

PATHWAY to God



ESSENTIAL
PATANJALI YOG SUTRAS
assimilated into 15 simple steps
uniquely presented through visuals

Dearest one, *Pathway to God* is intended for you.

This unique book brings you essential Yog Sutras in a vibrant and brand-new format. The ancient and complex scripture has been simplified and presented with distinctive visuals accompanied by an explanation of easy to follow methods of self purification.

Please do not race through the *Pathway to God*. It is not sufficient to rapidly scan pages. It is essential to PRACTISE what is specified.

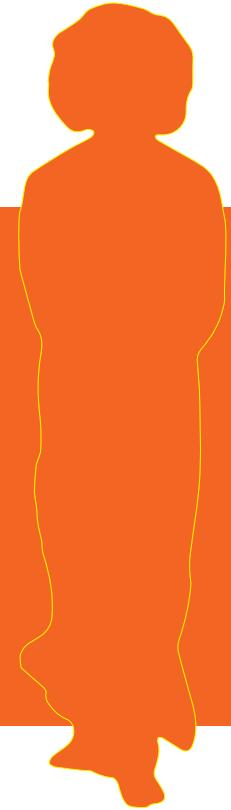
The English variations of Sanskrit words presented throughout this book are phonetic, for ease of pronunciation.

Should you require any assistance along the *Pathway*, email your questions to gauri@youaredivine.co.in. We will respond to you.

Please keep in mind that this book is not a substitute for a Guru. Look to these pages as a guide. The methods of self purification will prepare you to receive your Guru's and God's Grace.

Pathway to God

is brought to you through the immense Grace and Divine Blessings of Sri Sathya Sai, who works tirelessly for the spiritual progress of all species.





Pathway to God

Gauri

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THREE PRINCIPLES OF DIVINITY

This moment, you are writing your future

Your future is an exact replica of your present. You are constantly acting in the present. Your actions will most certainly result in consequences, some of which will bring you happiness, and some, pain. If you want to remain blissful, become aware of what you are doing now. Whatever you do now, will determine how you will live in the times to come.

You suffer because you repeatedly make bad choices

Fear, desire and lack of Self-awareness; these are what propel you into inappropriate action. *'I want what everyone has.'* You make adverse choices because you are acting out of blind compulsion, rather than spiritual awareness. Choices made from delusion are self-destructive. Choices made from discrimination are Self-illuminating. Become aware of who you are. Your choices will change, for the better.

Your Unrealistic Expectations cause you untold grief

You think you can continuously offer someone hatred and negativity and that he or she will offer you love in return. This is not possible. Hatred attracts hatred. Anger attracts anger. Your action has a matching response. You cannot sow a seed of hatred and expect that it will blossom into a tree of love. If you want love, you must sow love. This is the right way to live.

1 If you want to remain blissful,
become aware of what you are doing now.

2 Become aware of who you are.
Your choices will change, for the better.

3 If you want love, you must sow love.
This is the right way to live.

If you can understand these three Principles of Divinity,
you can free yourself and just live life in absolute bliss.

UNDERSTAND THE
BODY, MIND & SOUL

What is the body?

The body is gross matter. It is constituted by five elements: Space, Air, Water, Fire, and Earth. Your body is a visible, physical entity. It outlines your identity in the physical plane. It separates you from the person next to you. It gives you a shape and a certain character. It has two major abilities: The ability to acquire sensory information, and the ability to perform various functions: get an education, fly a kite, drive a car, watch a film, and so on. ‘Birth’ and ‘death’ are Nature’s way of creating a body and disposing it.

What is the purpose of this human body you have acquired? You have been gifted a human body so that you can become conscious of your Highest Principle—your Aatmaa. Your Aatmaa is your imperishable and eternal Divine Soul. Your Soul has no birth and no death. It is yellow-white light; ever-effulgent; the purest of all.

The human body is a catalyst—it accelerates the process of reaching the Divine. What is most unique about this human body? It comes equipped with the ability to look beyond its own self. It seeks Divinity. Your body can engage in spiritual activities, which connect you directly with God. Such a body is acquired after many lifetimes.

You can get bound by this body forever. You can use it to satisfy sensual cravings OR, you can utilise it to progress on the spiritual

path. You can allow this body to define you and be limited by its limited functions—and consequently live a limited consciousness, OR you can seek higher planes and deeper levels of consciousness, through this very same body.

What is the mind?

The mind is much more subtle than the gross body. It is an accumulation of past impressions, habits and preferences, knowledge and abilities, cravings and desires, as well as mistaken identities and false notions. All these constitute the mind. The impure impulses are the cause of human suffering. The pure impulses can remove pain and all suffering.

Since the mind is not made up of physical substances, it remains invisible to the physical eye. Contrary to popular belief, the mind is not only present within the head. The brain, which is part of the physical body, is placed within the skull. The mind, on the other hand, is not limited to any one spot or physical dimension. It expands and contracts, is beyond time, and is capable of achieving anything, anywhere. It is a strong and powerful vibration. This vibration can be heavy or light, slow moving or fast paced. The quality of vibration determines the quality of mind, and the quality of mind determines the quality of vibration.

When we speak of mind purification, we simply mean that the mind is stripped of all the extra unwanted material that has attached itself

to the mind. From a state of restlessness, the vibration changes to one of peace and equilibrium. So you experience a sense of calmness and harmony. How you vibrate is how you live.

If the mind is just a vibration, how can it acquire desires, impressions and habits?

The whole universe is full of innumerable potent vibrations. Desires, emotions, and all such phenomenon are but unique vibrations. They behave in distinct ways. Anger vibrates harshly while love moves slowly. Each vibration corresponds to its own type. When anger vibrates, it creates a certain pattern in the universe. Peace vibrates to create another and distinct movement. All such movements together make up one's mind. The purpose of Yog is to still all these movements.

How is the mind carried forward through lifetimes?

Your Soul lives forever. It sustains your body and your mind. When your body dies, your Soul continues to sustain your mind. Without a body, your mind remains in 'Idle Mode' so to speak, along with your Soul, until you acquire another body. When a new body is born, your mind identifies with this new body. Your Soul, and your mind including all its previously-acquired abilities, conscious and unconscious desires, and all its impressions, move to this new body.

Why is there a co-dependence between the mind and the body?

The body becomes the caretaker of your mind and is responsible for fulfilling the unfinished business of your mind. Your mind and

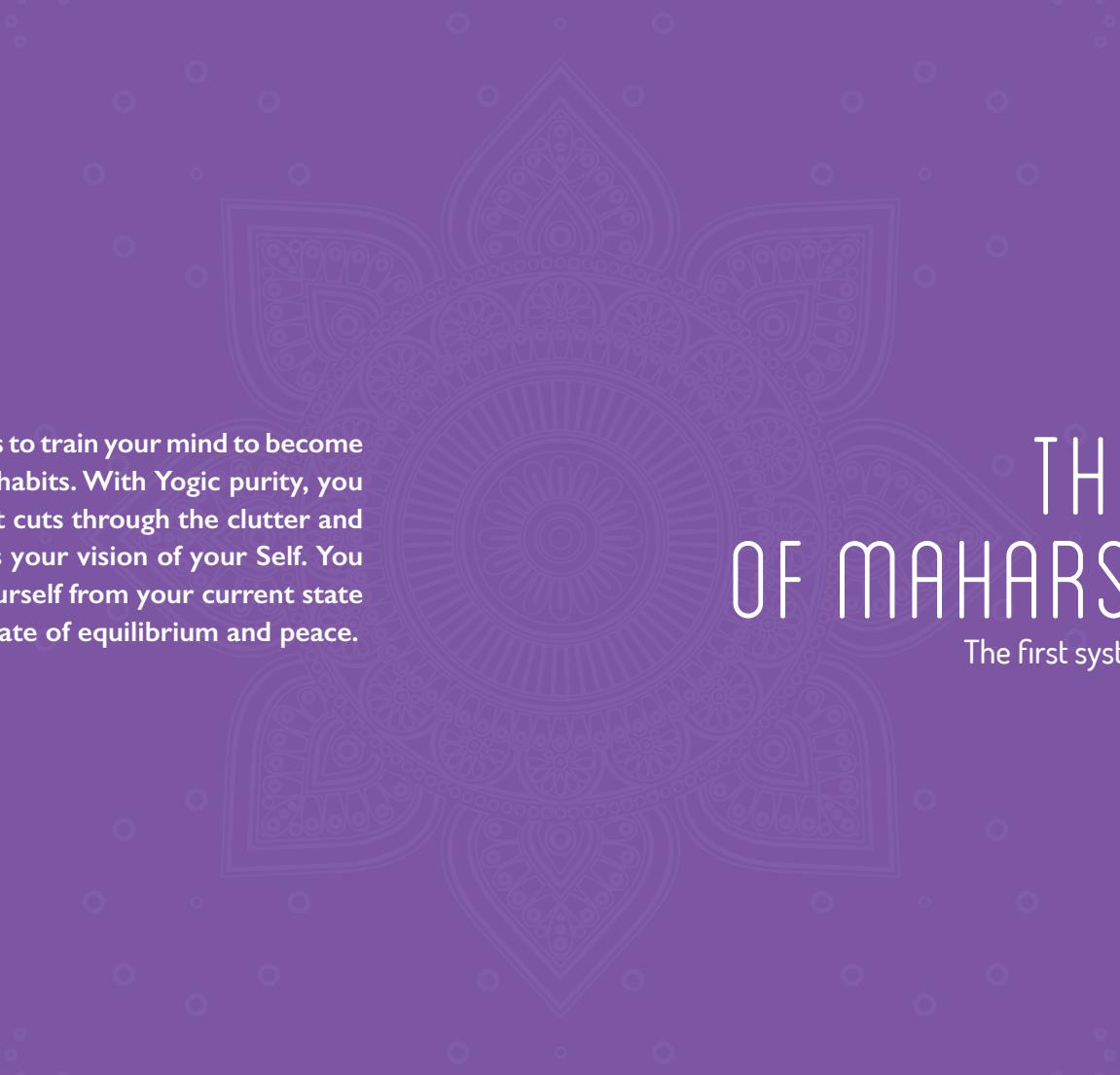
all its bodies work together through lifetimes. Since your body is responsible for acting out the tasks dictated by your mind, your body bears the consequences of every task that it performs in association with your mind. This is the reason why you suffer. Your body is essentially your visible mind. When your mind is impure and loaded with impure intentions, its sends these impure intentions to your body. Your body acts on these impure signals and performs impure tasks. Naturally, there are unpleasant consequences that arise from these impure tasks—and your body 'pays for' what it has done. Your mind, in turn, gets more and more embroiled in impurity and delusions.

A pure mind, on the other hand, sends pure and selfless intentions to the body, and the body is utilised as a tool to remain connected with Divinity.

What is the meaning of Liberation?

The ultimate goal of a human being is to break the bondage between the impure mind and the body. The impure mind has to be purified to the extent that it no longer has any ulterior motives to fulfill and consequently loses the desire to acquire new bodies.

When the mind has reached such a point of total sublimation, utter non-dependence, non-desire, and non-identification with the body, the mind acquires supreme purity. This is known as Liberation.



The Yog Sutras prescribe ways to train your mind to become aware of its own nature and habits. With Yogic purity, you develop a laser-like mind that cuts through the clutter and shreds the veil that obstructs your vision of your Self. You gain the ability to remove yourself from your current state of imbalance and achieve a state of equilibrium and peace.

THE YOG SUTRAS OF MAHARSHI PATAÑJALI

The first systematised scripture exclusively on Yog

The word ‘**Yog**’ is derived from the Sanskrit word ‘*Yuj*’, which means, ‘**union**’ or ‘to yoke onto’. The path of Yog is the most ancient pathway to Oneness with the Divine, that is, divine union of *Aatmaa* with *Param-Aatmaa* (your Soul with God). Oneness is realisation of your highest human potential. It is the goal of your human life.

The wisdom of Yog has been revealed in many sacred scriptures prepared by Rishis and Yogis. Several centuries ago, the **Great Sage Patanjali** collected the unique teachings of the Vedas, Upanishads and Srimad Bhagavad Geet, and compiled them into a single comprehensive unit. This indispensable summary is known as the **Yog Sutras**.

The Yog Sutras are **195 precise phrases**, which reflect the essence of all ancient sources of known wisdom. Focused entirely on your mind and its complex ways, the Yog Sutras draw your attention to your limited and painful current state of existence and the infinite liberated potential you can realise, when your mind is purified to the point of crystal clear clarity.

In four crisp and potent chapters, the Yog Sutras lay down the straight and narrow path you must follow in order to still your mind and arrive at the Highest.

In the very first chapter, *Samaadhi Paad* (chapter on **Highest Concentration**),

Sage Patanjali defines the cyclic patterns that disturb your mind and the steps you must take in order to quieten these disturbances. This chapter inspires all to arrive at complete neutrality, and remain in a steady state of perfect union with God.

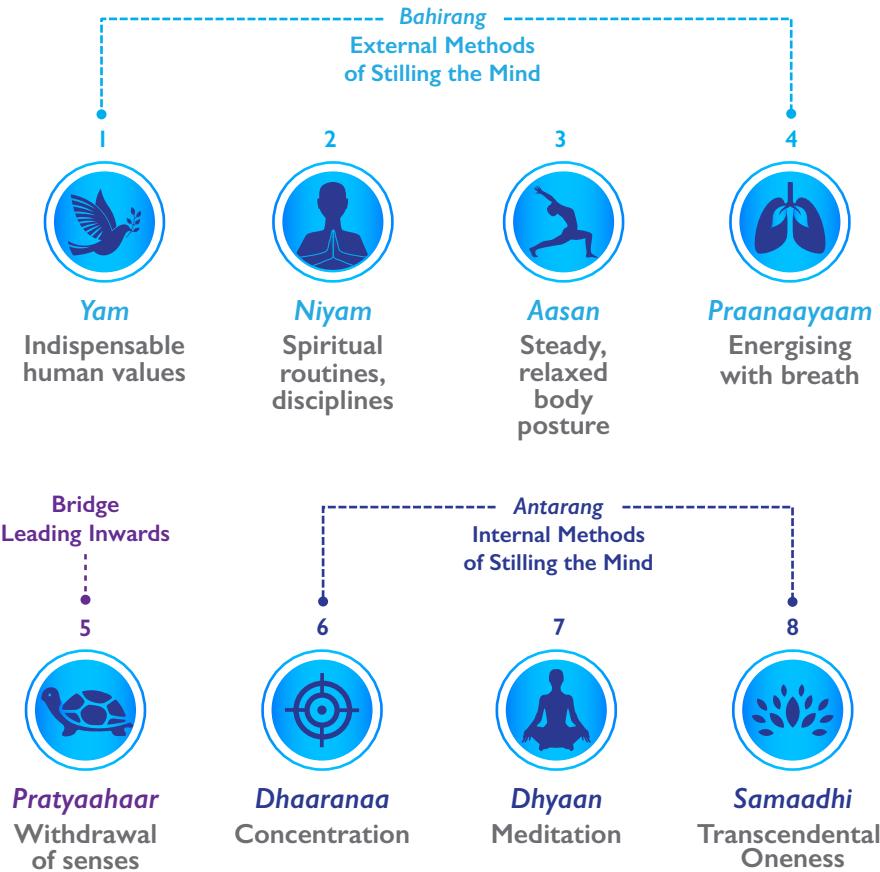
Chapter two, *Saadhan Paad* (chapter on **Tools and Techniques**), opens your eyes to the inherent impurities that are present in your mind. The Great Sage painstakingly lays down the path of Ashtaang Yog; eight integrated techniques that you must practise in order to remove your impurities successfully, from the roots. This self purification is necessary before God can be realised.

Chapter three, *Vibhooti Paad* (chapter on **Mental Capabilities**), mentions specific substances that one can focus on, and the effects one can hope to achieve through this focused concentration. The Sage makes you wary of your fickle Ego and warns you about getting carried away by these unique effects.

The concluding chapter, *Kaivalya Paad* (chapter on a **Liberated Mind**), explains what happens when you stabilise your mind and prepare it for further spiritual progress.

Sage Patanjali’s Yog Sutras reveal the most intriguing aspects of the psyche. He inspires you to remove all inherent impurities and attain Self-realisation.





- EIGHT TECHNIQUES OF YOG SPECIFIED BY MAHARSHI PATANJALI FOR ALL SEEKERS

To progress quickly, pay focused attention to *Yam* and *Niyam*

Yam (five indispensable human values) and *Niyam* (five spiritual routines and disciplines) are the most essential principles of spiritual advancement. *Yam* and *Niyam* foster unity and purity of thought, word and deed within you, and thus weaken your karmic cuffs.

Purity of intention, kindness in speech, thoughtfulness of action, and graceful acceptance of the results of your hard work, are the hallmarks of spiritual character. These can be imbibed by the constant practise of all the *Yam* and *Niyam*. Practise each *Yam* and each *Niyam* sincerely. It is impossible to proceed without them.



Yam
Five Indispensable Human Values

1

Ahimsaa

Non-violence in thought, word and deed.
Determined refusal to hurt another and oneself.

2

Satya

Truth (only the facts), always spoken kindly without ever hurting another.

3

Asteya

Non-stealing of another's rights, resources, peace of mind, credit, knowledge, time etc.

4

Brahmacharya

'Walking (charya) towards God (Brahma) by controlling one's outward desires.

5

Aparigraha

Non-hoarding of things, thoughts and emotions; the dispassionate attitude of Let Go.

CORNERSTONES OF YOUR SPIRITUAL FOUNDATION

Chap 2, Sutra 30

Niyam

Five Spiritual Routines and Disciplines



1

Sauch

Observing internal purity of thought, word and deed, and external purity of immediate surroundings.

2

Santosh

Being grateful for all your blessings; practising contentment and pure love.

3

Tapa

Self Discipline through unfailing adherence to the five Yam.

4

Svaadhyay

Self Improvement through self audit, study of the scriptures, and chanting of Om for progress.

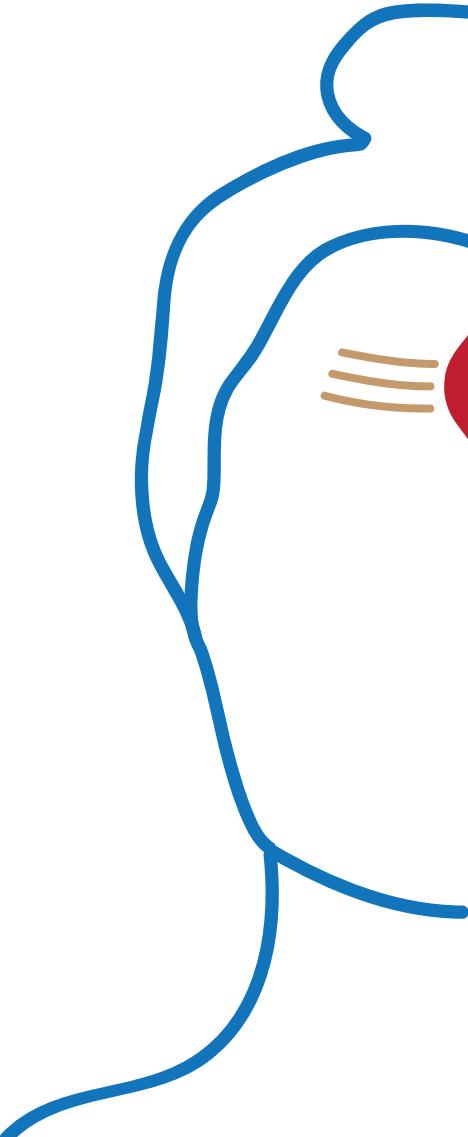
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Ishvar-pranidhaan

Self Surrender through devotion and graceful offering of one's self to God.

YOG IS UNION WITH GOD

Spirituality is within. You are born with the qualities of God. Divinity is present in all. Realise that you are Divine. Use this lifetime for spiritual progress. Problems will come and go. You must not allow yourself to get carried away by troubles. Training of the mind is essential. Focus your mind and attention on God. Develop faith in God. Make God your goal. Then nothing and no one can cause you harm. You will be safe from all ills and evils.



Is Yog about God?

Yog is not a religion. It does not ‘belong’ to any one community or nation. Yog is a Universal Code of Conduct; an integrated means to total self purification. Since Yog has no mention of religion or rituals, people erroneously conclude that Yog has nothing to do with God. This is a misinterpretation of the Truth.

In his taut text, Maharshi Patanjali covers the essence of God in four Sutras and mentions the significance of devotion to God in another eight Sutras*. His very first Sutra on God is a crisp three-word phrase:

ईश्वर-प्रणिधानादा

Ishvar-pranidhaanaat-vaa

‘Or, devotion to God’

(Chap 1, Sutra 23)

The egoistic, impure mind misinterprets this potent Sutra and gleefully decides that God is ‘an option’ to spiritual progress; one that can be easily given up.

*Chap 1, Sutra 23 to 29, & 45; Chap 2, Sutra 1, 32, 44, & 45

Can God be ‘an option’ to spiritual progress?

A student once said, ‘I am spiritual, but I do not believe in God. There is no form of God that I worship on a daily basis.’ Dearest one, worshipping God and loving God are two entirely different things. You can worship God with your eyes closed. But to love God, you have to live with your eyes WIDE OPEN. It is impossible to be spiritual and not love God. Similarly, all those who love God are deeply spiritual. Spirituality is just a way of realising your own essence. Spirituality inspires Purity. Purity leads to Divinity in you.

Why ‘Or’?

Before introducing God, Maharshi explains the two-pronged Yog techniques of Consistent Practice and Supreme Non-attachment to Worldly Objects. Then, the Great Sage reveals the most potent of all techniques: ‘Or, devotion to God’. In the second chapter, Maharshi Patanjali writes another equally profound three-word Sutra:

समाधि सिद्धिरीश्वरप्रणिधानात्

Samaadhi-siddhir-ishvarpranidhaanaat

‘By offering yourself to the Lord (*ishvar-pranidhaanaat*), you reach Transcendental Oneness (*samaadhi*) and realise your supreme potential (*siddhir*)’. (Chap 2, Sutra 45)

Through both these Sutras, Maharshi Patanjali clearly states:

In order to bring your wavering mind to a point of Stillness, you can practise all the techniques of Yog,

or

You can cast all these techniques aside and simply take refuge in the Lord, for graceful surrender with deepest devotion is the purest, most sublime way to know God and be One with Him.

Lord Krsna guarantees Oneness

In the *Srimad Bhagavad Geet* (Divine Song of God), Lord Krsna painstakingly explains to His warrior-friend Arjun three paths to God: *Karm* Yog (divine union through selfless action), *Bhakti* Yog (divine union through selfless devotion), and *Jnaan* Yog (divine union through supreme wisdom). Before He concludes His Divine Song, the Lord says to Arjun, ‘*My dearest one, I will now reveal to you a deep secret.*’ The Lord then sings the following verse to His beloved friend:

*Sarva Dharmaan parityajya maam ekam sharanam vraja
aham tvaam sarva paapebhyo moksh ayishyaami maa shuchahah*

‘Let go of everything you know about the universal code of spiritual conduct. Take refuge in Me alone. I shall absolve you of all your impure actions and liberate you. Fear not.’

(Bhagavad Geet Chap 18, Shlok 66)

Maharshi Patanjali’s Sutra
Ishvar-pranidhaanaat-vaa
and Lord Krsna’s Shlok
*Sarva Dharmaan parityajya
maam ekam sharanam vraja*
convey the goal and purpose of
your human life:

Supreme devotion
and Oneness with God.



‘Fix your mind on Me, be devoted to Me, worship Me and offer obeisance to Me. Thus remaining absorbed in Me, you shall come to Me.’

(Bhagavad Geet Chap 9, Shlok 34)

WHO IS GOD AND WHO ARE YOU?

God is the sum and substratum of everything within all universes. Your eyes are too small to be able to see all existence; that which has existed and that which has not yet come into existence. This entire cosmos is but an iota of the wondrous Being you call God. Do not attempt to understand God. It is not humanly possible. Only focus on loving God. To possess the ability to love God is a supreme privilege and your most Auspicious and Divine Blessing, from God Himself.

क्लेशकर्मविपाकाशयैरपरामृष्टः पुरुषविशेष ईश्वरः

*Klesh-karm-vipaak-aashayair-aparaamrushtahah
purushavishesh Ishvarahah*

God is that one Supreme Being (*purusha-vishesh*) who is free from (*aparamrushtahah*) impurities (*Klesh*), karmic bondage (*karm*), the fruits of all action (*vipaak*), and selfish motives (*aashayair*). God is utterly selfless and full of love for all.

तत्र निरतिशायं सर्वज्ञबीजम्

Tatra niratishayamm sarva-jna-beejam

God is all-knowing (*sarva-jna*) i.e. omniscient.

पूर्वेषामपि गुरुः कालेनानवच्छेदात्

Poorveshaam-api-guruhah kaalena-anavacchedaat

Know God as your timeless (*kaalena-anavacchedaat*), most supreme teacher (*Guru*)—who guides you and guards you from all storms.

Who is God?

God is all-powerful, all-knowing and all-present. Only He is permanent. Know God to be your Eternal True Friend who removes all your pain and suffering. He is One in All and All in One—loving Mother, caring Father and most beloved Companion. He is like the *Kalpa Vriksh* (Wish-fulfilling Divine Tree). His Task is to give each what s/he asks for. All are entitled to His Grace. God has no prejudice and no favouritism. Not even the shadow of cruelty can touch Him. No fault can be imputed to Him. Sing His Name with love in your heart. He will lift you up and personally carry you across the ocean of delusion. He alone can give you Supreme Peace. Walk with Him, communicate with Him, trust Him. He is with you.

Who are you?

You must know yourself completely. Who are you? You are *Aatmaa*. Where have you come from? *Param-Aatmaa*. Where are you going? Back to *Param-Aatmaa*. How long will it take you to return? Many lifetimes, until you merge with the *Param-Aatmaa*. Where are you now? In the unreal, ever-changing. In what form? *Un-Aatmaa* (you are only body-focused). What are you engaged in? Evanescence tasks. What should you do hereafter? Realise you are Divinity in human form. See Divinity in all. This is Yog.

SRI SATHYA SAI



God is necessary for spiritual success

You have lived thousands of lives from the beginning of time until now. In each life, you have accumulated thousands of impressions, which have arisen from your innumerable desires. These desires and their impressions are your most burdensome baggage. They prevent you from reaching God.

All these desires and impressions have to be removed if you can hope to arrive at a place of spiritual significance.

Do you feel it is possible for you to wipe out all these thousands of impressions and desires by yourself? How many additional lifetimes do you feel you will take? How many more impressions will you generate in these added lifetimes? How long will it take for you to be impression-free?

Infinity is insufficient. You will need all the help you can get.

God lightens your karmic burden. Metaphorically, He changes your heavy coins into notes. The value of your karm remains the same, but the load feels much lighter. Only His loving Grace has the power to erase lifetimes of accumulated impressions in one go.

Are you God's beloved friend?

Centuries ago, Lord Krsna ruled the vast kingdom of Dwarkaa. Yet, He shed His regal position and Himself decided to be Arjun's charioteer during the battle of Kurukshetra. The Omnipotent Lord voluntarily took on a 'lowly job', out of sheer love for the one whom He considered His beloved friend.

On the day of the battle, Arjun and Lord Krsna stood together, opposite the mighty Kaurav army comprising Arjun's revered elders, Gurus, cousins, and relatives. Suddenly overwhelmed by attachment and delusion, Arjun refused to fight. Lord Krsna, Arjun's *Sanathan Saarathi* (Divine Eternal Charioteer), guided him out of his dissonance, to purity, through Yog. [The Lord's sweet verse is known as the Srimad Bhagavad Geet.]

The Lord says to Arjun: I have revealed this most ancient secret of Yog to you because you are My devotee and friend. He who knows Me as the selfless Friend of all beings, attains peace. (Bhagavad Geet Chap 4:3, 5:29)

Thousands stood on that battlefield. Yet, not one heard this Divine Conversation. Only Arjun was blessed with this infinite Grace, for only Arjun knew Sri Krsna to be his True Friend.

To be called a worthy friend by God is the most precious gift of all; and to have the privilege of knowing God as a Friend, is a Supreme Blessing.

Divine Friendship is the most unique relationship between man and God. This enduring bond protects you from all harm and grants spiritual fulfilment and everlasting peace.

Move up from being a ‘distant devotee’ to being a true friend

A ‘distant devotee’ thinks of God only when necessary. S/he ritualistically worships God. Prayers are present but devotion is missing. Such devotees rush around muttering *mantras* and doing *poojaas*, while in their mind, they are thinking impure thoughts. All they want is to get their morning routine ‘over with’. A ‘distant devotee’ worships God because s/he knows God has the power to grant any wish. So, such a devotee seeks only material benefits from God.

God’s beloved friends, on the other hand, yearn for Him with every fiber of their beings. ‘*Tell me dearest Lord, what may I give You? How may I be of assistance to You?*’ This friend is selflessly engaged in God’s Work and is willing to forsake even the barest necessities for Him. All this supreme devotee wants, is to live eternally with God. To this truest friend, God gives Himself.

Dearest one, do not chase worthless trinkets and trivialities. These are mere sensory pleasures. Take God’s Hand, not what His Hand can give. This will purify you from top to toe.

Commit yourself to loving God, full-time

God is tuned into you 24-7-365. So do not limit your interaction with God to a ritual or a prayer or a *pooja* (worship) or *sevaa* (service) over the weekend. Spend all moments in His Company. Deepen your sacred and silent communication with Him. You will never ever feel frightened, lost or lonely. You will only feel loved and more loved.

Know that He is with you, within you, above you, below you, beside you, before you, guiding you and guarding you, all the time.

Include God in your everyday activities

Know that He is *really* with you; that He is your only Soulmate. Communicate with Him incessantly. While cooking, cleaning, walking, mowing, shopping, driving—chant His Name. His very Name will evoke His Form in your mind and purify your thoughts. While soaping the spoons, pray to God, ‘*Remove the impurities from my mind.*’ When peeling vegetables, pray, ‘*Peel away the veil that separates me from my Divine Self.*’ When pounding garlic, pray, ‘*Crush my Ego and let me reach You quickly.*’ While changing, pray to Him,

'Transform me, inside-out.' While tying your shoelaces, pray, *'Bind me in Your Pure Love.'* While walking to the car, pray, *'Let me come closer to You with every step.'*

Every moment, think of Him. Dedicate all you do to Him. Offer yourself to Him.

As you continue strengthening your friendship with God, what began as a hesitant monologue will transform into a heartfelt dialogue and eventually you will be able to hear God with absolute clarity. You and He will become inseparable.

**Purification is simply this—preparing yourself
to hear God within you.**

You in Me and I in you

The bird with you, the wings with Me;
The foot with you, the way with Me;
The eye with you, the form with Me;
The thing with you, the dream with Me;
The world with you, the heaven with Me;
So are we free, so are we bound;
So we begin and so we end;
You in Me and I in you.

~ Sri Sathya Sai ~

Dearest one, from here starts your actual practise of Yog. This section, Pathway to God, forms the crux of individual *Saadhanaa* and should be followed with keen focus on knowing your Divine Self.

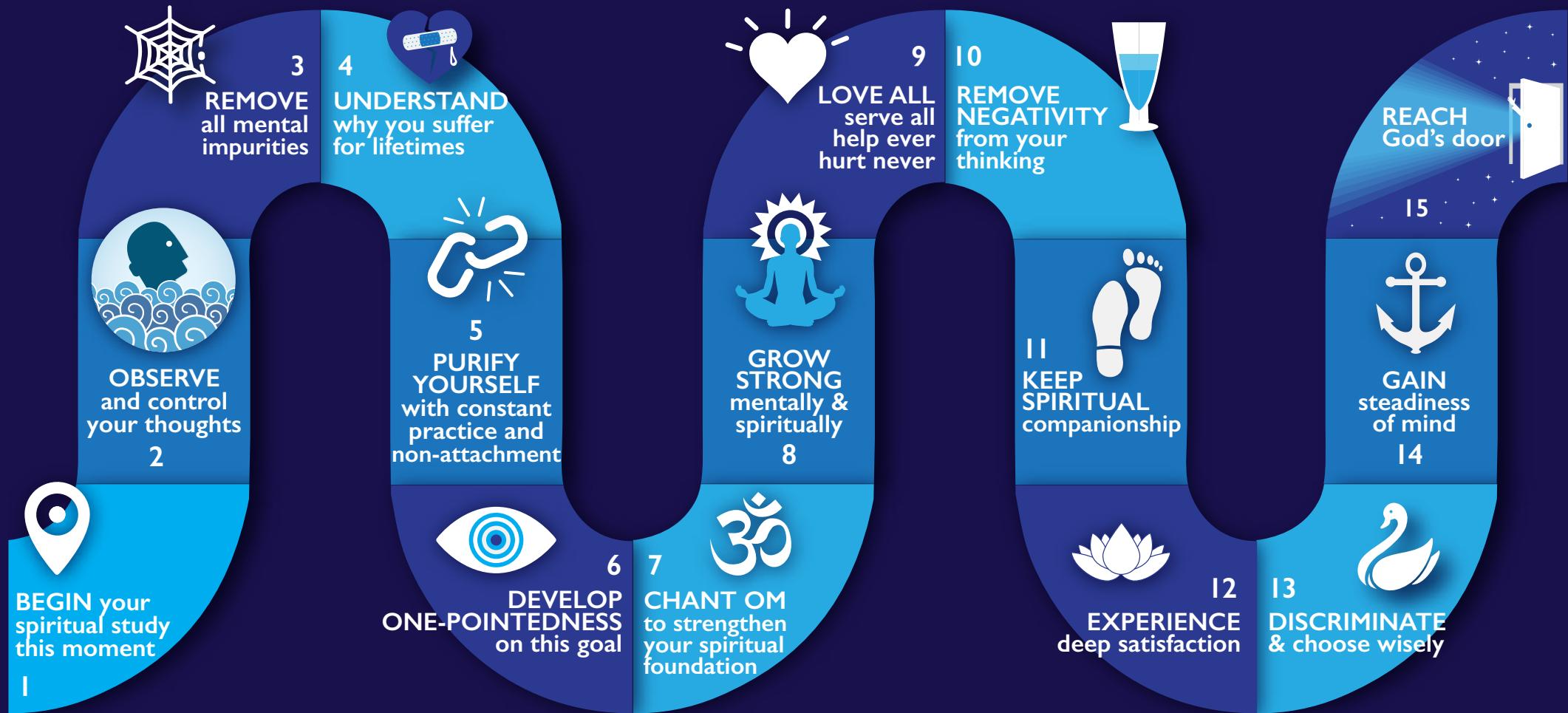
An invaluable collection of essential Yog Sutras has been visually presented as [15 steps on the Pathway to God](#). The Pathway takes you one step at a time; from present-mindedness to one-pointedness; from discrimination to even-mindedness. It offers Yogic insights and techniques of self purification. These techniques are proven means to remove impurities and increase focus and stability. You will surely be inspired to practise them and advance quickly towards God.

Absorb the steps mentioned, one at a time. Do not attempt to finish everything in one go. It is not feasible. Make steady progress by paying attention to the smallest details.

Leave the rest to Him.

PATHWAY TO GOD

Essential Yoga Sutras | 15 steps to reach the Lord



अथ योगानुशासनम्

Atha Yog-anushaasanam

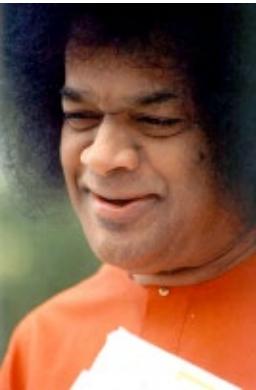
Immediately (*atha*) commit yourself to the full discipline (*anushaasana*) of Yog.

BEGIN
YOUR SPIRITUAL STUDY
THIS MOMENT



Right here, right now!

‘Time waste is life waste. The one who forgets yesterday, has no concern for tomorrow, who does what is supposed to be done, right at this moment, is the one whose heart is sacred, and the one whose mind is sanctified and fructified. The present has to be experienced with delight, and this delight has to be shared with all. Then, no matter where you are, all you will experience is love, pure love!’



Everything that Time has to offer is available in This Moment

Sage Patanjali compresses the vast dimension of Time and packs it into one tiny word: Now (*Atha*). With this word, he emphasises: peel yourself away from the memories of the past and the illusions of the future, and only concentrate on the smallest tick of time: This Moment.

Now connects you to the shortest route to God. All Grace, all possibilities, all potential, and all potencies are available to you *right now*. Be ever alert to these incredible resources. If you can catch the moment; if you can efficiently manage just this tiny speck of time, you can dissolve all chaos and reach the pinnacle of spiritual awareness.

Atha Yog Anushaasanam

In a masterstroke, sage Patanjali sets three goals for all:

Move from Absent-mindedness to Present-mindedness Atha

Aim to reach the ultimate, which is Oneness with God Yog

Always remember, Yog is a tough discipline. Anushaasanam
It demands your dedicated attention.

Goal 1: Move from Absent-mindedness to Present-mindedness

Do you remember your student days? Teachers took attendance at the onset of every session. When your name was called, you immediately said, 'Present!' At that precise moment when the teacher called your name, all of you was all there. You were totally attentive. You knew if you lost focus just before the teacher called your name, she would mark you 'Absent', despite you being physically present in class.

Why have you stopped being attentive to the voice of the Universal Master?

It is because you are no longer present. You have programmed yourself to function in 'Absent Mode'. 'Absent Mode' means you

are physically here but mentally elsewhere. You have one eye on that moment there and the other eye on that other moment, God knows where. So This Moment has quietly been passing by, totally unnoticed by you.

If God wanted you to live with one eye on your past and one eye on your future, He would have put your eyes on the sides of your face. Saddle up! Yog is all about Being Present.

Present-mindedness is the unique quality of a Yogi. Being Present simply means, **be aware of what you are doing right now.** Whatever you do, do it with full awareness. Awareness is the first step to Oneness.

Goal 2: Aim to reach the ultimate, which is Oneness with God

Mystic Kabir sang, '*Jab main tha, Hari naahi. Ab Hari hain, main naahi.*'

**'When I existed, God could not.
Now God is, and I am not.'**

Divinity manifests through a pure mind. The effort of Yog is to remove all the impurities that stop you from knowing God.

Right now, you are in the right place, at the right time. This is the most auspicious time to practise spirituality. Your Divine *Sanskaar* (impressions) and *Sankalp* (spiritual wishes) have led you here. It is for good reason that this sacred Pathway to God lies right before your eyes. You are ready, and therefore you have arrived.

Goal 3: Always remember, Yog is a tough discipline.

It demands your dedicated attention.

Yog is a serious commitment to your own mental transformation. Mind training is essential before you can reach God. Yog specifies that current ways of negative thinking are to be stopped totally and new positive ways are to be adopted, if satisfactory progress is to be made. Yog calls for strict discipline, mental fortitude and unending training of the mind. It is a graded escalation of effort and endurance. **Fill yourself with Faith and Enthusiasm. Develop Yogic Memory, Concentration and a zeal for knowing your Self.** Stay self-motivated, zestful and above all, joyful.



The Purpose of Yog is Purity.
Purity of THOUGHT, Word & Deed.
There is absolutely nothing more to it.



वृत्तयः पञ्चतयः क्लिष्टाऽक्लिष्टाः

Vruttayahah pannchatayyahah klishthaa-aklishthaahah

Thoughts (*vrutti*) are of five (*panncha*) types, and may or may not result from impurities [*Klesh*] i.e. thoughts could be *klishthaa* (impure and pain-causing) or *aklishthaa* (pure).

प्रमाणविपर्ययविकल्पनिद्रास्मृतयः

Pramaana-viparyaya-vikalpa-nidraa-smrutiayahah

The five types of *vrutti* are right knowledge (*pramaan*), false knowledge (*viparyaya*), imagination (*vikalp*), sleep (*nidraa*), and memory (*smruti*)

OBSERVE
& CONTROL
YOUR THOUGHTS

YOG COMES FROM CHITTA VRUTTI NIRODH

Bringing to stillness
all your thought patterns
that arise from your entire
personality complex

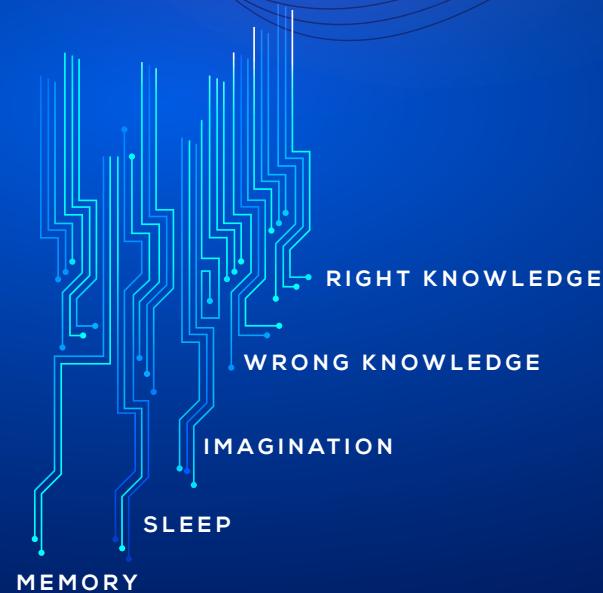
CHITTA

TOTAL PERSONALITY COMPLEX
COMPRISSES 17 COMPONENTS



VRUTTI

5 THOUGHT MODES
COULD BE PAINFUL OR NON-PAINFUL



NIRODH

BRING TO STILLNESS
REVEALS DIVINE SOUL



The endeavour of Yog is to achieve purity of mind

In his second Sutra, the great sage explains Yog with only three words:

योगश्चित्तवृत्तिनिरोधः

Yogash-chitta-vrutti-nirodhah

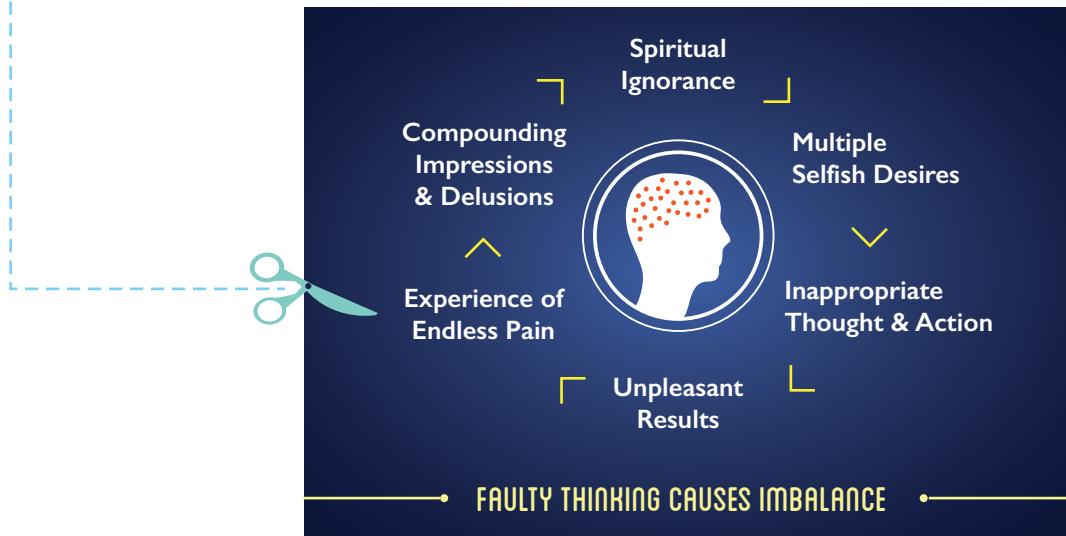
Meaning, 'Union with the Supreme' (Yog) is experienced when the 'total mind' (*chitta-vrutti*) is stilled (*nirodh*)

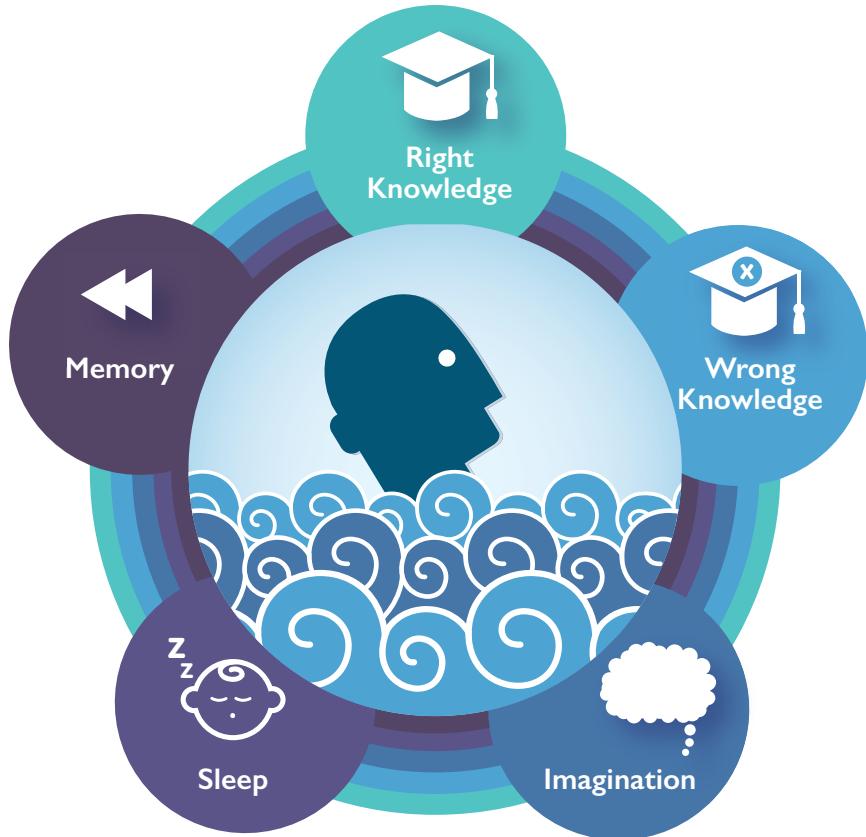
Chap 1, Sutra 2

'*Chitta Vrutti Nirodh*' is often regarded as the Goal of Yog. Since this term is preceded by the word 'Yogash', it is erroneously concluded that Yog is Stillness of Mind. A still mind is not your ultimate goal. Nor is it the definition of Yog. A still mind is a tool, the most efficient tool, which can connect you to your deepest Self, your inherent Divinity. Without a still and pure mind, it is impossible to recognise God. You may imagine Him, but you cannot experience Him unless you are in a state of total absorption. Absorption is possible once the mind has withdrawn itself totally from all distractions. Yogic techniques are aimed at training your mind to bring itself to this point of absolute absorption. When one is totally engrossed, one experiences Absoluteness. This is Yog. Yog is engrossment in the Divine. Yog is the path, the purpose, and the process. It takes you from the external through the internal to the Eternal.

What prevents *Chitta-Vrutti-Nirodh*?

You are presently totally identified with your thoughts. You are unable to remove yourself from their effects. Your thoughts are responsible for your experience of happiness and sorrow. They control every aspect of your life. They determine how you respond to people, situations and events. Your mind is constantly in motion and hence, you experience highs and lows. You are unable to experience Stillness because you lack clarity about your Divine Self i.e. your *Aatmaa*. All your thoughts are born from this Spiritual Ignorance. Your impure thoughts trap you in a cycle of impure actions and painful consequences. Thus, your *Vrutti* prevent Yog.





• 5 VRUTTI THAT YOU MUST STILL •

The wise have said, 'You are what you think.'

Yogis have described *Chitta* as 'that which gathers'. *Chitta* is thus your whole subtle being, your total personality complex, which creates and accumulates all sorts of sensory information—through five modes of thinking (*Vrutti*): Right Knowledge, Wrong Knowledge, Imagination, Sleep, and Memory. Maharshi Patanjali emphasises the necessity to still all these *Vrutti*. Only then is Yog possible.

KNOWLEDGE

Right Knowledge is anything that decreases your impurities, increases your spiritual awareness, and takes you towards Self-realisation and Truth. Knowledge that you receive firsthand from your own trials and experiences; knowledge that you can infer from your accurate understanding of Truth and Wisdom; and, divine discourses and verbal communication of saints, are all streams of Right Knowledge. This knowledge is required, up to a point, for you to proceed.

Wrong Knowledge is anything that takes you away from the *Yam* and *Niyam*. Wrong Knowledge misleads you. It increases your impurities, clouds your spiritual awareness, inflates your Ego, and always causes you pain.

Seek Right Knowledge, the right way

In the epic *Maahaabhaarat*, the warrior Karn dupes Guru Parshuraam into imparting Right Knowledge to him. As soon as he realises Karn has deceived him, the Guru angrily inflicts upon Karn a curse: *'When you need this knowledge the most, you will forget everything you have learned!'* On the Kurukshestra battlefield, the curse was instrumental in causing Karn's death at the hands of Arjun.

In this digital age, it is easy to steal knowledge from another. It is Yogic to seek permission from the owners of the Intellectual Property before using what is theirs. Knowledge must neither be sought as a means to gain control over others, nor to acquire power. Study the inspiring biographies of saints and sages; they have walked the path to God. Seek their guidance, with utmost humility, grace and total surrender. When you learn even a little, offer the knowledge at the Lord's Feet.

Eventually let go of even your quest for Right Knowledge

Spiritual curiosity (*Jignyaasaa*) is required, but you cannot remain stuck in questions and debates. Eventually, you must set all books aside and PRACTISE the principles of Truth. Work towards becoming the very embodiment of *Satya, Dharm, Shanti, Prem, and Ahimsaa* (Truth, Spiritual Living, Peace, Divine Love, and Non-violence). This is Right Knowledge, personified.

Develop Mumukshutva (yearning for God).

All Wisdom will flow naturally to you.

*'Seek the Truth, not knowledge.
Knowledge is worthless if you do not know
what is true and what is false.'*

'Truth lies within you. Reach this Truth through Yog.'

Sri Sathya Sai

IMAGINATION

A Media professional in his mid thirties once asked a Yogi, 'I need to use my imagination in order to think of new ways to engage audiences. What do you recommend I do?' At once came the Yogi's reply, 'Change your profession.' Dearest one, you can either go inwards, or outwards. The choice is left to you.

Use your imagination to visualise God

Imagination is your non-physical eye. It is an effective tool, if utilised to 'see God'. Visualise His Form. Visualise yourself as light and pure. Visualise yourself as strong and brave. Focus on Yogic qualities. This imagination is useful.

Your imagination is often harmful. It either creates terrible or terrific situations for you. You imagine you are the victim of everyone else's crime, or the hero of your own fairytale. Your imagination takes you away from Reality. The denser your imaginary fabric gets, the harder it becomes for the Truth to seep through. Suffering continues.

Surrender these harmful and imaginary thoughts to God. The moment these imaginations arise, mentally say a loud, 'STOP!' At once, direct your attention to God. Call His Name. His Name will snap the yarn and break the mental association.

SLEEP

Why is sleep a mental activity?

Until now, you thought Sleep was a biological reaction to fatigue. Your body is tired and so it sleeps in order to 'recharge' itself. Maharshi classifies Sleep as a mental mode—because Sleep is a window to the Absolute. When you sleep, you are no longer stuck to the desires of your body. Your constant hankering for outward objects reduces and you can move into deeper levels of awareness.

Why does sleep have to be stilled?

Your current mode of sleep is a 'sleep of the dead'. You have no awareness of what you do while you sleep. It is this unmindful sleep that needs to be stopped, for this sleep is detrimental to your

progress. When you wake from such sleep, you are conscious of how your body feels. When someone asks you, 'Did you sleep well?', you respond, 'Yes! I feel fresh!' Or you grumpily say, 'No, I feel exhausted.' Thus, this kind of sleep keeps you bound in body comfort. The pleasure arising from such sleep deludes the embodied Self. This pleasure is situated in ignorance. You always want more sleep. One who sleeps too much or too little cannot practise Yog. Sleep must be consciously regulated for maximum efficiency.

Sleep can be a time of spiritual awakening

Even animals sleep. Yet, only humans have the unique ability to utilise sleep in order to develop Transcendental Consciousness. When the knowledge of Dream and Sleep is made the object of study, the *Chitta* becomes steady. In sleep, there is consciousness, but it is hidden. In *Samaadhi*, consciousness becomes apparent. This leads to a state of Bliss. Similarly, when there is awareness of the sleep state, tranquility can be attained. Hence, sleep is often referred to as a spiritual phenomenon similar to *Samaadhi*. Therefore, it is said that Yogis never sleep. Their bodies lie still but their beings remain ever alert and efficient. They work even while they sleep. Sleep is their time of awakening.

When there is awareness of sleep, sleep ceases to be a *Vrutti*

Yogic Sleep goes beyond the human body and connects you to the Absolute. To develop Yogic Sleep, purify yourself through the

devoted practise of Yog, through spiritual sense withdrawal.

I am memory and intelligence.
From Me come remembrance,
knowledge and forgetfulness.

I alone am worth knowing through the Vedas.'

Bhagavad Geet Chap 10, Shlok 34 and Chap 15, Shlok 15



MEMORY

Are you using your memory to regress or progress?

Most people can remember with clarity who said what to whom, when, and why. They remember every little detail of what happened decades ago, so they have trouble remembering God.

Dearest one, memory is a divine gift. Memory is God Himself. You have been gifted memory so that you can remember God.

Forgetfulness too is a divine gift from God. You have received this gift so you can be free from the past, which is over and done with. Why then do you choose to remember the pain of the past instead of enjoying the bliss of the present?

You must develop a useful memory. Remember God. Chant His Name. Do *Naam-smaran*; not *Kaam-, Krodh-, Lohb-, and Moh-Smaran!* Shed your egoistic desires (*kaam*), hateful emotions and anger (*krodh*), greed for acquisitions (*lobh*), and attachment to delusions (*moh*). You must keep at it. This is a tough and necessary duty to your Divine Self.

Working on your *Vrutti* is like patiently dweeeding a garden

Sometimes, a gardener finds it difficult to uproot weeds, because they are clenching the soil tightly. So he pours dweeeding liquid onto the surface of the soil and continues to work on the rest of the garden. What exactly is happening here? The gardener only pours liquid onto the surface. How then does he manage to uproot the stubborn weeds?

Soil has an incredible ability to absorb anything that is poured onto its surface. You don't need to forcibly dig all the way to the roots in order to pluck out the weeds. You simply need to pour the right amount of dweeeding solution, and wait.

Your mind is like the soil. It will slowly absorb whatever you put into it. To remove impurities from their roots, you only need to pour the right measure of Yogic remedies, and be patient.

Do not feel like ‘nothing is happening’ because you cannot see immediate results. Your mind is internalising the new process. Ancient patches of mind space that have been overrun with weeds are suddenly being shaken up and activated. Intentions are acquiring new focus. Transformation is inevitable. Stay indefatigable, like the seasoned gardener.

Sometimes, the soil is hard and cracked within

In such a situation, the gardener carefully digs down to the roots, gently picks out the lovely plant, and taps at the solidified clump around the roots, until the mud falls off. The gardener then places the flower plant in a new deweeded patch, where the plant grows and the flowers blossom once again.

Your mind too is ‘solidified’ like the caked mud. Over time, it has acquired the qualities of a thick fortress wall. Illnesses, sudden deaths, financial setbacks, betrayals, and other unfortunate events cause pain and suffering and the mind ‘hardens itself’ in an effort to shut out further pain. Unfortunately, in doing this, it also shuts out the possibility of receiving medicine that will heal the wounds. This solid mental wall needs to disintegrate before you can progress spiritually.

Remember, you cannot push a wall with your bare hands and hope that it will move. To remove a wall,

you need to remove the bricks. But before that, you need the right tools and the training to use the tools. Yog offers you all the tools required to take the bricks out, one at a time, until the wall is gone completely and only empty space remains.

When you are no longer afflicted by the repetitive patterns of your *Chitta*, you gain *Aatmaa-Darshan*, vision of your Divine Soul, your True Eternal Self.

Its purpose fulfilled, the pure mind remains desireless, and therefore ceases to act of its own accord. It merges with God and is suffused with purity of intention and action. Such a mind acquires Stillness.

Understanding the difference between silence and Stillness

Silence is quietness of the mouth. Stillness is silence of the mind. Silence takes you within. Stillness takes you beyond.

Silence means, stop talking (maintain *Maun*). It is a physical discipline that calls for you to consciously keep your mouth shut so your words do not create noise. Schools, places of worship, libraries, and hermitages, emphasise the value of silence, not only as a means to preserve the peace of the environment, but also as a technique that gets you to ‘settle down’.

While silence is a physical attempt to stop words from being spoken, it does not necessarily stop thoughts from being conceived in one's mind. You could be sitting quietly, but your mind could be raging.

If you use silence as a technique to know what is going on in your mind, you will make rapid progress. The very act of consciously holding your mouth shut is a great spiritual practice. It gives you an opportunity to observe and analyse your thoughts and words. You will begin to realise that most of your thoughts and words are useless. They serve no spiritual purpose. Very often, they take you away from the sacred path of Yog, and thus slow down your progress. **By keeping quiet and not blurting out the very first sentence that surges into your head, you teach your mind how to audit itself.**

When this discipline of controlling your mouth is practised with Yogic intention for a long time, not only your mouth but your entire being becomes restful. Your external silence culminates in the internal state of Stillness.

When the mind is no longer plagued by desires, motivations, past, present, and future, it holds itself steady, in a state of Stillness. In this Stillness, one has no wishes and no perturbations, and is affected by nothing and no one. No harm can ever come to one who is perfectly

Still. One who has achieved Stillness has achieved everything. There is nothing more left to learn and little more left to do.

Do not mistake Stillness for death or even dying

Stillness is the innate nature of all existence and non-existence. Without Stillness, there can be no Yog. Without Yog, there can be no Stillness. They come from each other and dissolve into one another. Be Still. You will automatically realise who you are. Realise who you are, and you will know Stillness.

What is the significance of the word ‘Nirodh’?

The word *Nirodh* means ‘to stop’. Maharshi Patanjali uses this strong word to emphasise the importance of bringing your fluctuating mind to a point of total Stillness. The term ‘*Chitta-vrutti-nirodh*’ is often misunderstood as, ‘Stop all your thoughts now!’ Always remember, Yog does not happen in an instant. However, you must start right away. Take charge of your thoughts. Do not allow them to sway you. Manage them effectively.

Your *Chitta-Vruti* were not acquired in one day. They have accumulated over lifetimes. They cannot be eliminated so easily. It takes time for thought patterns to change. Also remember, Yog cannot be forced upon your mind. You are required to willingly embrace it and patiently persevere with your practise. There is a distinction between sincerely practising self awareness and self

purification, and forcing a change to occur overnight. Repeatedly flogging your mind and demanding that it behave differently is an impatient and reckless act. Such intentions will only scar you. Even if you feel you are not progressing, keep practising. Remember, you are to heal yourself and not harm yourself through this endeavour. Every spiritual effort, however small, is a step in the right direction.

**In order to remove certain personality traits,
you must strike lovefully at your mind until the
mind opens and begins to empty itself. Slowly but
surely, the pinhole that you make will expand. All
ignorance, false identities, attachments, aversions,
and fears will flow out most naturally and you will
arrive at Stillness.**

'Nirodh' is an impermanent state to abide in

'Nirodh' can be regarded as a state of *Samaadhi*, where the Yogi has attained Yog. Yogis can remain in Stillness for as long as they choose. Yet, since they are required to continue fulfilling all worldly responsibilities, Yogis step down to the level of One-pointedness (*Ekaagrataa*) on God. Pure thoughts continue in this state, but even these have no effect on the Yogi.

As long as you live, you continue to think—and run the risk of falling back into non-ideal patterns. Therefore, you must strive

to constantly improve your thoughts and behaviours. Even after reaching the level of *Samaadhi*, purification must continue, because latent impressions still remain to be discarded.

अविद्याऽस्मितारागद्वेषाभिनिवेशाः पञ्च क्लेशाः:

*Avidyaa-asmitaa-raag-dvesh-abhiniveshaahah
pannch Kleshaahah*

Spiritual ignorance (*avidyaa*), false sense of yourself (*asmitaa*), attachment (*raag*), aversion (*dvesh*), and fear of the new (*abhiniveshaahah*) are the five (*pannch*) *Klesh* (impurities).

REMOVE ALL
MENTAL IMPURITIES



Become aware of your pain-causing impurities

All human beings are born with inherent mental impurities. These impurities are known as *Klesh*. The *Klesh* have accumulated within your mind over several lifetimes and are thus deeply-rooted. Five *Klesh* have gripped your thoughts: Spiritual Ignorance, False Sense of 'Me and Mine', Attachment, Aversion, and Fear of Extinction.

The harmful *Klesh* cycle

All the *Klesh* are interconnected. *Avidyaa* is the origin of all *Klesh*. *Asmitaa*, *Raag*, *Dvesh*, and *Abhinivesh* are a result of *Avidyaa*.

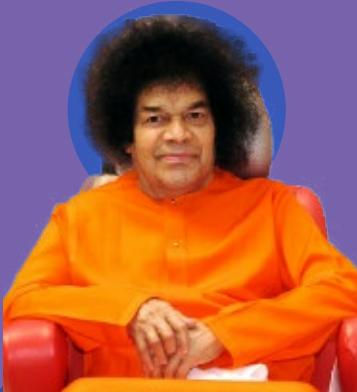
Here is an example of how the *Klesh* work together to pull you down the spiritual ladder:

You think owning a Mercedes will give you happiness. This is *Avidyaa*. You buy yourself this grand car and acquire a new identity: 'Proud Owner of Mercedes'. This is *Asmitaa*. Someone comes along and scratches your precious car. You feel like that scratch has been made on your own self. You feel hurt and pained. This is *Raag*. It is a total identification with everything and everyone who brings you happiness. When that scratch appears on your car, the only thing you can think of, is punishing the person who ruined your car. This destructive emotion is *Dvesh*. It is a visible manifestation of your invisible fears. From the moment you buy your beloved Mercedes, you are afflicted by a niggling dread that someone will crash into and pulp it for good. This is *Abhinivesh*.

The more you fear that you will lose something, the tighter you cling on to it. Thus, you constantly move backwards, from fear, to repulsive reactions, to attachment, to a false sense of belonging, and back to ignorance of who you truly are. Thus, the *Klesh* cause you to remain stuck in bondage.

Your *Klesh* are the cause of all your troubles

At the mental level, your *Klesh* destroy your ability to think clearly. At the physical level, these impurities make you ill and also cause diseases. At the spiritual level, they prevent you from reaching God.



**YOG IS
ONENESS WITH THE DIVINE.
This divinity can be realised
only when one's
DEMONIC NATURE
IS CONTROLLED &
GRADUALLY REMOVED**
from one's real Self.

SRI SATHYA SAI

क्लेशमूलः कर्माशयो दृष्टादृष्टजन्मवेदनीयः

Klesh-moolahah karm-aashayo drushta-adrushta-janma-vedaniyahah

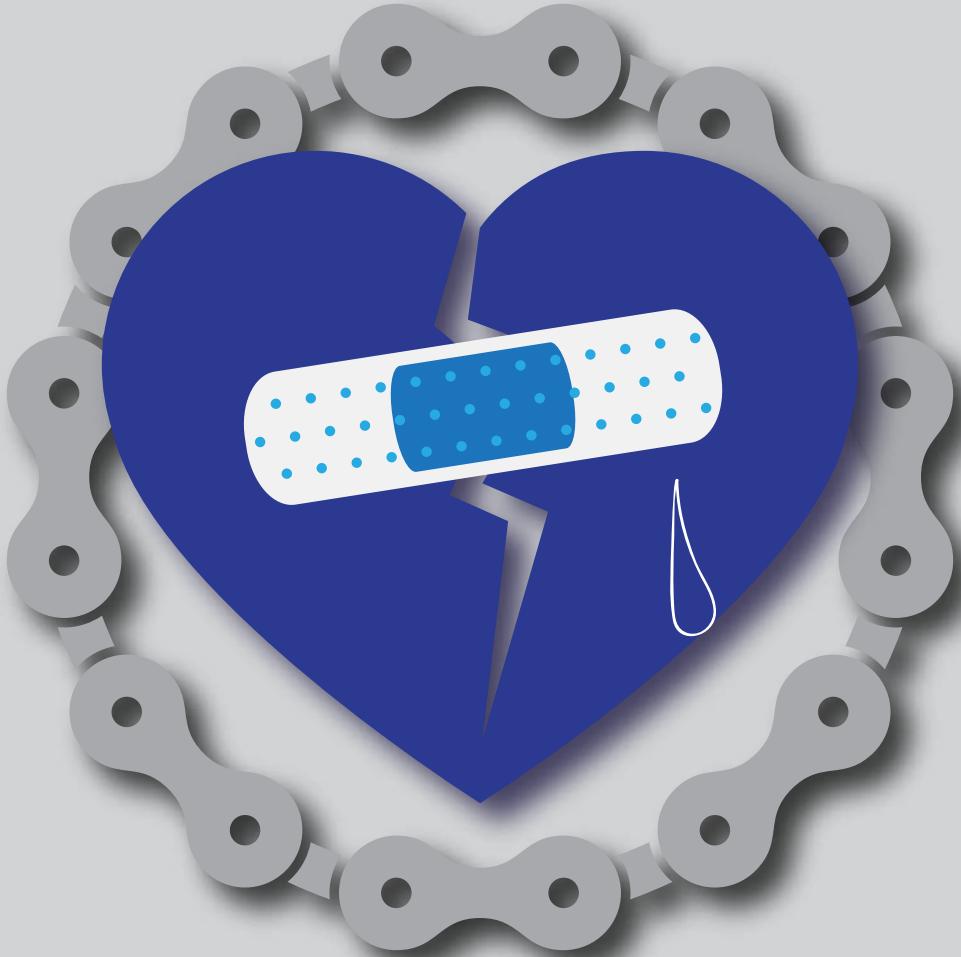
Storage of all impressions of past, present and future action (*karm-aashayo*), which is based (*moolahah*) on *Klesh* (impurities), becomes manifest (*vedaniyahah*) in the present (*drushta* i.e. seen) life (*janma*) or in a future (*adrushta* i.e. unseen) life.

सति मूले तद्विपाको जात्यायुभोगाः

Sati moole tad-vipaako jaatya-aayur-bhogaahah

As long as that *Klesh* remains (*sati*) at the root (*moole*), the consequence or result (*vipaako*) of it (*tad*) is birth in a particular species (*jaatya*), span of life (*aayur*) and experience (*bhogaahah*).

UNDERSTAND
WHY YOU SUFFER
FOR LIFETIMES



Suffering is caused by the cyclic chain of Ignorance-Impression-Desire-Action-Consequence

Avidyaa (Spiritual Ignorance) is the root cause of all your suffering. You do not have knowledge of your Divine *Aatmaa*. So you indulge in impure words, deeds and thoughts.

You feel your actions are ‘over and done with’ the moment you have finished performing them. This however, is not the case. Everything you think, everything you speak, and everything you do (pure and impure) leave behind traces or impressions. These traces are called *Sanskaar*.

From these traces arise desire. These desires are called *Vaasanaa*.

The *Vaasanaa* engage your entire *Chitta*, which acts upon the desire. Thus, *Karm* is created. *Karm* is your continuous stream of intentions, thoughts, desires, motivations, and actions.

You are born with *Sanskaar* and *Vaasanaa* that have been generated in previous lifetimes due to previous *Karm*. In this lifetime, your present *Karm* is generating more *Sanskaar* and *Vaasanaa*.

Just like an apple tree grows by planting a few seeds and more seeds are hidden within the fruit, so also *Sanskaar* and *Vaasanaa* are eternally linked and inseparable. They are the cause and consequence of each

another. Every impression creates a desire and every desire creates a new impression. This goes on, ad infinitum, even in the case of pure *Sanskaar* and *Vaasanaa*.

Here is an example of a *Sanskaar-Vaasanaa* cycle: Your constant desire for food leaves traces of insatiable hunger in your psyche. Every time you feel hungry, you desire lots of food. You gorge, yet you remain dissatisfied. You crave for more food thus deepening both, the *Sanskaar* of hunger and the *Vaasanaa* of more food within you.

Your act of satiating a desire does not remove the desire. By paying attention to it, you strengthen the desire and deepen its impression.

The consequence of this *Sanskaar-Vaasanaa* pairing is painful and causes you suffering in the form of physical illnesses and perennial states of mental dis-ease. Thus, your *Klishtha Sanskaar* and *Vaasanaa* thicken the veil of impurities and prevent you from moving forward with your spiritual practise.

All your *Sanskaar*, *Vaasanaa*, and consequences of *Karm* that have not yet been activated, are accumulated and stored in your personal, floating ‘cyber warehouse’ called *Karmaashay*. You are eternally connected to this *Karmaashay*. All your thoughts and actions arise from here. Your past exists as impressions and your future exists as consequences waiting to manifest.

Every action has a matching consequence

Your *Karm* leads to consequences, which could be pleasant or unpleasant. Some actions fructify immediately, while some remain latent and bear consequences at a later stage.

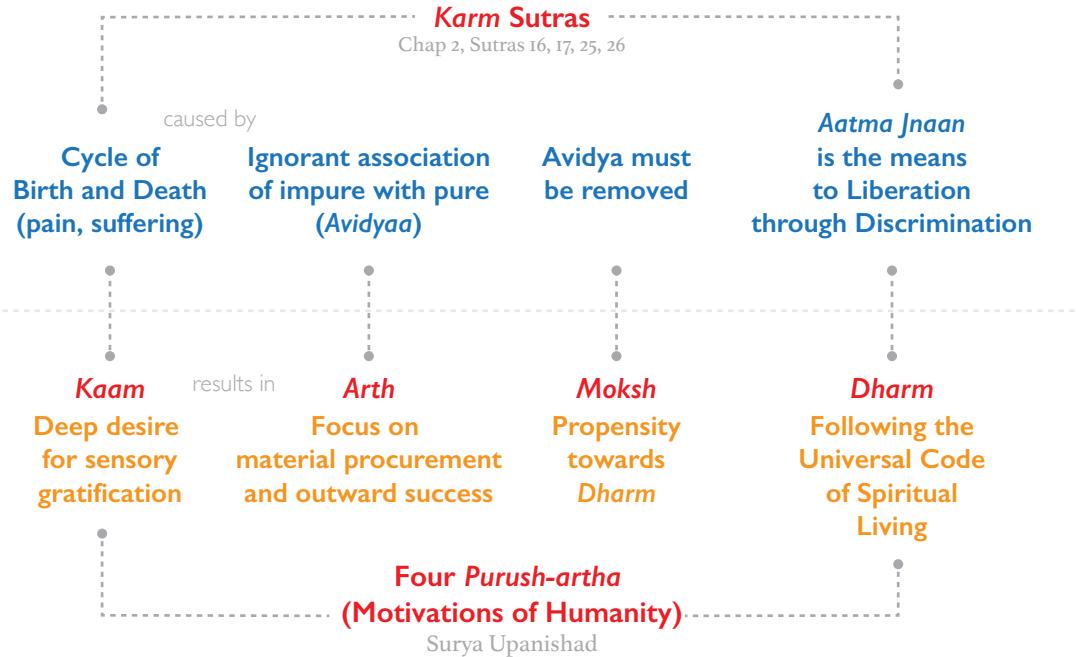
There is a universal formula called **Law of Karm**. This Law is the same for all beings, in all situations. The cosmic Law simply states:

**Your Good Actions Cause Good Consequences.
Your Bad Actions Cause Bad Consequences.**

What you are doing *and* what you have already done in the past, determine the experiences you will have in this lifetime and in following lifetimes. Your *Karm* determines whether you will be reborn as a human, animal or another being. Your *Karm* also determines how long you will live.

It is imperative to understand that your good actions **do not nullify** the results of your impure actions. The results of your bad thoughts and actions must necessarily be borne by you alone. These consequences cannot be eliminated by a sudden spurt of good actions.

Having said this, it is necessary to add that God is supremely loving and forgiving. He only wants to move you forward. It is up to you to take heed of Him and His Pure Ways.



Remove the pain that is yet to come

You have no control over your past actions. You cannot dodge their consequences. However, you can make yourself strong so their impact is not so painful. Your constant spiritual practise and devotion to God acts as the most protective shield, and softens the blow of the negative consequences of your impure *Karm*.

If you are willing to work for it, Liberation is yours

Know that it is possible to break free from the chains of your impure actions and their consequences. Your continuous endeavour to remove your *Klesh* earns the loving Grace of your Guru and God. Their Divine Guidance and your obedience and perseverance can exhaust all the existing impressions and desires in your *Karmaashay*.

Your yearning for spiritual progress must be potent. A weak intention will not give you the required momentum. Firmly resolve to not repeat your painful actions. Single-mindedly dedicate yourself to the removal of your impurities. Your pure motivation, in addition to the right practise of the full process of Yog, will purify your mind and take you to Oneness.

Your intentions and motivations determine whether you will remain in karmic bondage or acquire liberation from your *Klesh*. If you are motivated to realise your Divine Self and conscientiously follow the path of *Dharm* i.e. Yog, liberation is guaranteed. As long as you continue to have outward desires, you will yearn to fulfill these materialistic cravings and will repeatedly return—until you consciously choose Liberation and move inwards.

अभ्यासवैराग्याभ्यां तन्निरोधः

Abhyaas-vairaagyaabhyamm tan-nirodhahah

Mental stillness (*nirodhahah*) is achieved by unbroken spiritual practice (*abhyas*) and disinterestedness in sensory objects (*vairaagyaabhyamm*).

स तु दीर्घकालनैरन्तर्यसत्कारासेवितो दृढभूमिः

*Sa tu deerghakaal-nairantarya-satkaar-
asevito-drada-bhoomihih*

One gets a firm (*drada*) grounding (*bhoomihih*) when sustained (*asevito*) practice is undertaken with reverence (*satkaar*) and remains unbroken (*nairantarya*) forever (*deergha-kaal*).

PURIFY YOURSELF
THROUGH
CONSTANT PRACTICE
& NO-ATTACHMENT

Arjun:

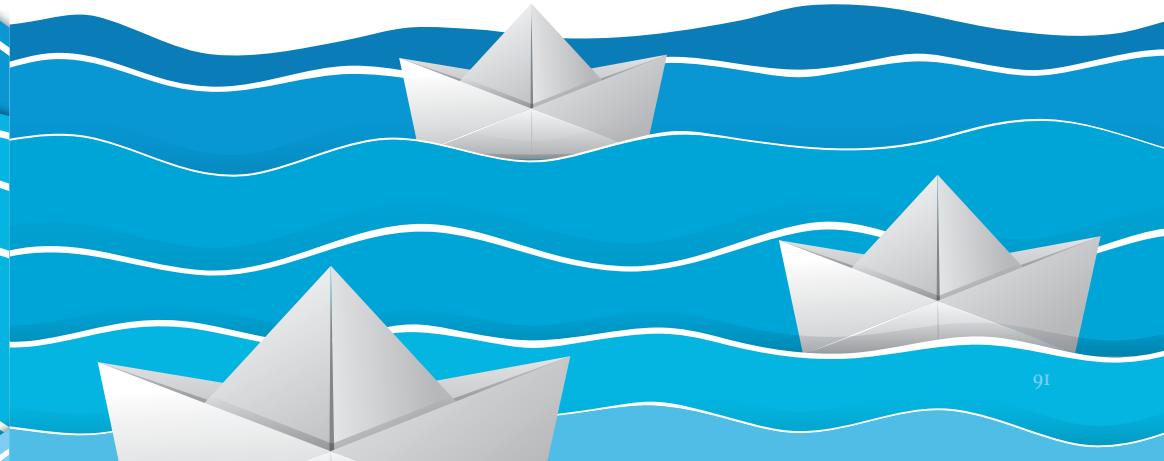
O Krsna, the mind is very unsteady,
turbulent, tenacious, and powerful.
To me it seems as difficult to
control as the wind.



Krsna:

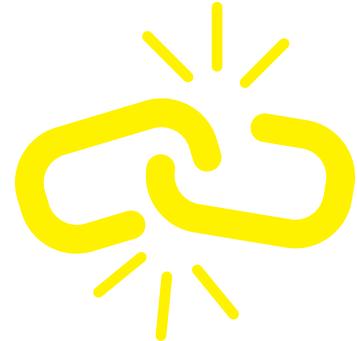
The mind is undoubtedly restless,
but you can bring it under control
by continuous practise (Abhyaas)
and disinterestedness in sensory
objects (Vairaagya).

Bhagavad Geet Chap 6, Shlok 34, 35





ABHYAAS
Continuous practise
of self purification



VAIRAGYA
Supreme non-attachment
to worldly desires

Abhyaas is your constant Yogic effort for Stillness, through self purification

Spiritual practice is not an on-off affair. It is a lifelong and unbroken commitment to improve yourself. Consistent *Abhyaas* reduces and removes your *Klishtaa Vrutti* (pain-causing patterns) and increases your *Aklishthaa Vrutti* (pure thoughts and actions). Removal of the *Klesh* results in absolute purity and supreme Divinity.

One does not reach God and then become pure.

One becomes pure in the process of knowing God.

Abhyaas is a lifelong commitment to your spiritual progress

To change for good, you need to go within and stay within. You should not keep one eye looking inwards and the other eye roving around your neighbourhood. You cannot keep forsaking your practice and getting swayed by all. The environment is ever changeful. You must remain steady in your endeavour to move forward spiritually. Your gaze should always be directed inwards.
Develop *Antar-drushti* (inward gaze).

Develop mindfulness

Full of Mind is ‘Mindful’. Mindfulness is the total presence of God. Less of Mind is ‘Mindless’. Mindlessness is the total absence of God. Yog is simply being continuously aware in the present moment. It is total mindfulness. If you are a parent, be a mindful parent. If you are a student, be a mindful student. If you are a professional, be a mindful professional. Be mindful of what you eat. Be mindful

of what you speak. Be mindful of whom you meet. Be mindful of where you go. Be mindful of everything. Live in mindfulness. This is all Yog asks of you.

Become aware of your habits

When tendencies become habits, you no longer pay attention to them. They get embedded in the unconscious layers of your mind and go largely unnoticed. However, they continue to dictate how you behave. **Your likes make you yearn for positive experiences, while your dislikes force you into avoiding negative experiences. Thus, your rigid thinking gets etched in stone and compounds your problems.**

Both, your likes and dislikes must be given up. Even good habits are to be removed because they delude you into believing that only you are righteous and the rest are stupid. Shed all habits, with sheer determination. Cultivate three divine qualities: **Purity, Patience and Perseverance.** These are stepping stones to spiritual advancement.

Purify yourself through the 3-fold Abhyas of Tapa, Svaadhyay and Ishvar-pranidhaan

It is possible to experience your Divine Self in this very lifetime. You must remain focused and committed to removing the veil of impurities that separates you from your *Aatmaa*. The 3-fold Abhyas of Self Discipline, Self Improvement and Self Surrender will increase your spiritual stamina and reach you to your goal.



• REMOVE ALL KLESH THROUGH DEDICATED PRACTISE •

FOUR-FOLD SELF DISCIPLINE TAPA

Increase your mental effectiveness

Avoid the misuse of your senses all through the day. Living in the past, gossiping, mindless internet browsing, needless shopping etc. deplete your spiritual reserves. Identify your wasteful activities & drop them at once.

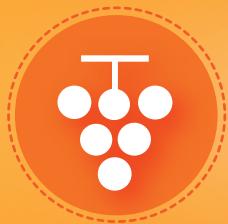
Curtail your desires

Let go of all that is temporary. Do not live egoistically to acquire more jewellery, cars, gadgets, and other showy things. Put a ceiling on your desires. Be happy with the minimum. This is your greatest Tapa.



Live on a spiritual diet

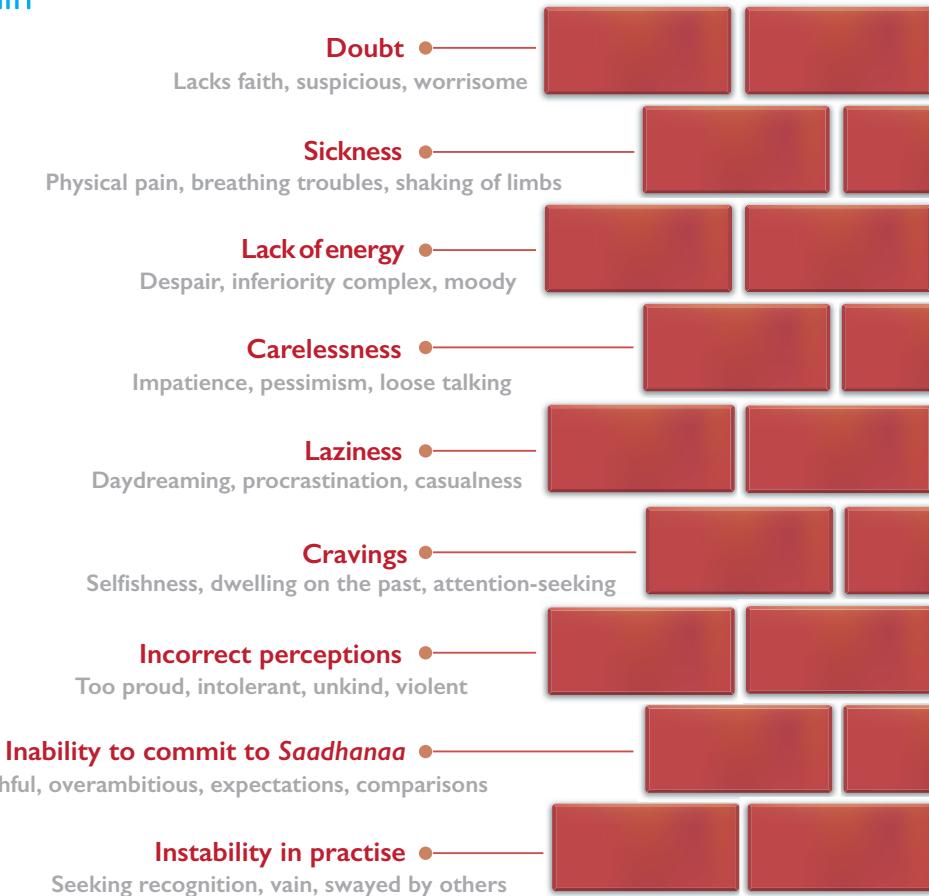
Internalise only those inputs that weaken your Klesh and give rise to purity. Control your tongue. Control what you eat and speak. Train your eyes and your ears to consume only what is necessary for inward progress.



Move within, every moment

Your essential duty is to move from being shaky to being steady. Dedicate time for removing Spiritual Ignorance (Avidya) and increasing Vidya. This is mandatory. Everything else will come naturally.

IDENTIFY AND REMOVE YOUR MENTAL DISTRACTIONS



Take conscious steps towards self improvement, every day

Your mental distractions arise from your *Klesh*: Spiritual Ignorance, False Sense of Me and Mine, Attachment, Aversion, and Fear of Extinction. These distractions act like a wall and block you from progressing on the path of Yog. If you allow distractions to continue, they will soon manifest as obstacles. It is necessary to identify and remove your mental distractions so you can advance quickly.

Stand as a witness (*Saakshi*) to your thoughts and behaviours (*Bhaav*).

Develop Saakshi Bhaav. This is an immensely helpful Yogic quality.

Simply observe yourself—with dispassionate non-attachment. Observe the pace of your walk, the tone of your speech, the speed of your heartbeat, the depth of your breath, the movement of your hands, and even the pitch of your laughter. Notice if you speak with a lot of ‘I, me, mine’ words. Are you angry and aggressive? Do you jump between happiness and sadness?

Monitor yourself. Understand your motives and propensities. Correlate your impure thoughts and behaviours with their corresponding *Klesh*. Identify the cause of your troubles: Was it a distraction or a manifestation of your Ego? Write down the troubles you are facing.

With full time awareness, you will notice the patterns that have been controlling you. Patiently work on removing all these through Yog.

Audit yourself daily

Continuous Self Audit will inspire you to remove your *Klesh* and free yourself from their painful effects. Here are some Self Audit questions to ask yourself everyday. Tabulate your answers so you can actively monitor and chart your progress.

Did I claim 'I have done' or did I surrender doership to the Lord?

Did I engage in *Klishtaa-karm* or *Aklishtaa-karm*?

Am I working with desire or without selfish desire, for God?

Am I stuffing myself with unwanted material or emptying myself so the Lord can fill me up?

Did I remember my Lord more today than yesterday?

Was I compassionate and gentle with those struggling for solutions to their problems?

Do I respect everyone's need to be respected?

Am I practising the principle of 'Succeed with humility'?

Am I letting go of my fears and my need to control everything?

Always be devotional,
never emotional

Shed all false notions of
my and mine

Be non-possessive

Be Ego-less

Look upon all
with equal compassion

Neither rejoice
nor lament

Create the maximum,
live with the minimum

Yearn only for God

Consciously control
all outward desires

Be content

Work selflessly
for the benefit of all

Forgive and forget;
hate no one

Live in
total tranquility

Give more,
take less

CONSCIOUSLY IMBIBE AND EMULATE
THE SUPREME QUALITIES OF ONE ESTABLISHED IN YOG



अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम्.

'When devotees selflessly worship Me, and remain in a permanent state of Yog (meditative union with Me), I personally look after the fulfilment of all their aspirations, and also safeguard all they attain.'

(Bhagavad Geet Chap 9, Shlok 22)



Sharanaagati, sharanaagati, sharanaagati!
Seek God's refuge, seek God's refuge, seek God's refuge!

sharan = Lord's Lotus Feet; gati = flow

Thus, sharanaagati means

Flow incessantly to the Lord's Feet

no matter where you are and what work you are engaged in

Gracefully surrendering to God is a most difficult and greatly spiritual task. It is an active process of willingly allowing someone else to make only the best choices for you.

Consciously strip away your impurities, which prevent you from fulfilling this sacred duty. Open yourself. **Let go of one impure thought at a time.** Free up space for God to flow into you. The rest and the best will happen automatically for you, for life.

Make spirituality a way of living. Practise everyday, with utmost devotion and sincerity in effort. Place yourself at God's Feet. Pray for His Absolute Protection. Pray for many opportunities to be of selfless service to Him. Pray for His Divine Assistance in removing your *Klesh* and transforming you into the purest of the pure. Pray for His Forgiveness. Your impure actions have caused ceaseless pain to others and your own self, too. A repentant heart that genuinely seeks forgiveness, earns God's infinite Grace and Blessings.



Kshamaa Praarthanaa
Prayer for seeking Forgiveness

Dearest one, chant this sacred verse to seek forgiveness and God's Grace

*Kara Charanna Kritam Vaak Kaaya-jam Karm-jam Vaa
Shravanna Nayana-jam Vaa, Maanasam Vaa Aparaadham
Vihitam-Avihitam Vaa Sarvam-Etat-Kshamasvaa
Jaya Jaya Karunna-abdhe Sri Mahaadev Shambho*

Most beloved Lord, please forgive me for all the wrong actions that I have committed with my hands, feet, speech, body, ears, eyes, and mind. Please pardon me for all the wrong actions that I have done knowingly or unknowingly. Victory to You, O Siva, great Lord of compassion and mercy.

Aadi Shankar-aachaarya



**TO PROGRESS QUICKLY, EMPTY YOUR POT
OF WHO YOU THINK YOU ARE**

Remain absorbed in your practice but totally non-attached

Vairaagya Bhaav is not only about sensory detachment. It is also about self detachment. *Vairaagya* is required for your transformation. Without *Vairaagya*, there can be no separation from your old self. Dispassionate ‘letting go’ is necessary.

Do without doership. Love without attachment. Give without expectation. Wait without impatience. This is *Vairaagya*. *Vairaagya* is total renunciation of all anti-spiritual pursuits.

Vairaagya* is both, the cause and the effect of your *Abhyas

Practise leads to detachment; detachment deepens practise. Even the practise of removing yourself is a practice. Thus, *Abhyas* and *Vairaagya* are integral to each other.

Through *Vairaagya*, you can give up your remaining desires. Most of your desires are ‘perceived wants’. They are not ‘real necessities’. They originate from watching others and wanting what they have.

Practising *Vairaagya* is like removing yourself from the fire of desires. When you distance yourself from the flames, even the smoke has no effect on you.

Your consistent effort of withdrawing your senses from material objects will prevent new *Sanskaar* from being generated and will also erase existing *Sanskaar* and *Vaasanaa*. Your dispassion will remove all your sorrows, totally.

Pay no attention to the special skills that arise from your *Abhyas*

This too, is *Vairaagya*. Those who get attached to the results and carried away with their progress, can accomplish nothing further. Stay true to the purpose of *Abhyas*: Purity.

तत्रतिषेधार्थमेकतत्त्वाभ्यासः

Tat-pratishedha-ar�am-eka-tattva-abhyaasahah

For the removal (*pratishedha*) of obstacles to progress,
practise one-pointedness (*eka*) on a spiritual principle (*tattva*).

DEVELOP ONE-POINTEDNESS ON YOUR SPIRITUAL GOAL

Follow the Code of Spiritual Conduct, equalise your breath,
practise withdrawal of senses, and chant the supreme Gayatri Mantra



**FOLLOW THE CODE
OF SPIRITUAL CONDUCT**
for quick progress
and deep satisfaction

- Speak Kindly with All** • 
- Stop Violence of Thought, Word and Deed** • 
- Put a Ceiling on Desires** • 
- Study the Scriptures** • 
- Chant Om and Gayatri Mantra** • 
- Keep Spiritual Company** • 
- Sing Devotional Songs** • 
- Engage in Selfless Service** • 
- Raise a Spiritual Family** • 

Equalise your breath

The best way to turn your outward thoughts inwards, is to become aware of your breath. If you can regulate and steady your breath, you can regulate and steady your mind, and bring it to one-pointedness. Equal Breathing calms your entire system while it draws you inwards.

Before you begin: Wear comfortable and loose clothing. Keep air-conditioners off. Do not sit under or close to a fan that is too fast. Ensure that the room is well-ventilated.

Your posture: Sit upright on a chair with your feet on the ground. Keep your left palm facing upwards, on your left thigh. Keep your right hand on your abdomen. Keep your bare feet on a mat, one foot apart and parallel to each other. Focus your attention on your nose tip or navel or between your eyebrows.

Your breathing should be quiet, smooth and even. Inhale silently, from your abdomen, for 2 seconds. Then, exhale silently for 2 seconds. Feel your right hand move gently with the movement of your abdomen. When you inhale, your abdomen should move outwards. When you exhale, your abdomen should move inwards.
Do 10 rounds in one sitting, thrice a day, on an empty stomach.

When you have learned how to breathe smoothly to the 2-count ratio, increase the duration of inhalation and exhalation to 3 and

then gradually to 4 seconds each.

The simple act of paying attention to your breath can remove the mental distractions that have been plaguing you and preventing you from advancing spiritually.

With regular practise of Equal Breathing, you will experience greater focus and clarity. You will exude self-confidence and acquire a quiet determination to reach your spiritual goal.

Equal Breathing is the first step to becoming aware of your breath. *Praanaayaam* is to be learned in the presence of a Guru who understands your mental and physical make-up.

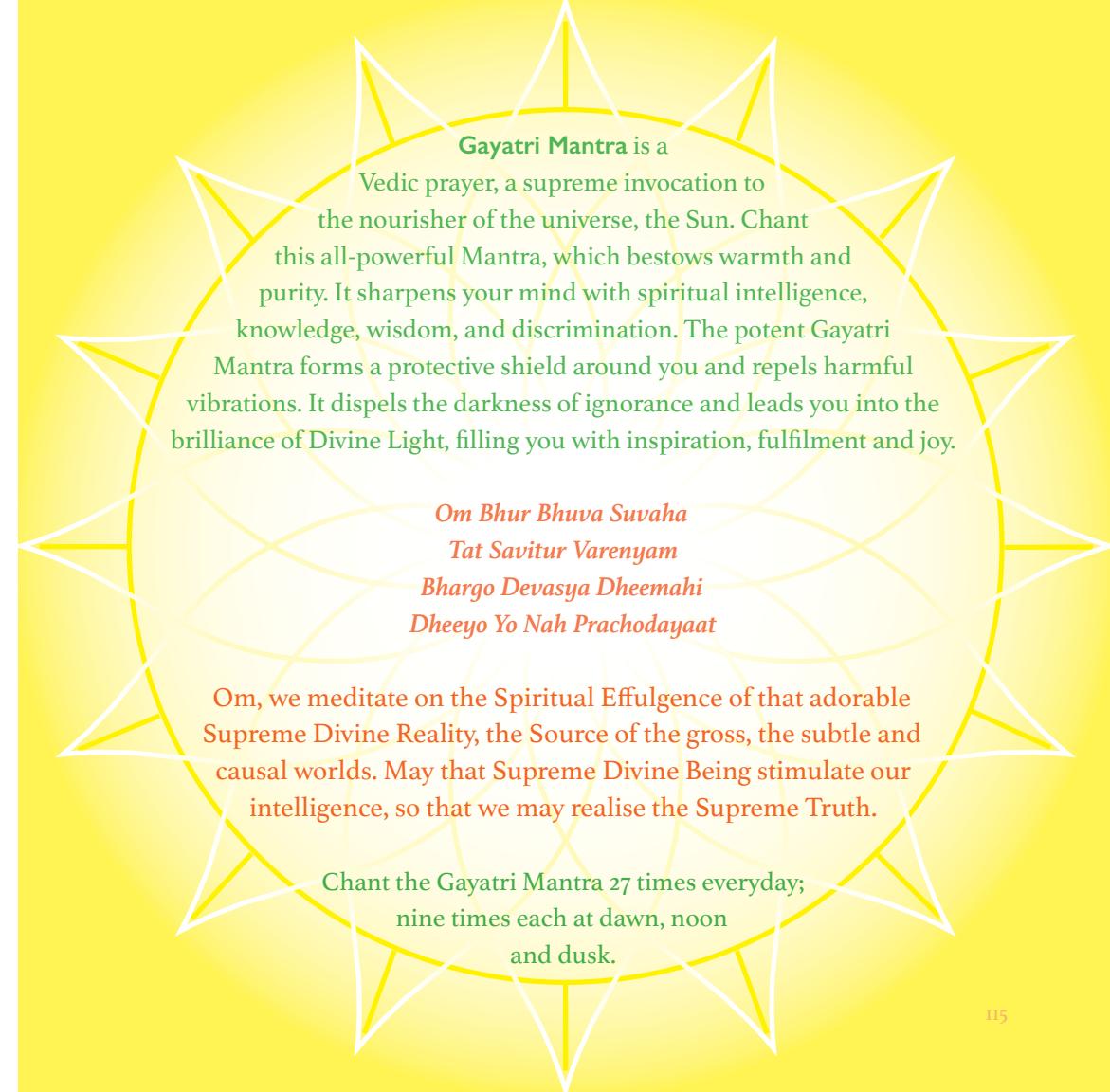
Practise withdrawal of senses for greater focus

Sense withdrawal is the bridge that leads one to higher states of Self-awareness. It is a prerequisite for Concentration, Meditation and Transcendental Oneness. If the senses are allowed to continuously move outwards and chase objects of desire, the mind will never acquire stability. An unstable mind cannot contemplate. Without contemplation, there can be no peace. Without peace, there can be no happiness. Just as a gust of wind makes a boat lose its course, so also senses that are constantly engaged in worldly pursuits prevent your mind from acquiring Discrimination and keep you stuck in bondage.

The mind is the CEO of your *Chitta*. Where the mind goes, the senses follow. If the mind decides to go within, the senses loosen their hold on external objects and follow the mind into a state of quietness. Then, progress is quick.

How can you withdraw your mind from external temptations?

Develop firmness in your conviction to proceed without desires for objects. Be content with what you have. You will realise that essentials are sufficient for a comfortable life of happiness. You can certainly do without most things you thought were necessary for your happiness. With this realisation, your mind will slowly move within. Eventually, you will give up the urge to acquire fulfilment from what lies outside. Sense withdrawal will conserve your energy and enable you to focus on the *Saadhanaa* required to go full-steam ahead.



तस्य वाचकः प्रणवः

Tasya vaachakahah prannavahah

God is Om, the primeval aspect.

तज्जपस्तदर्थभावनम्

Taj-japas-tad-artha-bhaavanam

When you devotedly chant (*jap*) the sacred mantra Om,
you will realise its true significance (*artha*).

CHANT OM
TO STRENGTHEN YOUR
SPIRITUAL FOUNDATION



All there is, is Om

Om is the most sacred sound that reverberates throughout the cosmos. The most potent sound of all, Om has the ability to create, preserve and destroy. Every aspect of existence, whether movable or immovable, manifest or unmanifest, inherently vibrates with the sound Om. Om is eternal, immutable, inexhaustible, and imperishable. God is Om and Om is God.

Om is all-auspicious

All *mantras* (sacred syllables) begin with Om. Om lends immense potency to the *mantras* and enhances the well-being of the one who chants the *mantra* with devotion. When one chants Om with sincerity of intention, one automatically invokes the love and grace of God. One's own energy is slowly aligned with the universe's divine energy, and one experiences clarity of thought and harmony.

Om penetrates and purifies all levels of your consciousness

Om is also written as AUM, where A, U and M have unique significance. 'A' represents the waking state (*Vishva*), 'U' represents the dream state (*Taijasa*) and 'M' represents the state of deep meditative sleep (*Shushupti*). The sacred vibration of Om travels into all these states and purifies them. It prepares one to realise the fourth state of Absolute Consciousness (*Turiya*) i.e. *Aatmaa*.

Om removes all obstacles

Chant Om with awareness of its potency. All your mental distractions will be dissolved and you will move closer to your goal of Self-realisation. (Chap 1, Sutra 29)

Chant Om to elevate yourself spiritually

Chant Om 21 times; 20 times to purify the 5 senses of perception, 5 organs of action, 5 *praan* (vital energies), and the 5 *koshaa* (subtle sheaths around the *Aatmaa*); chant the 21st Om for overall well-being.

Preparation process

Light an oil lamp and place it where you intend to sit. Avoid keeping the lamp directly on the floor. Keep it within reach, on an altar. Ensure no breeze fans the lamp's flame. The flame should be steady. **Important Note:** Sit in the same place, at the same time, every day.

Spread a mat on the ground and sit with your spine erect, in a meditative posture (*Padmaasan* or *Ardha-padmaasan*). If you have trouble sitting on the ground, you may sit on a chair. Hold your spine erect, in line with the back of your head.

Keep your palms facing upwards on your thighs. The tip of your index finger and the tip of your thumb should touch each other. Ensure that there is no gap between your other fingers. Your bent index finger should remain in contact with your second finger.

Keep your eyes closed and concentrated on the space a little above the meeting point of your eyebrows. Direct your mind inwards and away from your senses.

While chanting

Inhale slowly and deeply from your diaphragm (check that your stomach is moving outwards). **Chant Om**, simultaneously **exhaling** for the entire duration of the chant (pull your stomach inwards).

How often and at what time should you chant Om?

You can start with one round of 21 chants and gradually increase the rounds to a maximum of three during the day. The preferred time to chant Om is during the early hours of the morning, that is, *Brahma-muhoorat*, when spiritual vibrations are heightened. *Brahma-muhoorat* begins two hours before sunrise. It is the most auspicious time to devote to your spiritual practice. You can also chant Om at 12:00 PM and 4:00 PM. Avoid chanting Om at night as it might attract negative influences that could cause harm to you and your practice.

Be careful not to over-chant

Since Om is so potent, over-chanting could have adverse effects on your state of being. Remain focused and only do what is necessary. Progress will take care of itself.

ब्रह्मचर्यं प्रतिष्ठायां वीर्यलाभः

Brahmacharya pratishtaayaamm veerya-laabhahah

When you are established (*pratishtaayaamm*) in the deep practice of moving towards God (*Brahma-charya*) , you gain (*laabhahah*) the strength (*veerya*) [to advance quickly.]

GROW STRONG
MENTALLY
& SPIRITUALLY



Follow *Dharm* with deep commitment; become self-reliant and lionhearted

Dharm is the ‘Intrinsic Nurturing Universal Code of Spiritual Conduct’. It is the path of God, the way of the Divine Soul.

In simple Yogic terms, *Dharm* is the *Yam* as well as the *Niyam*. All endeavours required for your spiritual purification are contained in the *Yam* and *Niyam*.

Dharm untangles you from all the knots that are constricting the natural flow of your divine energy. It infuses you with the strength to reach God. Adherence to *Dharm* fills you with spiritual effulgence and attracts opportunities and experiences that further purify your mind and lead you deeper within.

On the path of *Yog*, the biggest loser finishes fulfilled

What you lose is more important than what you accumulate. Remove your weakness to gain strength. Shed your imperfections and move towards *Aatmaa* and *Aanand* (supreme bliss).

Do your *Dharm*. When you are in alignment with this principle of Purity and Divine Love, you will progress in leaps and bounds. You will grow more devoted, more focused and more efficient, in every possible way.

मैत्रीकरुणामुदितोपेक्षाणां सुखदुःखपुण्यापुण्यविषयाणां
भावनातश्चित्तप्रसादनम्

*Maitree-karunnaa-mudit-uppekshaannaam
sukha-duhkha-punya-apunya-vishayaannaam
bhaavnaa-tasch-chitta-prasaadanam*

Friendliness (*maitree*) towards those who experience happiness (*sukha*),
compassion (*karunaa*) for those who experience unhappiness (*duhkha*),
joy (*mudit*) in another's meritorious deeds (*punya*), and benevolent
indifference (*upekshaa*) towards those who indulge in unmeritorious deeds
(*apunya*), bring one to a state of equanimity (*chitta-prasaadanam*).

LOVE ALL
SERVE ALL
HELP EVER
HURT NEVER



Ego-created illusions are destroying the joy in your life

You believe you are different from everyone else. You have placed yourself on a high pedestal and have started internalising, '*I am special and that one is worthless.*' You find it difficult to forgive those who are unkind to you. You feel jealous at another's success; experience irritation when someone you know is genuinely happy; and detest miscreants. All these negative emotions keep you from attaining balance.

Always remember, no one makes it alone

Inclusiveness is the way of the universe. God loves all His beings. To align yourself with the Supreme, practise four Divine qualities: Friendliness with spiritual people; compassion with those who are less fortunate than you; joy in another's joy; and benevolent indifference to those who want to cause suffering.

All beings are seeking union with God

Every single Soul in this universe is seeking a way out of its own limited and painful experiences. It is the inherent nature of every Soul to be free. Some beings are working fast and some, slowly. Some are in situations that are conducive to rapid spiritual advancement while some are not so fortunate. Yet, ALL beings are working for their freedom, learning their lessons, in their own way, at their own pace, visibly or invisibly, against all odds. If you can truly understand this, forgiveness, compassion and love will flow automatically from within you. You can see Divinity in all.

Things are never what they seem. Personal truths are always relative. It is not up to you to decide who is deserving of love and happiness and who is not. You have no way of knowing the origins of a person's karmic imprint and are hence mostly incapable of appraising the individual or his or her situation correctly.

You only do your Dharm. Your Dharm is to be spiritual, at all times, in all situations; to purify yourself inside-out and transform your heart into a heart of pure gold. This is your highest duty to your Self.

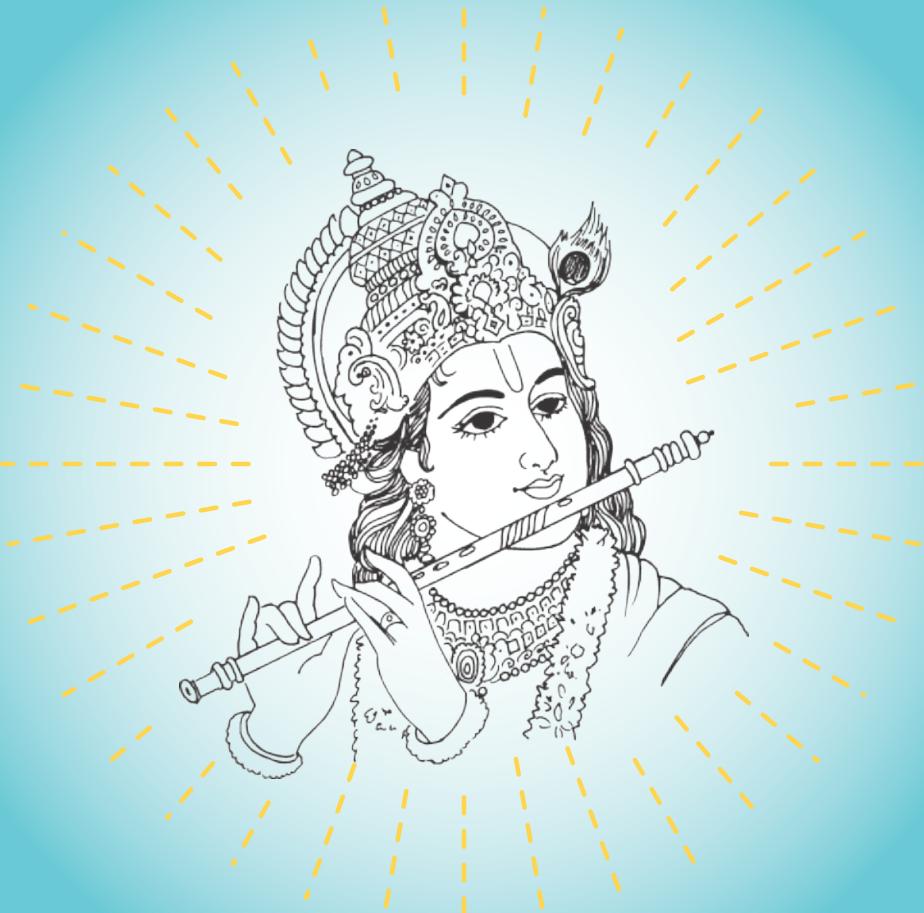


वितर्कबाधने प्रतिपक्षभावनम्

Vitark-baadhane pratipaksh-bhaavnam

Erroneous ways of thinking and feeling i.e. (*vitark*) prevent (*baadhane*) the practise of Yog. Hence, a seeker should develop opposite (*prati-paksha*) tendencies (*bhaavnam*) i.e. positive tendencies.

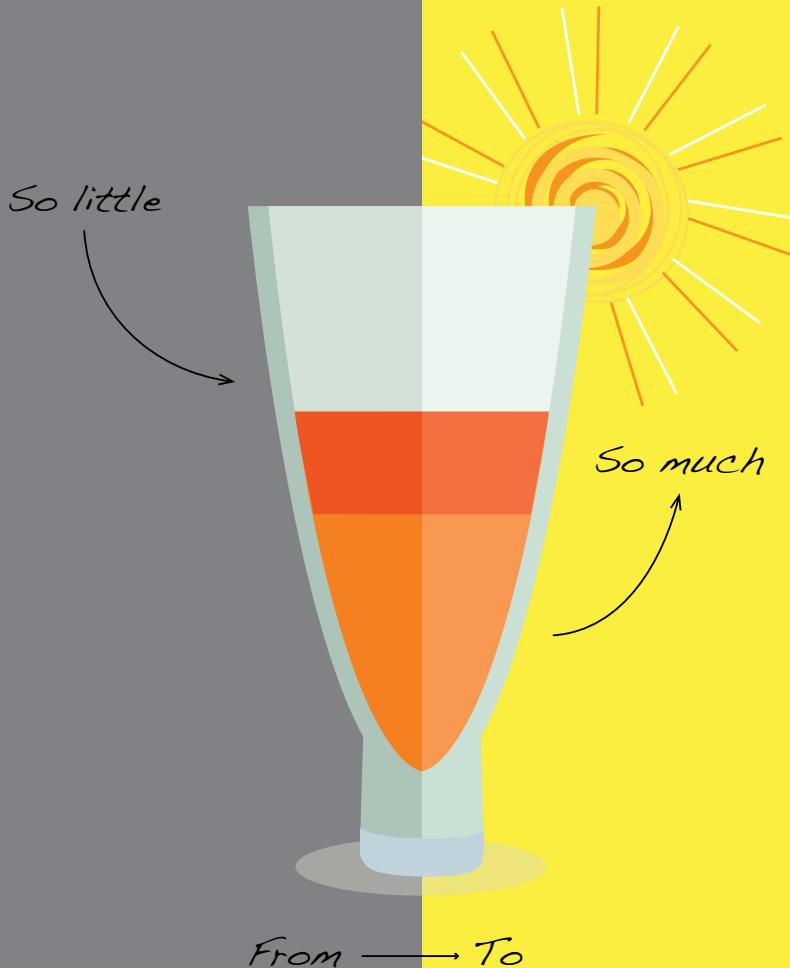
REMOVE
NEGATIVITY
FROM YOUR
THINKING



You must elevate yourself by your own mind. Do not allow your mind to drag you down. Your mind is the friend of your Soul, and its enemy as well.

(Lord Krsna to Arjun; Bhagavad Geet Chap 6, Shlok 5)

Do not vilify yourself or others. Use your mind for spiritual progress. Raise your mind from the mud to the *Maalik* (the eternal Master). When you look to God, you will see the larger picture. This will allow you to move beyond your limited physical self. Assimilate and channelise your mind into Divine one-pointedness. This is the surest way to advance quickly.



A drowning man is not in a position to find fault with a swimmer's kicking techniques. Yet, he does. Instead of keeping his mouth closed, he screams to the lifeguard to kick faster. Water rushes into his open mouth and the man chokes.

This is what causes your problems. You are oblivious to your own faults, yet you angrily reprimand others for their 'misconduct' and demand that they behave according to your wishes. You need to change this thinking. To save yourself from drowning, you must learn how to swim. To remove the negative, inculcate the positive.

Practise universal Spiritual Understanding:

**Do not find fault with others.
Do not ignore your own faults.**

Begin by seeing the good in others. Simultaneously work on improving yourself. This twin effort will reduce your Ego and boost your spiritual momentum.

Practise *Pratipaksh-Bhaavnaa*

When overcome by thoughts of what is wrong, quickly think of what is right. Immediately apply *Pratipaksh-Bhaavnaa*. **Remove the dark by applying light.** For example, when you feel the urge to scream at

your child for making careless mistakes in school, immediately look for the good of your child. Gently say to your child, ‘*You are a responsible student. What made you overlook this mistake?*’ Through your response, your child receives multiple positive messages: 1. You affirm that your child is responsible. 2. By gently asking your child a question, you communicate that you are ready to listen to the problem and that you will arrive at a solution, together. 3. This will make your child feel loved and accepted. Even you will feel better. All such problems can easily be resolved with positive thoughts, words and deeds.

Train your mind to live sunny side up

Nothing and no one is 100% bad. Train your mind to look at all the good that you have been blessed with. This is essential for progress.

**Nothing and no one should be taken for granted.
Have a kind and grateful heart. Gratitude burns
away thousands of karmic imprints. Be thankful
even for unpleasant times. No one learns anything
from happiness. Sorrow is a great teacher.**

Uproot the impure thoughts and simultaneously plant pure thoughts

A gardener first deweeds the soil and then sows new seeds. Focus on both actions. Strengthen your pure and weaken your impure thinking patterns.

Expand your Consciousness

Every situation is an opportunity to go within. You simply have to start seeing it as such.

Here is a simple example: You spot a mosquito. Immediately, you whack it, angrily thinking, ‘*Kill this bloodsucker!*’ Through purification and *Saadhanaa*, you will grow to become tolerant of life’s little pinpricks. When you accept, you will adapt. You will grow where you are planted. Your responses will naturally improve. The next time you encounter a mosquito, you will look at it differently. You will realise, ‘*This mosquito too is a living being, just like me. I have no right to take its life.*’ Your Consciousness will expand. In your peaceful mind, you will no longer want to crush the mosquito. You will use your discretion and think of more effective ways to remove it from your proximity. You may simply leave the mosquito at God’s Feet. ‘*Please Lord, take care of Your Loved One. Please protect my family from it.*’ The mosquito will no longer bother you.

**Surrender is the most beautiful way to live.
God can take care of everything, if only you
allow Him to.**

मैत्र्यादिषु बलानि

Maitryaadishu balaani

Through prolonged concentration on spiritual friendship (*maitryaa*) and other (*aadishu*) human values, one is infused with a multiplicity of strengths (*balaani*).

KEEP
SPIRITUAL
COMPANIONSHIP



Follow the ABC-KBC of Yog: Avoid Bad Company-Keep Best Company

On this path, you will come across many who call themselves 'Yogaa Gurus'. Beware of them, for often, they are not light workers. They are tricksters who deviously exploit another's fears and weaknesses for their selfish benefit. Many of your friends, family and co-workers are outward-oriented. They do not take spirituality seriously. For them, it is merely a 'weekend activity'. Their propensities are holding them back. They are living in illusory worlds and causing pain to their own selves. Your association with them will prevent you from progressing. You must remove yourself from their company.

Instead of yearning for 'close' friends, pray for the companionship of Spiritual Friends, who are true friends. These Seekers sincerely practise Yog and are ever-willing to assist you to your goal. Stay in their company. Imbibe their spiritual qualities but do not get attached to them. Do not make a habit of meeting them. Dependence, even on Spiritual Friends, is binding.

When compassion and friendliness grow within you, will you radiate purity and will give others strength by your sheer presence.

Always remember, God is your Supreme Friend. When you and He are together, your spiritual prosperity is certain. Choose to remain in His Divine Company.

सन्तोषादनुत्तमसुखलाभः

Santoshaad-anuttama-sukha-laabhahah

From contentment (*santoshaad*), there is acquisition
(*laabhahah*) of unsurpassed (*anuttama*) happiness (*sukha*).

EXPERIENCE
DEEP SATISFACTION



One does not strive for contentment. Contentment comes naturally when your strife subsides.

Three-fold desires cause strife and dissatisfaction within you:

Your desire for outward material gratification,
Your desire to bend others into submitting to your will, and
Your desire to control situations to your liking.

As long as you get whatever you want, you are happy. The moment things do not go as per your desires, you experience discontentment.

Keep your eye on your Supreme Goal: Union with the Lord

Give up your desire to control everything and everyone. Desire God only. Attach yourself to God only. All outward desires will naturally lose importance. Your devotion will dissolve dissonance and you will become loving and restful.

Wholehearted Acceptance will blossom within you. You will understand that every situation and every being has a distinct purpose in your life. People are the way they are because you have lessons to learn from them. Give gratitude for their presence.

Be happy with what you have. Be kind to others. Realise less is more. Have no false pride. Practise Yogic living. Be happy when others do well. This itself is *Saadhanaa* and the purity of its practise will bring you everlasting contentment.

तत्र स्थितौ यत्नोऽभ्यासः

Tatra-stithau-yatno-abhyaasahah

Spiritual practice (*abhyas*) is your consistent effort (*yatno*)
to arrive at Stillness (*stithau*).

Chap 1, Sutra 13

Saadhanaa should never be a compulsion for you. It should always be a joy. You should love what you are doing. Only then will you experience exuberance from your *Abhyas*.

Be disciplined, but not rigid.

Be strict with yourself, but not harsh.

Be vigilant, but not do not lose sleep over it.

Endure, but do not harm yourself.

Remain committed and zestful,

Motivated and strong.

प्रयत्नशैथिल्यानन्तसमापत्तिभ्याम्

Prayatna-shaithilya-ananta-samaapatti-bhyaam

When effort (*prayatna*) becomes effortless (*shaithilya*),
there follows quiet and complete absorption in the Infinite
(*ananta-samaapatti-bhyaam*).

Chap 2, Sutra 47

When you enjoy the purification process and just allow progress to come effortlessly from within you, your blissful mind will remain engrossed in God. You will experience Divine Contentment.



योगाङ्गानुष्ठानादशुद्धिक्षये ज्ञानदीप्तिराविवेकरूप्यातेः

*Yog-anga-anushthaanaat ashuddhi-kshaye
jnaanadeeptir-aa-vivek-khyatehah*

The consistent practice of Yog results in elimination (*kshaye*) of impurities (*ashuddhi*). The intellect (*jnana-deeptir*) becomes manifest until (*aa*) it is further purified and culminates in steady discriminative insight (*vivek-khyatehah*).

DISCRIMINATE
& CHOOSE
WISELY



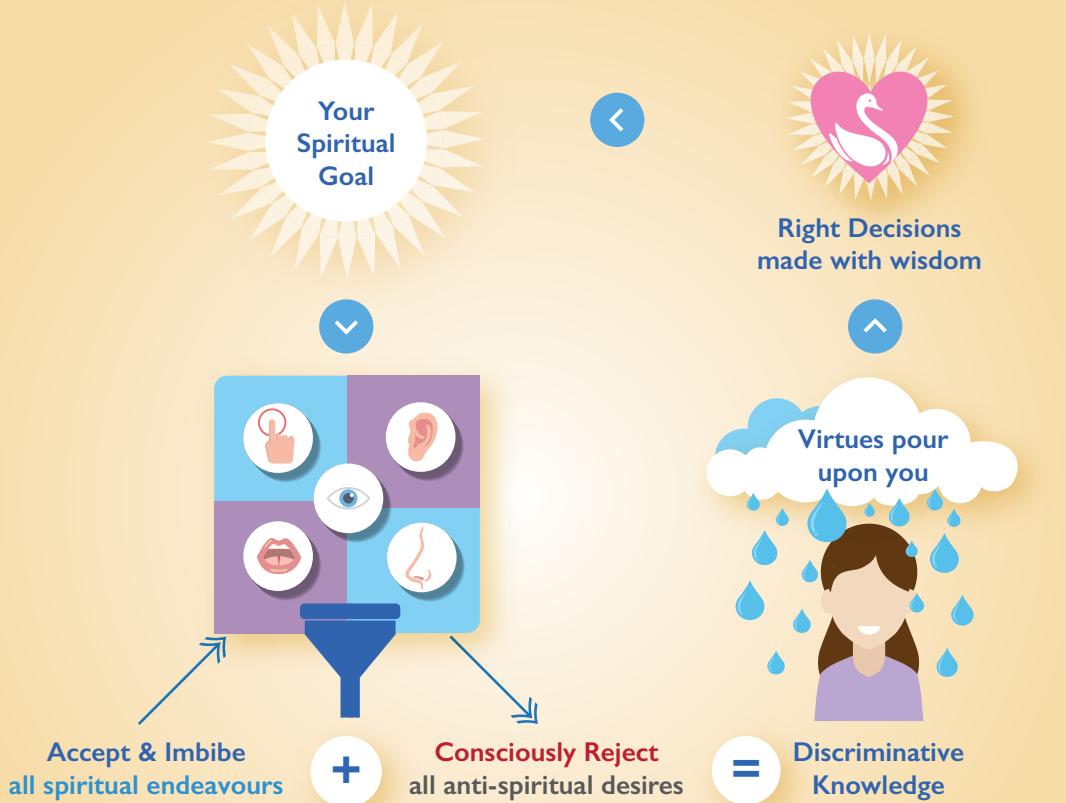
What is Discrimination?

Discrimination is the wisdom to know the difference between all that is impure, and God, who is the purest of all. This objective Wisdom comes from utter dispassion and non-attachment to all sensory objects.

Before the Kurukshetra war, Arjun and Duryodhan (from the rival army) went to Lord Krsna to seek His Assistance during battle. Krsna said to them, '*I will not use any weapons. However, you may take My army of mighty warriors. The choice is yours: Me alone or My massive army.*' Sri Krsna allowed Arjun to choose first. Reverentially bowing before Krsna, Arjun said to Him, '*You are my only choice.*' Duryodhan was beside himself with joy. He openly showed disdain for Arjun's choice and delightfully said to Krsna, '*I will take your army.*'

Arjuna's choice came from Discrimination. Sri Krsna protected him like the eyelids protect the eyes during a storm. Duryodhan's choice came from delusion. It led to his destruction.

In Hindu tradition, the Swan (*Hamsa*) is the symbol of purity and Discriminative Knowledge. It is said that the Swan has the innate ability to accept only what is pure and reject all that is impure. Sages are reverentially addressed as *Param-hamsa*, which means, Great Swan. One who is rooted in Wisdom can no longer be swayed and overcome by the temporary pleasures of the material universe. S/he attains joy from the Self only.



• SENSE PURIFICATION LEADS TO DISCRIMINATION •

How can you develop Discrimination?

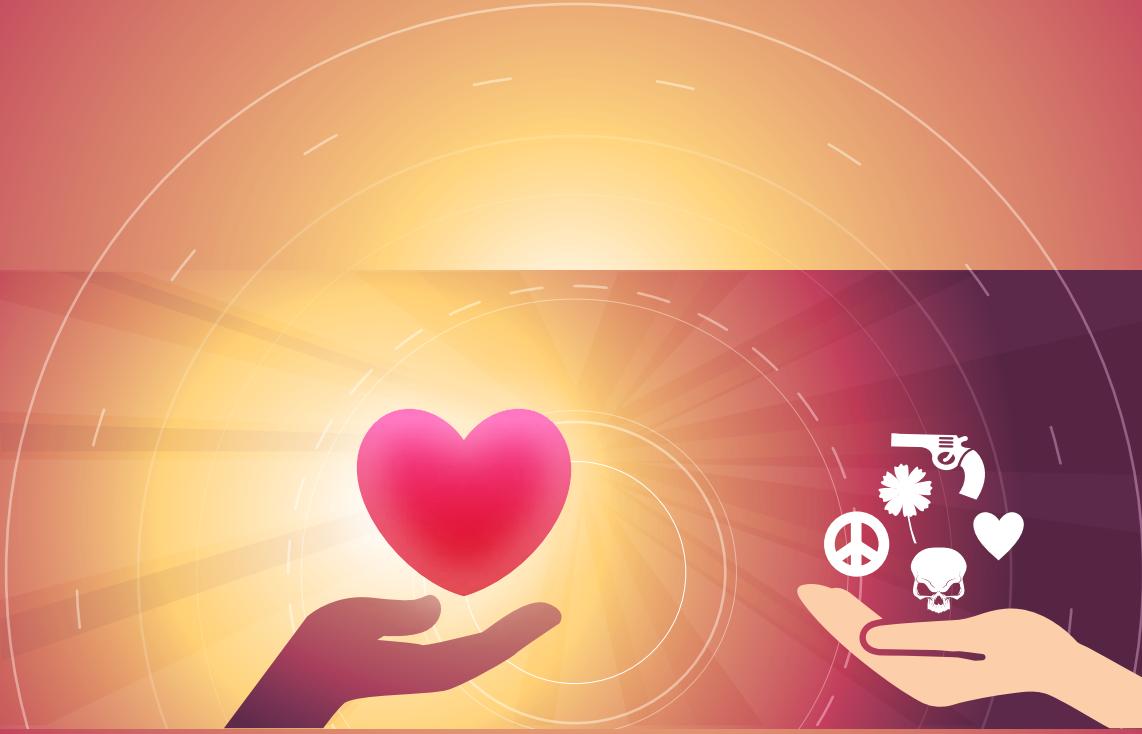
Constant purification of the senses by withdrawal from sensory attachments, results in Discriminative Wisdom. When you are no longer defined by desires and cravings, your mind strives to reach a place of purity and light. **Your Higher Self intensifies its effort to move Godwards.** With determination, endurance and sheer perseverance, your mind eventually pushes through the veil and ‘sees the light’. Virtues pour forth like rain when the mind reaches such a state of purity.

Discrimination is the direct route to liberation

When your mind is purified to the degree of Discrimination, you are no longer propelled by your *Klesh*. They are by this stage, rendered unproductive. You are free—to make pure choices, which result in pure actions i.e. White Deeds, rather than Black Deeds or Black-and-White Deeds. With all the causes of your sorrow and suffering dissolved, you acquire a steady and liberated mind. Such a mind accelerates your progress to your spiritual goal.

Discrimination enables you to always make the right choices

A discriminating mind has the ability to distinguish between pure Consciousness and ever-changing matter. It delinks its existence from the material world, and thus holds itself in a pure and high state of *Sattva*. Its objectivity enables it to make wise choices with full awareness of all that is spiritual. Thus, a discriminating mind



**Your only choice is to choose your response.
Only your response is within your control.**

You have no control over others' responses or choices. They will choose to give you what comes out of their experience (their age-old *Sanskaar* and *Vaasanaa*), which are almost always tempered with *Klesh*. Choose to accept from another only what moves you forward spiritually. Always use your discretion.



rejects with absolute dispassion all that is counterproductive to spirituality.

Discrimination keeps you non-attached to another's personal choices

A Wise One no longer has personal likes and dislikes and therefore neither rejoices at nor regrets another's choices.

Know that only your choices are within your control. You cannot control another's choices. You may guide another with best intention. However, leave the final decision to him or her.

Freedom of Choice is a privilege given to all human beings. Do not stifle another's freedom to choose.

Each being has come with his or her own karmic blueprint. Each one has lessons to learn in this lifetime. Therefore your children, spouse, and friends end up in situations and with people who facilitate this learning process, no matter how painful. By forcibly controlling another's choices, you are preventing them from moving forward. This will cause pain to both of you.

Have faith that the best will happen. **At all times, it is essential that you progress—with your mind fixed in God.** Leave the rest. This training is essential for you to proceed.

ततो द्वन्द्वानभिघातः

Tato dvandva-anabhighaatahah

From that (*tato*), there is immunity (*anabhighaataha*) to the pairs of opposites (*dvandva*). One remains in a state of equilibrium despite celebration and mourning, heat and cold, profit and loss etc.

GAIN
STEADINESS
OF MIND



To keep yourself steady, anchor your mind in the Divine

The first thing a boatman does when he brings his boat ashore is throw a rope around an anchor. Before he allows anyone to get on or off the boat, he puts all his might into aligning and anchoring the boat. Thus, the boat remains relatively still even when several people step on or leave the boat. If the anchor is weak and not properly embedded, the boat drifts away. It is the job of the anchor to secure the boat in its place. Similarly, **your steady mind is your anchor. It keeps you afloat and secure despite all the internal and external activity.**

What is steadiness of mind?

Steadiness is the ability to remain non-chaotic even amidst chaos.

Hold your mind steady despite the comings and goings of storms. Do not allow a wave to break on your head. Observe with your steady mind the advancing of the dangerous waves. Then, peacefully step aside and allow the wave to pass by. Do not demand that the sea change its nature or that the waves stop rushing forth. Know that the sea is bound to highs and lows. These highs and lows are in turn controlled by another entity, the moon. The moon itself waxes and wanes. So nothing is fixed. Everything is up and down. Accept conflict, as well. This graceful acceptance of things as they are will allow you to remain in equilibrium even in the face of adversity.

Steadiness of mind does not mean ‘death of feeling’

It is widely believed that Yogis ‘do not feel pain.’ This is far from the Truth. A Yogi’s mind is acutely aware of everything that goes on. So essentially, s/he is even more prone to heightened ‘feeling’ and sensitivity. However, because a Yogi’s mind is fixed on God, the only permanent entity, **the Yogi understands the impermanence of everything else** and therefore assigns no value to impermanent situations, things and people. This emotional non-attachment keeps the Yogi ‘above it all’.

A steady mind is an efficient tool, which can take you to the Highest

A steady mind remains fixed in its spiritual endeavours. The entire effort of individual *Saadhanaa* is aimed at arriving at a state of inherent balance and harmony, which primes you to arrive at Oneness. **God is recognised through a still mind.** When the ripples of your unsettled mind subside and the surface of your mind’s pond (*manas sarovar*) becomes still, you can look into the pond and see the clearest reflection of the Highest. This reflection is nothing but your own Divine Self.



When the mind becomes still, the seer (*drashtuhah*) remains established (*avasthaanam*) in her essential divine nature (*sva-roop*)



You have to actively work towards reaching God

At funerals, one always hears people say of the departed person, 'S/he is now one with God.' Oneness with God does not result naturally with death. Oneness with God is the very purpose of life. It is the singular destination of every Soul.

All through His Divine Song, Sri Krsna emphatically says to Arjun,

'Arjun, be a Yogi. Be one with God while you live. Be one with God every moment. Every moment think of Me. Dedicate all your actions to Me. Perform all your duties with your mind absorbed in Me. You will surely reach Me. I promise you this.'

Be a Bhakt. Always and only be a Bhakt.

You are a parent as long as you have a child; a child as long as you have parents; a spouse as long as you are married; an employee as long as you have a job; a friend as long as someone likes you; a devotee (*Bhakt*) as long as you are with God.

Bhakti lives as long as God lives, and God is permanent. Every other role is only a temporary phase of your current mortal life. Always and only be a devotee. **'I am His.' Let this be your only identity.**

You cannot love God with your Ego

Only the rarest of devotees are consumed by total *Prem* for God. They have lost all concept of self. They are willing to make any personal sacrifice, just so they can be with Him. They live for God. Nothing and no one else gives them happiness. God loves these special beings, most. He manifests time and again for the welfare of these supreme devotees. Strive to earn His most Divine Grace in this lifetime.

You can carry forward only two treasures: God's Blessings, and your Bhakti. While you live, do not be boastful of these unique gifts. You will lose your value.

Intensify your Samveg - Yearning for God

Dearest one, the sooner you arrive at God's Door, the more time you spend in solitude with Him. The purpose of Yog is to get you there as soon as possible. **Be the devotee whose call is so intense that God has to drop whatever He is doing and rush to your side.** God Himself will know no rest until He brings you Home. And when He does, nothing will be able to separate you from Him. Your life will have fulfilled its purpose and everything else will recede into the background. The self will dissolve and only God will remain.

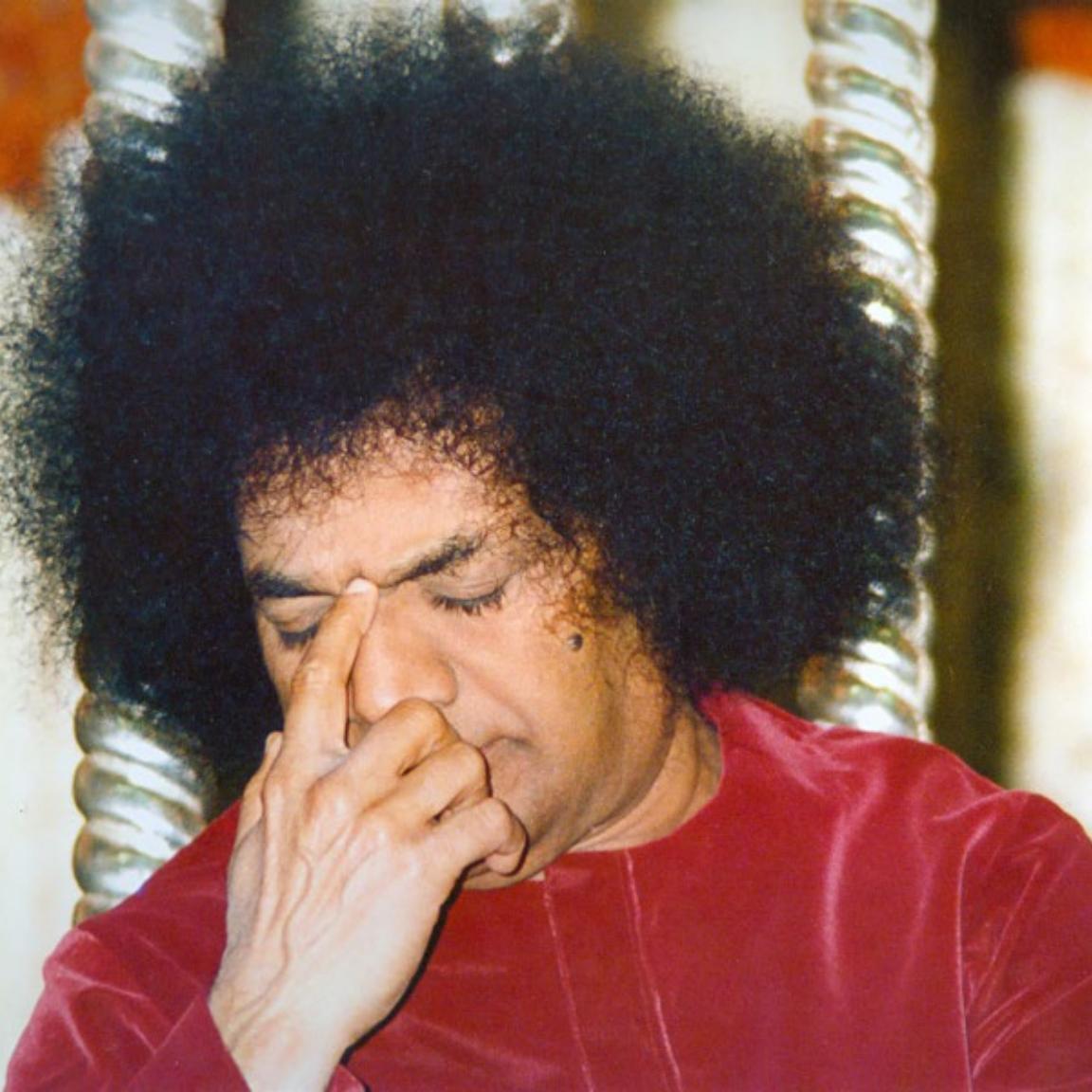
Living with God is the most sublime life you can live

Loving and living with God is a Supreme Blessing from God Himself. While you fulfill this sacred role, you will be changed, through and through. As you continue with your spiritual practice, your *Klesh* will be further weakened and only the barest minimum impressions will remain to be burnt. Remove these impressions with the same effort and vigor. Sooner or later, you will become God's precious instrument.

Do not abandon your *Saadhanaa* at this stage. Persevere. Let your Love for Him remains utterly selfless. Seek to remain eternally absorbed in Him. Let your meditation upon Him be eternal and unbroken. Let this be your goal, your one-pointed mission.

Satyam Jnaanam Anantam Brahma

**God alone is Truth and Pure Wisdom.
He is Infinite; beyond all existence;
one in all and all in one.**



INVALUABLE COLLECTION

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for contemplation and daily practise

YOG SUTRAS

Yam, Niyam, Aasan, Praanaayaam, Pratyahaar, Dhaaranaa, Dhyaan, and Samaadhi are the eight modes of Ashtaang Yog. 2:29, pg 22

Non-violence, Truth, Non-stealing, Moving towards God, and Non-hoarding, are the Yam. 2:30, pg 24

Yam is a Universal Vow, to be adhered to, irrespective of social status, place, time, and condition of living. 2:31, pg 24

Purity, Contentment, Self Discipline, Self Improvement, and Self Surrender, are the Niyam. 2:32, pg 25

Or, devotion to God. 1:23, pg 28

By offering yourself to the Lord, you reach Transcendental Oneness and realise your supreme potential. 2:45, pg 29

God is that one Supreme Being who is free from impurities, karmic bondage, the fruits of all action, and selfish motives. God is utterly selfless and full of love for all. 1:24, pg 34

God is all-knowing i.e. omniscient. 1:25, pg 34

Know God as your timeless, most supreme teacher (Guru), who guides you and guards you from all storms. 1:26, pg 34

Immediately commit yourself to the full discipline of Yog. 1:1, pg 46

Thoughts are of five types, and may or may not result from impurities. 1:5, pg 54

The five types of thought patterns are Right Knowledge, Wrong Knowledge, Imagination, Sleep, and Memory. 1:6, pg 54

Union with the Supreme is experienced when the total mind is stilled. 1:2, pg 58

The five impurities are Spiritual Ignorance, False Sense of Yourself, Attachment, Aversion, and Fear of the New. 2:3, pg 74

Storage of all impressions of past, present and future action, which is based on impurities, becomes manifest in the present life or in a future i.e. unseen life. 2:12, pg 80

As long as those impurities remain at the root, the consequence or result of them is birth in a particular species, span of life and experience. 2:13, pg 80

Mental stillness is achieved by unbroken spiritual practice and disinterestedness in sensory objects. 1:12, pg 88

One gets a firm grounding when sustained practice is undertaken with reverence and remains unbroken forever. 1:14, pg 88

Tapa, Svaadhyaaay and Ishvar-pranidhaan are the three practices of Kriya Yog. 2:1, pg 94

Self-realisation is obstructed by mental distractions: sickness, lack of energy, doubt, carelessness, laziness, cravings, incorrect perceptions, inability to attain firm commitment to Saadhanaa, and instability in practise. 1:30, pg 98

For the removal of the previously mentioned obstacles, practise one-pointedness on a spiritual principle. 1:32, pg 108

God is Om, the primeval aspect. 1:27, pg 116

When you devotedly chant the sacred mantra Om, you will realise its true significance. 1:28, pg 116

When you chant Om, all your mental distractions will be dissolved and you will move closer to your goal of Self-realisation. 1:29, pg 120

When you are established in the deep practice of moving towards God, you gain the strength to advance quickly. 2:38, pg 122

Friendliness towards those who experience happiness, compassion for those who experience unhappiness, joy in another's meritorious deeds, and benevolent indifference towards those who indulge in unmeritorious deeds, bring one to a state of equanimity. 1:33, pg 126

Erroneous ways of thinking and feeling prevent the practise of Yog. Hence, a seeker should develop opposite tendencies i.e. positive tendencies. 2:33, pg 132

Through prolonged concentration on spiritual friendship and other human values, one is infused with a multiplicity of strengths. 3:23, pg 140

From contentment, there is acquisition of unsurpassed happiness. 2:42, pg 144

Spiritual practice is your consistent effort to arrive at Stillness. 1:13, pg 148

When effort becomes effortless, there follows quiet and complete absorption in the Infinite. 2:47, pg 149

The consistent practice of Yog results in elimination of impurities. The intellect becomes manifest until it is further purified and culminates in steady discriminative insight. 2:28, pg 150

There is immunity to the pairs of opposites. One remains in a state of equilibrium despite pain and pleasure, sorrow and happiness, heat and cold etc. 2:48, pg 158

When the mind becomes still, the seer remains established in her essential divine nature. 1:3, pg 163

For devotees who yearn most intensely, God is within sight i.e. close-by. 1:21, pg 164

SRIMAD BHAGAVAD GEET SHLOKS

Let go of everything you know about the universal code of spiritual conduct. Take refuge in Me alone. I shall absolve you of all your impure actions and liberate you. Fear not. 18: 66 , pg 30

Fix your mind on Me, be devoted to Me, worship Me and offer obeisance to Me. Thus remaining absorbed in Me, you shall come to Me. 9:34, pg 31

I have revealed this most ancient secret of Yog to you because you are My devotee and friend. He who knows Me as the selfless Friend of all beings, attains peace. 4:4, 5:29, pg 37

I am memory and intelligence. From Me come remembrance, knowledge and forgetfulness. I alone am worth knowing through the Vedas. 10:34, 15:15, pg 66

O Krsna, the mind is very unsteady, turbulent, tenacious, and powerful. To me, it seems as difficult to control as the wind. 6:34, pg 90

The mind is undoubtedly restless, but you can bring it under control by continuous practise (*Abhyas*) and disinterestedness in sensory objects (*Vairaagya*). 6:35, pg 91

When devotees selflessly worship Me, and remain in a permanent state of Yog (meditative union with Me), I personally look after the fulfilment of all their aspirations, and also safeguard all they attain. 9:22, pg 102

You must elevate yourself by your own mind. Do not allow your mind to drag you down. Your mind is the friend of your Soul, and its enemy as well. 6:5, pg 135

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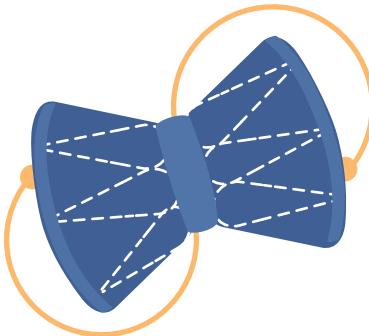
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Gauri grew in a home where *Naam-smaran*, *Yog Saadhanaa* and *Sevaa* were a way of life. She has followed Sai Baba ever since she was a child. She removed herself from her promising Advertising career to practise Yog full-time. She is a dedicated *Yog Saadhak* and currently lives with her family in Mumbai, India.

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