that you really wanted it and that is why it has happened.

Self-study. Observing yourself. See what is your self. You have purified the body but are you the body? You have made your mind lighter but are you the mind? Are you the thoughts? Are you your emotions? Who are you? This is self-study. This leads you upwards to the Universe which is unknown to us. It takes you a step further. Self-study eliminates misery and suffering.

Buddha has said this so beautifully. He said kaayanupaschana, observe the body. That is tapas. Vedanaanupaschana, observe the sensations in the body. Chittanupaschana, observe the mind, the impressions in the mind, the thoughts in the mind. Brahmaanupaschana, observe your very nature. Observe the dharma, the very nature that you are. Buddha has said four steps. Patanjali too has said the same thing, yapaahaswadhyayaishwarapranidhaant. Swadhyaya can eliminate all the mental or emotional impurities or fears, and ishwarapranidhaant, love of God, surrender to the Lord will complete the process.

## **Without Love, Spiritual Path Becomes Dry**

**Sowing a seed of good deeds can make you feel close to the master.**



Without love, self-study becomes 'another day' stuff. Without surrender, self-study is not charming. Do you see what I am saying? Without devotion, without love, the spiritual path becomes very dry like stylo foam. It is like a cake without sweet, a pudding without sugar, bread without salt or taste. Ishwarapranidhaana. How can love for the Lord happen? How can it blossom?

The first step is to see the Lord as separate from you. Two is needed to surrender, "You are the Lord of all virtues and I am nobody." In this, 'nobodiness' happens. Then the realization comes, 'it is all you'. From 'it is all you' to 'it is all me, me, I, I'. "This body is yours, this Universe is yours. Oh Lord! This whole universe is yours. This smile is yours. The mind with all this conflict is also yours. The mind with all its beauty is yours". This offering itself is a technique which brings you back home. Ishwarapranidhaana brings about samadhi, an ecstasy that is meditation.

Offering candles, offering incense, offering flowers is not great. Offer every part of your body, every moment of your life, every breath, every thought - good, bad, pleasant, unpleasant, anything. Offer all the negativity, all the positivity. By offering all the negativity, you will be free. By offering all those positive virtues you think you possess, you become free. You will not become arrogant. Virtues make you arrogant. Virtues make you behave as though you are special.

It is your drawbacks which pull you down and make you feel bad about yourself. If you start feeling bad about yourself, you become unconnected to the divine. There is nothing to make you connected to the divine. Do you see what I am saying? It is up to you to feel close to the divine. It is up to you to feel close to anybody for that matter. Even if they do not feel close to you, it does not matter. You should start feeling close to them. It does not matter if they feel that you are not close to them. How do you know? You cannot know that just by their behavior. That is not the right way to judge. This is because nothing else can convince you that you are dear to the divine other than your own self. Stop comparing.

Same thing with the Master too. You say, "Oh! so and so is close to Guruji and not me because he talks to them more often and smiles more to them. He does not talk to me, smile at me". This is your illusion. Talking or not talking to the Master does not matter. You start feeling that you are the only one and you are his most closest. Then you will see that it will start happening, you will start blossoming. Whatever seed you sow, that will grow. If you sow the seed of "I am homeless I am no good" then that "no good seed" will begin to grow

and hopeless, I am no good then and no good seed will begin to grow.

Often, useless weeds grow without any cultivation. You do not have to make any effort. They just grow, but a useful plant needs some attention. Weeds do not need attention. When you feel that many weeds are coming up every day, all the unwanted, unnecessary doubts, thoughts which are there need not be sown. They just come up by themselves. By swadhaya (self-study), by attention, you can weed them out and keep only those which are essential.

## Ignorance is the root cause of Suffering

**Change is the only permanent phenomenon.**

***“Tapaha-swadhya-ayaeshwara-pranidhana-kriya-yogaha”.*** (II Sūtra 1)

This is the kriya yoga or [yoga of action](#). Even while doing an activity, see that you are not doing it. Be a silent witness. There is a depth in you, a silent corner in you, a silence in you and that is the truth. The whole space is silent. In that silence the whole activity is happening and every atom is revolving around the nucleus. The planets are going round the earth.

***“Samadhibhavana-arthahakleshatanukarana- arthascha”***(II Sūtra 2)

The purpose of this is **kleshatanukarana**, to reduce the suffering or misery in life. **Samadhi bhavanartha ha to bring about samadhi**, harmony equanimity in life. What are the root causes of misery in life?

***“Avidya-asmita raga-dwesha-abhiniveshaha-kleshaha”***(II Sūtra 3)

*Avidya= ignorance; Asmita= oneness with outself; Raga = craving; Dwesha= hatred; Abhinivesha= fear of unknown; Kleshaha=difficulties.*

Ignorance is the root cause of suffering. [What is ignorance?](#) You think that which is not permanent as permanent. You think that, understanding that which is changing as not changing. That which is not joy as joy, which is not self as the self. I am not the body but thinking that “I am the body”. I am not the thoughts or emotions, but thinking that “I am my thoughts and emotions”.

You feel that the body is not changing, but the body is changing all the time. Everyday your body is changing. In 24 hours the blood changes. In five days the

lining of the stomach changes. Doctors say that in a whole month the skin changes. In a year every cell in the body changes. You never thought or understood that your body is like a river. It is [undergoing change all the time](#). Your body has completely different cells in one year.

***“Drig-darshana-shaktyor-eka-atmata-eva-asmita” (II Sūtra 6)***

*Drig= the self, the intellect; Darshana= the instrument of perception; Shaktayoho= of both these powers; Ekatma= as the same; Iva = appearance; Eva - Asmita= ego.*

***“Asmita or ego is thinking that the self or the intellect and the instruments of perception are one and the same.”***

Asmita is oneness of the intellect and ourself. Have noticed that in a meeting some people say a point and stick to that point? They are totally stuck to that point. Most of the people go on arguing and arguing meaninglessly and it leads to senseless argument. This senseless argument comes because they are so stuck and think their intellect as themselves, their thoughts as themselves. “My thought, my opinion, me, me”, inability to see the self and the buddhi or the intellect and the instruments of perception as separate. [This is asmita](#).

## **Your Five Sources of Misery**

**"Sukha anushayi ragaha" (II Sutra 7)**

sukha = pleasant experience;

anushayi = attraction;

ragaha = cravings.

**"Attraction to pleasant experience results in craving."**

This craving makes you miserable. Patanjali says that there are only five sources of misery. There is no sixth source of misery. Ignorance, or thinking that which is changing as non-changing. We try to control others mind saying that they should be this way, that way. How is it possible? Someone may have had love for you yesterday, but not today, or tomorrow, who knows? They themselves do not know. Do you see that? We expect an enlightened behavior from everybody around us. Then we become unhappy. You are not behaving in an enlightened way, but you expect everybody else to behave in an enlightened way and to give unconditional love. You expect them to give you unconditional love. When you

unconditional love. You want them to give you unconditional love. When you expect this from people all around you, that is where you become unhappy.

knowingly or unknowingly, consciously or unconsciously, this is what everybody is doing. Everybody is expecting unconditional love from people they meet with. Isn't it? And they do not even know what they are expecting. But they are expecting something very big.

They are seeking God in everybody. They are seeking God without seeing that God can be in any man he wants. They are looking for a saintly God in everybody around them. How things should be, that makes you miserable. Do you see what I am saying?

### **"Dukha anushayi dweshaha" (II Sutra 8)**

dukha = unpleasant experience (misery);

anushayi= consequent repulsion;

dweshaha = hatred.

### **"Hatred comes with an unpleasant experience."**

Hatred comes, aversion comes with an unpleasant experience. Aversion also brings the same misery as happiness brings misery. Craving and aversion are both sources of misery. Abhinivesha or fear, fear of unknown. Though intellectually everything is known, even in great scholars there is a little amount of abhinivesha. Nature has enforced all these five things in everybody. Now, how thin can this get or how thick can this get? It can either make you evolve or unevolved.

### **"Swarasavahia vidishopi tatharudo abhiniveshaha" (II Sutra 9)**

swarasa = own flavour;

vahia = flowing;

vidishaha = wise;

api = even;

tatha = the same;

rudaha = established;

abhiniveshaha = carefulness.

### **"Fear flowing in its own flavour even in the wise is established in them as carefulness."**

It should not even be called as fear. It should be called as alertness. Fear has a

It should not even be called as fear. It should be called as alertness. Fear has a different meaning altogether. It is a mix of alertness, carefulness and fear. There is a similarity of quality. That is why Patanjali has used the word called abhinivesha and not bhaya. Bhaya means fear. There is no word for it in English.

Abhinivesha in its thickest form is fear and in its thinnest form, in its diluted form is care. You are walking on the edge of the lake and you are putting your steps carefully so that you will not fall into the water. If this care would not have been there then this body would have vanished, disappeared. "When I am not the body, I will not attend to the body at all". In that case, "I will not have the body to speak longer or to do anything". To maintain the body certain amount of care is essential. Is this clear? When this care becomes little more than what is needed, then it becomes insecurity. If it becomes more, a little more, it is being paranoid. It is just like salt. If salt becomes more it becomes impossible to eat it. You cannot justify the presence of ignorance here. "Oh! Let it be there. A little ignorance can be there. So what? No, no .....thin them down, reduce it, reduce it to its minimum. Avidya, asmita, raga, dweha and abhinivesha the five kleshas or five sources of misery.

## **As You Sow, So Shall You Reap**

**"Te pratiprasavah heyah sukshmaha" (II Sutra 10)**

te = these; pratiprasava = become inactive; heyaha = destroyed; sukshmaha = subtle

**"When these become inactive and destroyed, then the mind becomes subtle."**

Then you make them subtle, subtle and subtle. They let you come back to yourself. They bring the mind back to the source. When these miseries are very thick, they bother you. They captivate your mind. The moment they become thinner and thinner, they let your mind free and let you get back to yourself, the source.

See, when you are craving for somebody, for love, girlfriend or boyfriend in a teenager, when the craving is there, the mind is not subtle. The mind is unable to sit and meditate. But once the craving is limited, and then you are able to take a deep silence. You can sit down and go inwards. Do you see what I am saying? The grip of feverishness is loosened. As soon as this gets loosened, the klesha

(suffering) gets reduced. It allows the mind to go back to the source.

Now, what is the way to get rid of these miseries?

**"Dhyana heyas tad vrittayah" (II Sutra 11)**

dhyana = meditation; heyas = destroyed; tad = their; vrittayah = modulations of the mind

**"Their modifications are destroyed by meditation."**

These five vrittis(modulations of the mind) can be eliminated through meditation. If you do not do this, then what will happen?

**"Klesha mulaha karma ashayo drishta janma vedaniyaha" (II Sutra 12)**

klesha = suffering; mulaha = origin; karma = action; ashayah = bank; drushta = visible (in this life itself); adrushta = invisible (in this life but bears fruit in the next life); janma = in births; vedaniyaha = to be experienced

**"Suffering has to be undergone because of the karma bank. Some bear fruit in this birth itself, whereas some bear fruit in the next births."**

**Before the body drops,Get rid off your karma**

Through meditation, this karma can be washed off right now, here. Before the body drops, you get rid of the karma and lessen the sheaths of ignorance over you. Otherwise, there is no escape for you from there. Drishta adrushta janma vedaniyaha, some will give you fruits in this life itself and some will stay back with you to give fruits in the next life.

Now, some people have an argument. "If you put your fingers in the fire, will they burn today or tomorrow or in the next lifetime? There is nothing like karma. Every action has got its repercussion, but it has to happen immediately. It does not come with you for the next lifetime or the next year". Some people have this argument, but it is not the right analogy.

You sow some seeds. Some seeds will sprout in 2 days. If you put peanuts, they would sprout in 4-5 days, and if you want to grow a coconut, it would take several months. If you plant lettuce, it would give fruit in 5 months or even 2-2 1/2 months. If you plant a mango, it would give fruit in 10 years and if you plant a

1/2 months. If you plant a mango, it would give fruit in 10 years and if you plant a jackfruit, the next generation would enjoy the fruit! Different seeds have different timing.

### **Different karmas will give fruit at different times**

Similarly, different karmas will give fruit at different times. Many a times, people ask, "We are so good. Why do bad things happen to good people?" Bad things never happen to good people. Even if it seems to be happening, they were bad at some time. Now they will be good but they have done something bad and so bad is happening. Those seeds, they had sown neem (margosa) seeds long ago and now they have to reap the bitter fruit of the neem tree. Now, they may be sowing mango. They will reap that fruit later. As you sow, so shall you reap. *Drishta adrishta janma vedaniyaha.*

## **Meditation beats boredom**

**Wash away your past karmas with Meditation.**

**"Sati mule tadvipako jaty ayur bhogaha" (II Sutra 13)**

sati = if existing; mule = root; tad = its; vipako = ripening; jati = the body into which you are born; ayuhu = lifetime; bhogaha = experience

**"If the roots of karma are existing, they ripen and result in the body into which you are born and the fruits of the karma are experiences throughout the lifetime."**

Patanjali explains more about the genesis, how we gain our birth. Jati means in which body you are coming, where you are born. You are born as a chicken, monkey, human male or female. Your birth is determined. The length of your life is determined. What you will get in your life, your enjoyment, the miseries, are also determined. Why is someone born in Ethiopia and someone else born in Switzerland? Is there any explanation?

Patanjali has. He gives an insight into it. This is the usual question asked, "Why so and so is born there and so and so is born somewhere else? Why so and so is miserable? Why so and so has so much suffering?" This is a big question. No logic can give you any understanding or explanation.

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He says, because of your past karmas. Jatyayur bhogo. It comes to you in different forms. When a person, dying with all the memories of only chicken, chicken and chicken, in his consciousness, the strongest impression at that time was that of the chicken. So he comes into the poultry farm. His mind's impression gets him into that.

Whatever is the strongest impression in the mind, that persists. It is simple, very simple. You try this in the night. In the night, right before going to bed, just have a thought. Think very strongly about something. As soon as you get up in the morning, that will be your first thought. The same thought will also come up in the dream. If you practice this say for two months, three months, four months, six months, you will assume those qualities in you.

As soon as you wake up, say, "I should shake my head like a dog", and just do it. In six months, you will see that it will become out of your control. It becomes almost impossible for you not to do it. It gains such a pattern inside you because that karma, that impression has become so strong.

You say, "I should kick my leg like a dog", or stick your tongue outside like a dog, and in six months, it becomes such a pattern in you. Or, if you keep watching a dog, it will come into your mind all the time, again and again, over and over, and when you die, your mind, your consciousness gets sucked into that type of body. The last days of your life are much more important than your whole life itself.

To emphasize this, in India there are many stories. An old man is on his death bed and is so attached to his children. In India, they even name their children after the name of God. There is a story about king Ajamila. Have you heard about that? Ajamila was a king. He was an atheist until his death. If it were possible, he would have been an atheist even after his death, but that was not possible! At the last moment, when he was dying, he called out "Narayana Narayana". His son's name was also Narayana while at the same time, he was taking the Lord's name, Narayana, Narayana. It seems that God thought that he was being called and so Lord Narayana came and liberated him. This is a story. Ajamila called the name just by mistake. He took the name of God. So he became liberated. It is an extreme way to say that the last impression carries much weight, in spite of whatever one does in their whole life.

There is a similar story about a saint, a very enlightened rishi who was on the bank of a river in meditation. He saw a young deer, a baby deer in the flood



water. So he jumped into the water and like any one would have done, he saved the deer and bandaged it. The deer had hurt its leg. He took care of the deer. He got so attached to it that when he died, he became a deer in the next birth! This is the only instance where an enlightened person became an animal.

It is said that it is almost impossible for a liberated man to be driven back into an animal body. This is one of the impossibilities. This example Jadabharat is quoted throughout just to tell you that the last impression is the most important. The sage became a deer.

Same thing when children go to bed in the night after watching some horror movie, they get nightmares. They cry, shout and do all sorts of things, isn't it? How do you get rid of this?

**"Te hlada paritapa phalaha punya apunya hetutvat" (II Sutra 14)**

te = they; hlada = pleasure; paritapa = pain; phalaha = fruits; punya = virtue;  
apunya = vices; hetu = reason

**"They give you pleasure and pain as the fruits of virtues and vices."**

These impressions, when they are good, they bring you more joy, more happiness and if these impressions are not good, they give you suffering. It depends on the merit or demerit that you have done. If you have done a good karma, that good karma accumulates and brings you joy.

If anybody is happy, that is because they have done some good karmas in the past. If they are miserable, then they have done something miserable karmas in the past. So, here he connects every happiness and misery to some act of the past, to your karma bank.

So, meditation is the way out of all that. You are just washing out everything. Then there is nothing. You become so hollow and empty and you sing and dance and you do all these things. To thin down all that is laid on the self. This is very precious.

Sometimes when you are sitting, you get bored. Never mind. You are just burning some old seeds of boredom. If you are averse to boredom, then the boredom will never leave you. If you are bored being with yourself, then how much boring you are to somebody else? So, even if it is boring, never mind.

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know that this is tapas, this is your karma. Boredom decreases. Just take this as, "Willingly I'm going to do this. I will do this. Let me see. How can something put me off?" Take a challenge. You often take up challenges. Now take up a challenge and say, "Let me see this." This is the way to get over your boredom. Kindle the challenge in you that "I will do this. Yes. Challenge!" All these can help you.

## Eliminating the Cause of Pain

**Every event causes some pain. Pleasant or unpleasant.**

If you look into the pleasure or joy that you get in life from the time of birth, they all come with a tax. You have to pay a tax for that and this tax is sorrow. In the next sutra, Patanjali says:

**"Parinama tapa samskara dukhaihi guna vrutti virodhachcha dukhameva sarvam vivekinaha" (II Sutra 15)**

parinama = the result of an event; tapa = anxious waiting; samskara = impressions; dukhaihi = sorrow; guna = qualities; vruttihi = feverishness; virodhat = contrary; cha = and; dukham = pain; eva = indeed; sarvam = everything; vivekinaha = intelligent one

**"The result of an event, the anxious wait for an event, the feverishness to achieve and the impressions of these events cause sorrow, and more so when things happen to the contrary. Therefore, for an intelligent one, everything is indeed considered as painful."**

**Every event causes pain.**

Every event causes some pain. However an event may be pleasant, it finishes, ends. So the ending of an event, however pleasurable or joyful, comes with a little pinch. The greater the joy, the greater the pain too, Isn't it? Parinama, the effect, the result of an event, brings you pain.

"Tapa dukhaihi", the longing for an event, waiting for a pleasurable event, is again pain. Samskara dukha – the impressions are there. Memories are there. The memory of a pleasure too brings pain. So, before you want something, that wanting, that feverishness to achieve what you want is painful. When you have it, the fear of losing it is painful and when that is gone, the memory of the joy is painful. So the whole thing is painful.

For a viveki, for an intelligent one, the one who is awakened, he sees the whole

thing as painful. So, there is nothing that is not painful; "sarvam eva dukha mayam". Everything is painful. You say love is beautiful, but love is also painful. How much close can you get? Bodies can get closer but still there is no satisfaction. Each one wants to get into, enter into the other's body. How can you enter? Is it possible? You get frustrated.

Often, the male takes the female body and the female takes the male body in the next life. That is what craving or longing does to a person. The mind is more prominent. That is why in every male, you find a female and in every female, you find a male. This is because there is some impression from the past. Very true.

### **Love takes you to cannibalism.**

The soul is not just satisfied by the physical body coming closer. It wants something more. It wants to merge, it wants to vanish and disappear. This is what you call love. In love, there are two expressions: one is, "I want to disappear into you", and the other is, "I want to eat you and you disappear". These are the two experiences that lovers tell each other. They do not know why they are saying this. "Oh! You are so sweet, I want to eat you up". Cannibalism! Love takes you to cannibalism.

If that were possible, one would really do it, literally. Reduce their boyfriend or girlfriend into a small toy and gulp it through. There is no more worry about whom they are looking at, where they are looking, where they go. Their mind becomes constantly engaged in looking at where their friend is, what they are doing and who they are looking at. Lovers become watchdogs after a while.

## **Nothing in this Creation is Devoid of Pain**

**There is nothing in the creation that is devoid of pain.**

(Continued from the previous post on Eliminating the Cause of Pain)

Often, those who come to the course do not meditate. They open their eyes, "Is my girlfriend meditating? How is she doing? Is she enjoying the course? I forced her to come to the course. Is she having a good experience?" Many a times we have to say, "You keep your eyes shut and go deep into meditation and do not worry about your girlfriend. We will take care of her".

If it was possible, people would really do that. They would swallow their girlfriend or boyfriend to keep them safe! "I keep you in my heart". They would

do it physically. Keep them in their heart, very safe in their tummy, so that they cannot do anything, cannot look at anything, or cannot go anywhere without their permission.

Love also creates pain, tremendous amount of pain. Separation is pain, tremendous amount of pain. A wish is tremendous amount of pain present in the mind. Trying to please creates pain. Whether the other person is pleased or not is pain. You want to know through and through the mind of the other person. How can you, when you do not even know your own mind? You want to know somebody else's mind! It is impossible to know anybody else's mind just by their words or movements of their lips and tongue.

It is said that the tongue has no bone. It is not steady. It says something today, and tomorrow it may say something else. You can trust anything in the world but you cannot trust your own tongue! Trying to know somebody else, knowing what is there and sitting on it is painful. You experience some good feeling - love - you feel wonderful and joyful, and suddenly it is not there the next moment. It is painful.

If you do spiritual practices, an effort is needed to do them. That is painful. If you do not do them, not doing Sudarshan Kriya is even more painful. You think, "Oh! I did not meditate. It is not good at all." Once you meditate, you feel "Oh, it is finishing. I have not done enough. It is not happening". Something to complain.

"Sarvam eva dukha mayam". If you really look at this creation from the eyes of wisdom, there is not even a bit in this creation which is devoid of pain. Pain is the tail of everything in the world. It comes along with everything. You get it along with everything as a free coupon. Buy anything and you will get double. The double is pain, the coupon. Then what do you do? When you realize that everything is pain, then how do you go ahead with it? What do you do? You have to do something to stop this pain. How will you do it?

In the next sutra, Patanjali says:

**"Heyam dukhamanagatam"** (II Sutra 16)

heyam = avoidable; dukham = pain; anagatam = which has not yet come

**"The pain which has not yet come is avoidable (can be avoided)."**

The root cause of pain needs to be eliminated. We have to eliminate the root cause of pain. That pain which has not yet come in life, that sorrow which has not yet sprouted, should be ripped off right in the beginning. How do we do that?

## **The Whole World is Here for You to Enjoy**

**There is nothing in the creation that is devoid of pain.**

**"Drashtri drushyayoho samyogo heya hetuhu" (II Sutra 17)**

drashtri = seen; drushyayoho = the seen; samyogaha = becoming one; heya = suffering; hetuhu = the cause

**"The cause of suffering is when the seer becomes one with the seen and forgets one's true nature."**

Forgetfulness of oneself. Thinking of being separate from one's environment is the main cause of suffering. The self, the seer and the seeing. The self and the objects that are all around the self. The lack of perception. You think "this is me". Then problems begin.

You keep your life somewhere else. You do not keep your life in you. You know, in olden days' stories, there used to be a mini-island and there would be a fort in that small island and in that fort, there would be a palace. In the palace, there is somebody.

The life of the king would be in a parrot in some other place. So if this parrot would be killed, then the king would die there. Have you heard this story? These are all stories in India, which come in magazines.

Even in China, you have these kind of stories. The king's life is not in him. He would not die even if anybody hurts him. To kill the king, you have to go to that particular island and to get into that fort is very hard. Some superman will venture into the fort and then the palace and the palace is full of cobras and what not. He has to get past all that.

It is all very thrilling you know. He gets into the underground and then suddenly a door opens up and he gets in there and it gets more interesting. There is a cage there and the cage has a parrot. He has to go near it and the cage is unapproachable. He cannot touch the cage. If he touches the cage, it may burn

unapproachable. He cannot touch the cage. If he touches the cage, it may harm him down and without touching the cage, he has to kill the parrot. When he kills the parrot, the king who is somewhere would die or whatever is supposed to happen will happen.

Life is not in oneself. Life is somewhere else, in the bank account. You have not just deposited the money in the bank. Along with the money, you have deposited your life also. If something happens to the bank account, you have a heart failure. Do you see what I am saying? Whatever you think as more important, be it matter or material, you give more importance to it than the life. That becomes the cause of suffering. So when you see the difference, then the seer, the light, separates from the surrounding and then you see, "what is all this?" Then, true meditation happens.

Patanjali says –

**"Prakasha kriya sthiti shalam bhutendriyatmakam bhoga apavargartham drushyam"** (II Sutra 18)

prakasha = manifesting; kriya = dynamic; sthiti = inertia; shalam = nature; bhutendriyatmakam = made up of five elements; bhoga = pleasure; apavarga = relief; artham = object; drushyam = seen

**"Manifestation, dynamism, inertia is the nature of one's consciousness. The entire creation being made up of five elements gives you pleasure and relief from the objects of enjoyment."**

That does not mean that you should run away from this world. This world is here for your enjoyment. Patanjali is very clear on it. These beautiful sceneries are here for you to look at. Great food is here for you to eat and enjoy. The whole world is here for you to enjoy, but while enjoying, do not forget yourself. You are separate from them. This is viveka (intelligence). Do you see what I am saying?

## **The self is the centre of the whole creation**

**Everything in the world is dynamic and changes.**

**"Prakcshakriyicsthitishalam bhutendriyatmakam bhugapavargcrtham drushyam".**

This seen world is eliminated. It conveys you a message. It gives you an idea of how great the consciousness is. Every aspect in the world is an expression of God. Everything is active. "Prakasha" means manifesting. Everything is manifested from the consciousness. We manifest, flowers come out, so too Sudarshan kriya. Everything in this universe is dynamic. It is not static. There is nothing that is static. Even though the mountains appear to be static, they are not static. They are all dynamic. Every atom is dynamic.

"Sthiti". They all undergo certain stage of evolution. Everything has a stage, has a state. Everything is governed by certain principles and certain qualities. "Bhutendriyatmakam". The entire creation is made up of five elements. Five elements, five sense organs, five organs of perception and five organs of action. These are the ten organs. The entire creation is endowed by these ten. The mind is also a part of the creation. "Bhoga apavargartham." This entire creation is there to give you pleasure and relief. Whatever gives you pleasure will also give you relief. Do you see what I am saying? Otherwise the pleasure becomes a pain.

It is like say, there are three apple pies. One, two, three apple pies, you love it. You will do anything in your life to have an apple pie or gulab jamoon. Okay you have it. But one, two, three, four and then the fifth one already becomes a little too much and then seven, eight, twelve, thirteen. The same thing which gave you pleasure is making you suffer. If you are forced to eat twenty apple pies, you will hold your head and say "Oh! my God. I want relief from this, I want to get away from these things. Enough is enough. I cannot hold any more".

Same thing with music. Okay you like beautiful music. How long can you enjoy music? One hour, two hours, some of us twenty four hours music, seven days a week! You cannot breathe. You shut it off! That wonderful music which gave you so much pleasure, if its over done, that brings you pain. So that has to give you relief also. Do you see that? The entire creation gives you enjoyment and liberation and relieves you. You have to get yourself liberated from all this at some time or the other. Otherwise that becomes pain.

He goes on describing how there are grades in this. "[1655:Sattwik, rajasic and tamasic]. The tamasic here is more dullness. Rajasic is more activity. Sattwik is more light and more freedom. Like if you take food which is natural, if you take apple pie, it is good for health and gives you pleasure. But if you go into drugs, it just entraps you. It seems to give you pleasure, but only gives you pain, only suffering and it is hard to get out of it. So that is tamasic. Tamasic, rajasic, sāttwik The whole creation is made up of three gunas three natures Certain





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sattvik. The whole creation is made up of three gunas, three natures. Certain food you take makes you a model, certain foods make you more agitated, active. Everything is from these three different gunas. There are some specialties about it. All these details are there.

**"Drashta drushimctraha shuddopi pratycyanupashyaha" (II Sūtra 20)**

drashta = the self; drushimctraha = consciousness only; shuddaha = pure; api = even though; pratyaya = mixes; anupashyaha = covered intellect.

**"The self is pure consciousness only, but when it gets mixed up with the intellect, it gets covered."**

The self, though it is ever pure, untainted, it is just a witness. But when it becomes one with the buddhi, the intellect, then it gets colored. It appears as though it is colored. Somebody who is stuck with their intellect, they just stick to their thoughts and ideas as though it is their own. They suffer a lot. The self is the centre of the whole creation.