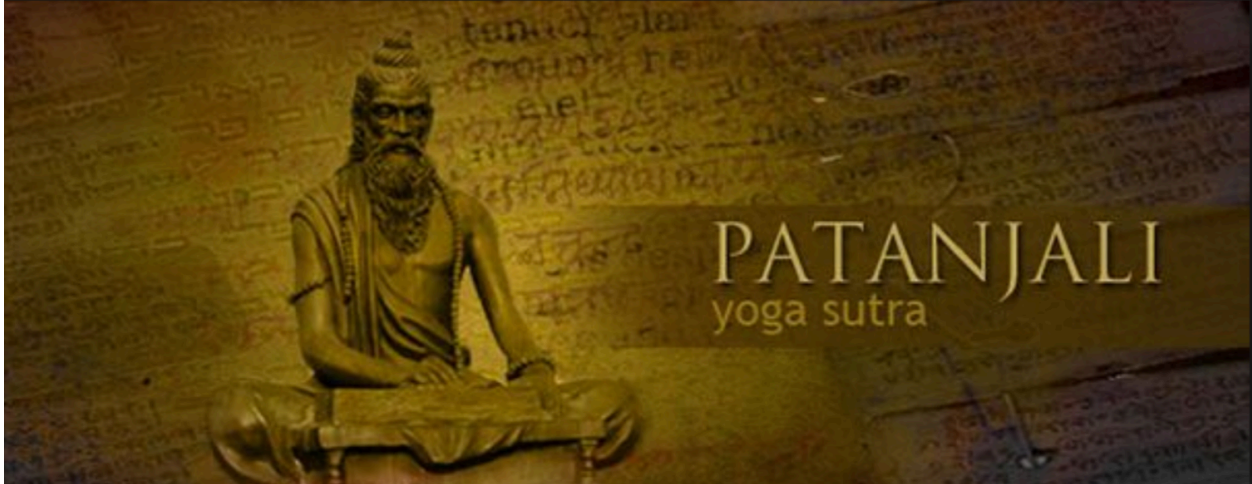


PATANJALI



YOGA SUTRAS

## Introduction to the Yoga Sutras

### What are the Yoga Sutras?

The Yoga Sutras of Patanjali succinctly outline the art and science of Yoga meditation for Self-Realization. It is a process of systematically encountering, examining, and transcending each of the various levels of false identity in the mind field, until the jewel of the true Self comes shining through. ·

### Who was Patanjali?

The compound name Patanjali, which means "one falling into folded hands," comes from a legend about his birth, which says that Sesa, the divine serpent-king, incarnated as a snakelet and fell into the folded hands (Anjali Mudra) of a Brahmin. His actual identity and which works he authored has been the subject of heated debate amongst scholars. When Patanjali compiled the Yoga Sutras, it was not that a new system was created, but rather, the ancient practices were summarized in an extremely organized and terse way. While the Yoga Sutras are thought to be as old as 400 BCE, archaeological evidence and other texts suggest that the methods described in the Yoga Sutras were being practiced as early as 3000 BCE. Oral tradition states that the period may be even longer. The Yoga tradition is much older, there are references in the Mahabharata, and the Gita identifies three kinds of yoga. The philosophic tradition is related to the Sankhya school. The focus is on the mind. In contrast to the focus on the mind in the Yoga sutras, later traditions of Yoga such as the Hatha yoga focus on more complex asana or body postures.

### Yoga means union & sutra means thread

Yoga means union of the parts of us which were never divided in the first place. Yoga literally means to yoke, from the root yuj, which means to join; it is the same as the absorption in the state of samadhi. Sutra means thread, and this thread, or multiple threads weave a tapestry of insight and direct experience. Some say that the name, of the text uses the word sutra in its plural form, as Yoga Sutras, in that each of the sutras, or threads, comes together to form a complete tapestry. Others say that it is used in its singular form, as Yoga Sutra, in that there is one, consistent thread that flows through the entire text. Both views add a useful perspective to the process being described.

In studying the Yoga Sutras, it is extremely useful to note that one of its most direful features are that of being succinct. It is an outline of only 196 sentences, threads, or sutras. It is like the table of contents of an extremely large book, if not encyclopedia. Historically, this outline is used in oral discussion, where the teachings themselves are shared in face-to-face dialogue, usually with people living together in community. It comes from oral tradition, where students memorized the entirety of the Yoga Sutras, and that the depth of the information was oral, not written.

### **Yoga Sutras is for teachers**

It can be comforting to know that the Yoga Sutra is actually designed for teachers as a guideline in training students. By remembering this orientation, it is easier to see that at the present moment, only portions of the text apply to you personally. The rest can then be allowed to come gradually. While progressing along the path, it is very useful to have a general understanding of the whole process being outlined in the Yoga Sutras

## **Discovering the Yoga Sutras**

### **The Three Paths to Yoga**

Patanjali lays out three paths to achieve the state of Yoga extreme moderate and mild. The extreme path is described in S1.12– Abhyasa and Vairagya. It is said that the soul is a bird that flies with two wings – practice and non-attachment. The medium path is described in S2.1–kriya yoga. Kriya is the yoga of action the mild path is described in S2.29– Ashtanga Yoga otherwise known as the Eight-limbed path and is different from the style of yoga taught by Pattabhi Jois.

## **Concentration (Samadhi Pada)**

In what is considered one of the most important scriptures of yogic tradition, Patanjali clearly spells out that yoga is a systematic science that delivers us powerfully into a state of authenticity. In the first four sutras, Patanjali lays down a clear definition of yoga, what happens when we experience it and what happens when we are not experiencing it. These four verses are considered by many scholars throughout history to be the most concise definition of yoga ever written. Let's take a look at these 4 sutras:

### **Atha yoga anushasanam**

**Be prepared, as the truest lesson of yoga follows.**

atha = now, at this auspicious moment; implying the transition to this practice and pursuit, after prior preparation; implying a blessing at this moment of transition

yoga = of yoga, union; literally, to yoke, from the root yuj, which means to join or to integrate; same as the absorption in samadhi

anu = within, or following tradition; implies being subsequent to something else, in this case, the prior preparation

respect, reverence, positivity, and right choice. As you choose your proper level of practice, and decide to do that daily, the attitude will come more easily. It is like having a little flame of desire in the heart for the fruits of meditation, and then slowly starting to experience those benefits, that little flame starts to grow slowly and consistently into a burning desire to guide your life in the direction of spiritual realization.

It all rests on attention: and throughout the science of Yoga meditation attention is a critical principle to practice, this sharp, clear, assiduous attention (asevitah) is essential if you are to develop the attitude of conviction for practices over a long time, and without a break as described in this sutra. "Attention, attention, attention!" is the formula to follow, though done in loving kindness toward yourself.

The sum of these three things helps to create new Samskaras and attenuate old non-constructive ones. There are five virtues we need to cultivate to become enlightened:

**Shradda** – faith we no longer have any doubt in our life, we have totally accepted life as it is– Shrad– that which gives you space and holds you in place. Dha– provides nourishment for you to grow

**Vira** – energy– strength, indomitable will – anything we set our mind to will be achieved

**Smrti** – memory, retentive power– ability to retain our life experiences.

**Prajna** – intelligence, intuition – a flash of knowing that comes from a higher plane– ing access to knowledge that we haven't learned

**Samadhi** – having all of your questions answered. No longer needing to look outside yourself for anything. In Samadhi you are your own guru.

## S1.15 Drstanusrauika–uisayauitrsnasya vasikara–sanjna uairagyam

When an individual becomes free of craving for sense objects which he has experienced as well as those of which he has heard, that state of consciousness is vairagya

What is vairagya? detachment, renunciation, to be free of craving.

Vairagya is one of the six divine attributes. The perfect embodiment of Vairagya is that when a thing stops having meaning, constructive value, or your relationship to it causes you pain or suffering, you have the ability to surrender it absolutely. “This no longer serves me, so I let it go.” This leads to recognition of those things that bind us. What am I attached to? Why am I attached to it? How does it serve me? The first step is to acknowledge that it binds us and understand why.

Steps of detachment:

1. Yatamana – understanding and acknowledgement. Pay attention to your thoughts, speech and action, discover your role in the world, how you have been living.
2. Vryatireka – process to eliminate these forces, finding the means to eliminate them; could be a variety of practices
3. Ekendriya – purify the sense that got you there– one of the five senses, Work with that sense in order to be free, meditate on that sense until you realize that it is no longer pulling you and creating a disturbance
4. Vasikara – dispassion, sense of freedom

### **S1.16 Tatparam purusakhyatergunauaitrsnyam**

That is highest in which there is freedom from the desire for gunas on account of the knowledge of purusha.

The highest form of vairagya is the non-attachment that arises from recognizing our highest nature. From the clarity it provides, we are able to see how much of our journey we have completed and how much further we have to go.

### **S1.18 Virama pratyaya abhyasa puruah samskara shesha anyah**

The other kind of samadhi is asamprajnata samadhi, and has no object in which attention is absorbed, wherein only latent impressions remain; attainment of this state is preceded by the constant practice of allowing all of the gross and subtle fluctuations of mind to recede back into the field from which they arose.

Samskaras are in latent form: Samskaras are the deep impressions that are the driving force behind karma (actions). In objectless samadhi, all of the samskaras are in their latent form, although you are fully conscious, this means they are not active in the dreaming, unconscious level of mind, nor in the active, conscious level of mind. By reflecting on the nature of the objectless samadhi, it is somewhat easy to see why the foundation of practice and non-attachment (1.12-1.16) is so important in relation to those deep impressions.

### **Sl.23~1.29: Contemplation on AUM (or OM)**

#### **S 1.23 ishvara prapidhana Va**

From a special process of devotion and letting go into the creative source from where we emerged (ishvara pranidhana), the coming of samadhi is imminent.

Through the sincere, dedicated, and devoted practice towards the pure consciousness known by words such as purusha, God, or Guru, which is symbolized by AUM, the results of samadhi come more quickly, In other words, the practice of following AUM through the levels of reality and consciousness is a short cut of sorts, a direct route to the center of consciousness.

Meaning of Ishvara: In the Upanishads, the word Tsvara is used to denote a state of collective consciousness. Thus, God is not a being that sits on a high pedestal beyond the sun, moon, and stars; God is actually the state of Ultimate Reality. But due to the lack of direct experience, God has been personified and given various names and forms by religions throughout the ages. When one expands one's individual consciousness to the Universal Consciousness, it is called self-realization, for the individual self has realized the unity of diversity, the very underlying principle, or Universal Self, beneath all forms and names.

### **S1.27 Tasya vachakah pranavah**

**The sacred word designating this creative source is the sound OM, called**

pranava. tasya = of that

vachakah = designator, signifies indicator, term

pranavah = the mantra AUM or OM

*“has a vibrational quality along with other meanings, one of which is a term to denote the pure consciousness referred to in the sutras above. The word pranavah literally translates as “humming.”*

### **Obstacles to Yoga**

#### **S1.30 Vyadhistyanasansayapramadalasyauiratibhrantidarsanalabdhabh**

#### **umikatvanaua–sthitatvani chittauiksepaste ntarayah**

Nine kinds of distractions are obstacles naturally encountered on the path, and are disease, dullness, doubt or indecision, procrastination, laziness in mind—and body failure. To regulate the desire for worldly objects cravings, incorrect assumptions or thinking, failing to attain stages of the practices, and instability in maintaining a level of practice once attained.



make comfort in knowing these obstacles are predictable. If these are the impediments along the journey, then we can feel much more at ease when we encounter them. Instead of thinking, "Something is wrong with me," we can see that these are predictable bumps along the road of spiritual life. If we know that such obstacles are going to come, and that other people before us have encountered them then we can also follow their experience and guidance as to how to deal with these obstacles.

### **S1.31 Duhkhadaurmanasyagamejayatuasvaprasuasa uikepasahabhuuah**

From these obstacles, there are four other consequences that also arise, and these are: 1) mental or physical pain, 2) sadness or dejection, 3) restlessness, shakiness, or anxiety, and 4) irregularities in the exhalation and inhalation of breath.

Dukha (pain, suffering) arises from avidya (ignorance). Very often, we do not see our avidya as selfishness, desire, hate or fear, but we perceive the result: dukha, pain, suffering. Becoming aware of dukha is the first step to freeing ourselves from it.

### **Dissolution of the obstacles**

#### **S1.32 i at pratisedha artham eka tattua abhyasah**

To prevent or deal with these nine obstacles and their four consequences, the recommendation is to make the mind one-pointed, training it how to focus on a single principle or object.

#### **S1.33 Maitri karuna mudita upekshanam sukha dukha punya apunya uishayanam bhavanatah chitta prasadanam**

In relationships, the mind becomes purified by cultivating feelings of friendliness towards those who are happy, compassion for those who are suffering, goodwill towards those who are virtuous, and indifference or neutrality toward those we perceive as wicked or evil.

Cultivating opposite virtues. Four perceptions of other people to cultivate: Here, in this practice, four specific types of people are mentioned (happy, suffering, virtuous, non-virtuous), how we perceive them, and what attitudes we might cultivate to stabilize, purify, or calm our own mind (attitudes of friendliness, compassion, goodwill, and neutrality).

## SI. 34 Prachchardanauidharanabhyam ua pranasya

By expiration and retention of the breath (one can control the mind)

To control prana, practice suspension of breath after exhale. E.g. Kumbhaka with Maha Mudra, Kapalhati, or Agni Sara. These techniques bring the mind into a state of stillness.

## YS Chapter 2 – The Practice of Yoga (Sadhana Pada)

Excerpts from: From Birth to Death – Pandit Rajmani Tigunait

“\* Durga and the Sacred Fire – David Frawley

### S2.1 Tapahsuaanyayesuapranidhanani kriyayogah

Tapas, swadhyaya and ishvara pranidhana constitute kriya yoga

**Kriya Yoga** - in this context is the action of moving toward yoga. It is a means by which we achieve yoga as a state of being. It consists of three things:

**Tapas**– to heat to purify – to break down things that prevent our natural light. Tapas is what helps you to shine. Diet, asana, pranayama, fasting, silence.

Tapas when done correctly becomes tejas “the radiant splendor of personality that expresses itself as courage, creativity, and love as well as the melting tenderness that draws all hearts.” Tapas must not cause suffering.

swadyaya– self–study – study of the higher self– in Vyasa commentary mentions that the techniques in Japa. Studying our lower nature is vichara. But Patanjali is referring to the reading scripture, darshan– spending time with a teacher. ishva pranidhana– Fusing your consciousness with your inner awareness. A certain quality fractions. Becoming slightly detached from our expectations and paying more attention to the actions themselves.

summary of Kriya yoga – from a burning desire by which we develop true self understanding, we attain a state of yoga whereby we maintain direct knowing of Purusha.

### 2.3 Avidya asmita raga dvesha bhinivesha anca Kiesna

there are Two kinds of coloring (kleshas), or causes of suffering: 1) forgetting, or ignorance out the true nature of things 'avidya - 2 I-ness individuality. or egoism (asmita). 3. attachment or addiction to mental impressions or objects (raga), 4) aversion to thought patterns or objects (dvesha), and 5) love of these as being life itself, as well as fear of their s as being death.

the five kleshas (bruncnes gviaya; each of the five klesha's am described separately in

? forthcoming sutras:

iyā (2.4, 2.5) = spiritual forgetting, ignorance, veiling, nescience

lit 2.6) = Ego. associated with I-ness

a (2.7) = attraction or arawina to. addiction

sha (2.8) = 'aversion or pushing away, hatred

linivesha (2.9) = resistance to loss, fear of death of identity, desire for continuity, clinging

Cultivating self-awareness of the five kleshas is one of the most important foundation practices in the entire science of Yoga.

Concept of continual change, impermanence: Parinmavada. Situations, our relationship to them, and we ourselves are constantly changing. Yoga explains that deep within us there is something not subject to change: purusha. That which sees. It is the power that enables us to perceive with accuracy. The practice of yoga encourages this unhampered seeing to simple happen.

## Original Yama / Niyama

The Yamas and Niyamas to relevance of life pulled by ten horses. The passenger inside the chariot is your soul; the chariot represents your whole self (physical, astral and mental bodies). The driver of the chariot is your outer ego, your personal will. The wheels are your divine energies. The Niyamas or spiritual practices, represent the spirited horses, named Hri, Santosha, Dana, Astikya, Ishvarapujana, Siddhanta Shravana, Mati, Vrata, Japa, and Tapas. The yamas, or restraints, are the reins, called Ahimsa, Satya, Asteya, Brahmacharya, Kshama, Dhriti, Daya, Arjava, Mitahara and Shaucha. By holding tight to the reins, the charioteer, your will, and guides the strong horses so they can run forward swiftly and gallantly as a dynamic unit. So, as we restrain the lower, instinctive qualities through upholding the yamas, the soul moves forward to its destination in the state of santosha. Santosha, peace, is the eternal satisfaction of the soul. At the deepest level, the soul is always in the state of Santosha. But outwardly, the propensity of the soul is to be clouded by lack of restraint of the instinctive nature, lack, of restraint of the intellectual nature, lack of restraint of the emotional nature, lack of restraint of the physical body itself. Therefore, hold tight the reins. (Source Unknown) \* Below are the original Yamas & Niyamas (10 each) from the original Yogic texts like the Vedas & Hatha Yoga Pradipika.

## Yamas

1. ahimsa: "Non-iniury." Not harming others by thought, word, or deed.
2. satya: "Truthfulness." Refraining from lying betraying promises.
3. asteya: "Non-stealing." Neither stealing nor coveting nor entering into debt,
4. brahmacharya: (Sanskrit) "Divine conduct" Literally "walking in God"
5. kshama: (Sanskrit) "Patience." restraining intolerance with people and impatience with circumstances.
6. dhriti: "Steadfastness." Overcoming non-perseverance, fear, indecision and changeableness.
7. daya: "Compassion." Conquering callous, cruel and insensitive feelings toward all beings.
8. arjava: "Honesty, straightforwardness." Renouncing deception and wrongdoing,
9. mitahara: "Moderate appetite"
10. shaucha: "Purity." Avoiding impurity in body, mind and speech.

## Niyamas

1. being: "Remorse." Being modest and showing shame for misdeeds.
2. santosha: "Contentment." Seeking joy and serenity in life.
3. dana: "Giving." Tithing and giving generously without thought of reward.
4. astikya: (Sanskrit) "Faith." Believing firmly in God, Gods, guru and the path to enlightenment.
5. Ishvarapujana: "Worship of the Lord." The cultivation of devotion through daily worship and meditation.
6. siddhanta shravana: "Scriptural listening." Studying the teachings and listening to the wise of one's lineage.
7. mati: "Cognition." Developing a spiritual will and intellect with the guru's guidance.
8. vrata: "Sacred vows." Fulfilling religious vows, rules and observances faithfully.
9. japa: "Recitation." chanting mantras / prayers daily.
10. tapas: (Sanskrit) "Austerity." Performing sadhana, penance, tapas and sacrifice.

Sthirasukhamasanam

Steady and comfortable should be the posture. This sutra tells us how to practice.

Sthira: Steady, stable, motionless

Sukha: Comfortable, or filled with ease

Asana refers to a seated meditation posture.

Even if we achieve the steadiness and alertness of sthira, there must also be the comfort and lightness of sukha, and both must be present for a certain length of time. We are only doing yoga when we feel alert, aware and unstressed as we practice.

This is possible by

- practicing postures progressively
- accepting where we are
- being mindful and present
- consciously linking breath and movement. The breath is the best means for observing your yoga practice.

Tasminsati suasaprasuasayorgatiuchchedah pranayamah

Once that perfected posture has been achieved, the slowing or braking of the force behind, and of unregulated movement of inhalation and exhalation is called breath control and expansion of prana (pranayama), which leads to the absence of the awareness of both, and is the fourth of the eight rungs [in classical yoga].

This sort of slowing, softening or braking of the effort in breath is used with such foundation practices as breath awareness, diaphragmatic breathing, alternate nostril breathing, and one-to-two breathing. The entire science of breath and pranayama rests on this foundation.

When we follow the breath, the mind is drawn into the activities of the breath. Pranayama prepares us for the stillness of meditation.

bahya abhyantara uishaya akshepi chaturthah

The fourth pranayama is that continuous prana which surpasses, is beyond, or behind those others that operate in the exterior and interior realms or fields. This refers to that pure prana that is beyond the three aspects we know as exhalation, inhalation, and transition between these. It is a process of transcending breath as we usually know it, so as to drop into the energy of pure prana that is underneath, or support to the gross breath.

There are various shades of experience as we go deep in pranayama. Initially kumbhaka (holding of the breath) is performed with effort, after inhalation (anta kumbhaka) or exhalation (bahya kumbhaka). When holding of the breath becomes natural (sahaj), we call it kevala kumbhaka.

Tatah ksiyate prakasauaranam

Thereby the covering of light disappears

The result of pranayama is that the covering of our light or knowledge disappears.



### YS Chapter 3: Progressing (Vibhuti Pada)

Chapter 3 of the Yoga Sutras is entitled Vibhuti Pada, which means the chapter on progressing. Chapter 3 starts by presenting the last 3 of the 8 rungs of yoga, which are concentration, meditation, and samadhi, collectively known as samyama. The rest of the chapter explains how samyama is used as the finer tool to remove the subtler veils of ignorance.

#### Desabandhaschittasya dharana

Concentration (dharana) is binding the mind to one place. first step of meditation- Dharana. Take an object and concentrate on it

#### Tatra pratyayaikatananta dhyanam

uninterrupted stream of the content of consciousness is dhyana.

Dhyana – focusing on an object – allowing the flow of concentration on that object to be flowing, unbroken.

#### Tadeuarthamatranirbhasam suarupasunyamiua samadhih

That state becomes samadhi when there is only the object appearing without consciousness of one's own self.

The Third step – Samadhi– a form of self-forgetting. We are aware of the object appearing without the consciousness of one's self.

We become one with, or equal to, whatever we placed our attention on.

SAMA– equal DHI– to know – to reenter into knowingness

#### Parinamatrayasamyamadatitanagatajnanam

By performing samyama on these three transformations, knowledge of past and future (arises)

Knowledge of the past present and future gives us great powers.

### **Te samadhauupasarga uyutthane siddhayah**

These psychic powers (mentioned in previous sutra) are obstacles in samadhi, but in the state of consciousness of the world they are psychic powers. The world sees them as psychic powers, but they are an obstacle to Samadhi.

### **Sattuapurusanyatakhyatimatrasya saruabhauadhishatrtuam Sarvajnatrtuam cha**

Just by knowledge of the awareness of the difference between chitta and purusha comes supremacy over all states of existence and omniscience.

Through knowledge and experience you can understand the separateness of chitta and the Self.

Freedom, which is the last goal of yoga, is attained only when the desire to acquire extraordinary knowledge is rejected and the source of obstacles is completely controlled.

### **Tadairagyadapi dosabijaksaye kaivalyam**

By vairagya, even regarding that (the powers), the seed of defect is destroyed and kaivalya is attained.

The next step is to practice dispassion from these powers – we can then move to a state of kaivalya – aloneness to be free, arrived at the knowledge that we are distinct from our stuff.

Kaivalya is the culmination of the science of yoga.

### **Liberation (Kaivalya Pada)**

Chapter 4 of the Yoga Sutras is entitled Kaivalya Pada, which means the chapter on final liberation. Chapter 4 explains how the mind is constructed and veils the inner light of the Self. It describes how the yogi deals with the natural breaches in enlightenment, and how the primal building blocks of the mind resolve back into their cause, allowing final liberation.

**Yoga the Sacred Science**  
**(Excerpt from Lectures on the Yoga Sutras)**  
**By Swami Rama**

darshana is one of the most ancient darshanas. The word darshana comes from the root drishyate anena which means, "that through which you can see." That particular system through which you can see "Reality" is called darshana. Just as you can see yourself in the mirror, so also, through yoga darshana, the yoga sutras, can you see the Self. Darshana is not the same thing as philosophy. Philosophy is a compound word meaning "love for knowledge." Darshana is not a mere love for knowledge. This is one difference between oriental and occidental philosophy: the ultimate goal of darshana is to see Reality.

Yoga science is based on Samkhya philosophy, which is the very basis of all sciences. Samkhya (samyak akhyate) means, "that which explains the whole." Samkhya embraces the whole universe how the universe came into existence, and all relationships within the universe. It explains human life on all levels—our relationship with the universe, our relationship with the creator who created the universe (if there is any), our relationships with our own mind and our inner being, our relationship with the center of consciousness, and our very existence. Even if a person is agnostic or atheist, they will get something from Samkhya philosophy.

The Samkhya philosophy gave birth to mathematics. If there were no mathematics, no one would understand science. All the sciences would crumble if mathematics were removed because science is based on mathematics. Samkhya philosophy is the very basis of yoga science. I am teaching you what I was taught in the monastery by a great swami, Chakravarti, who was a great Indian mathematician. He taught me by drawing triangles, lines, and dots in the sand.

Samkhya philosophy defines the whole process of understanding that which is real and that which is not real. Here the word Reality is not used as you use it in the external world. Let us consider the blackboard I am using. Is it real? According to Samkhya philosophy, the blackboard is not real because Reality

is that which is not subject to change, death, and decay. It is true that it has a material reality, but the blackboard itself is not real because its form and name can change at any time. If an object's form and name can change, it is not Absolute Reality. According to Samkhya, Reality, or Truth, is that which exists in all three times—the past, present, and future.

In the material world, a man of flesh and bones is real, but in Samkhya philosophy. Reality means that which is everlasting, exists in all times, and is not subject to change, death, and decay. The world appears to exist; it appears to be real, but actually it is not because it exists on the existence of something else. Those who do not know Reality, think that the world is real. To those who know Samkhya, the world is not real. When yoga science was taught to us in the monastery, they always taught Karika, a classical text of Buddhism and Samkhya along with it so it could be more easily understood. Karika, Samkhya, and yoga are very closely related to each other. If you want to understand the systems of Indian philosophy, including Buddhism and Jainism, you should study the Karika, The Karika does not say that one should try to understand God or talk about heaven and hell; it is very practical. The first sutra of the Karika is: dukha-traya-abhighatat: "Oh man, be aware of the pain that arises from three levels—pain coming from within, pain coming and outside, and pain coming from nature. First gain your freedom from these three sets of pain."

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## **Patanjali-**

was a great sage who systematized and organized the study and teachings of Yoga. He was not the first teacher of yoga, nor is he considered to be the originator of yoga science. There is a saying in Sanskrit, "One who was born first, the first who came into manifestation, was the first teacher of yoga." Patanjali was only the codifier of yoga science. His approach is very practical; he was not a simple religious preacher or priest, but a scientist and a great philosopher who understood life with its currents and crosscurrents. He was a great yogi who practiced, who knew, and who made experiments, Patanjali was an enlightened being, a sage, who has given us yoga science for the benefit of all human beings.

After doing his own experiments for a long time, Patanjali organized the study of the internal states into one hundred ninety-six sutras. These sutras are called yoga darshana. The word sutra means "a string," and the yoga sutras are connected with each other like the beads of a mala. Patanjali sometimes used several sutras to express the same idea if one sutra was not adequate to completely explain a particular subject. If more than one sutra is used for explaining a particular concept, it means that concept is very essential and should be thoroughly understood.

The Yoga Sutras is a very important classical text. I want to give you a glimpse of the whole text. All three schools of Buddhism.

Mahayana, Hinayana, and Nirvayana and the Jain teachings have borrowed from this text. The Upanishads are replete with the teachings of yoga science.

Every religion in the world includes something about yoga, yet yoga is not a religion. Every word of the sutras has meaning, so you need to understand each word properly in order to understand the whole sutra. Sutras are similar to aphorisms in English, but they are not mere aphorisms. They are compact, concise, abstruse sentences that cannot be understood without expansion and explanation. I studied the sutras many times in my childhood, yet I still did not really know much about them. The yoga sutras are not actually meant for students to study because they will drive you crazy! They are really meant as an

outline for the teachers. If you study only the sutra as it is, you will not understand what it means. Patanjali intended for the teachers to practice the sutras and to expand on them for students. Understanding has nothing to do with how learned you are. If someone is a very learned person and is knowledgeable about the scriptures but does not practice, it will be very difficult for that person to comprehend the entire concept, philosophy, psychology, and practical aspects of Patanjali. If you do not practice the yoga sutras, you cannot explain them, no matter how much you study, and you will make serious mistakes. Only when you practice the sutras will you understand them very clearly. Only those teachers who are competent, who have studied the tradition from their competent teachers, and who have practiced and applied the truths therein, have the right to teach the yoga sutras. In ancient times only those who were adept taught the sutras. No one would study them from anyone who was not a perfect yogi. Only someone who has practiced this science with mind, action, and speech, and who has traditionally studied this science, can explain and impart the knowledge to those students who are prepared. The first four sutras are very important. They are the cornerstones of the architecture of yoga science.

Patanjali explains the first four sutras of the first chapter in the entire one hundred ninety-six sutras. These four sutras are the nucleus; the rest of the sutras are the explanation.

The four basic sutras are:

1. Now yoga science is being expounded.
2. By gaining control over mind and its modifications one can attain the highest state of wisdom or samadhi.
3. When you come to realize your essential nature, you get freedom.
4. You are constantly identifying yourself with the objects of the world. That is why you are suffering.

Patanjali did not write these sutras for swamis or renunciates; he meant them for the people of the world so that one can live in the world yet remain unaffected and un- disturbed, enjoying peace, happiness, and bliss. Students often ask their teacher for that happiness they can attain themselves by simple methods, by simple ways in life. Don't tell yourself that you cannot have happiness and bliss; you can do that. Don't believe that the external world or the objects of the world can give you peace, happiness, and bliss. Many people are rushing here and there, worrying, and being tossed by the objects of the world. To gain happiness you do not have to run around or go here and there. It is all at your disposal and within your reach. Peace is within you.

Have you determined to find peace, happiness, and bliss? Have you decided to do that? Or are you still searching for someone else who will give you peace, happiness, and bliss? The scriptures say that no one in the world will ever find these goals in any relationship. Peace and happiness are within you, beyond your body, breath, senses, and mind. You can attain that peace by learning how to direct your energies within toward the deeper aspects of your being. To attain that you do not have to retire from the world. You do not have to shun your relationships or abstain from your duties. You only need to discipline yourself. Discipline means not allowing yourself to be dissipated mentally by your thoughts, actions, or speech. Patanjali, the codifier of yoga science, taught that all human beings can attain the goal of human life by understanding the yoga sutras, practicing them, and applying them in daily life.

Yoga is a science, a philosophy, and a psychology. Yoga science deals with the subtleties of life. It offers a practical side to philosophy and provides a variety of techniques. Yoga psychology teaches how to apply yoga science to know yourself. The Yoga Sutras of Patanjali are the foundation of ancient psychology, including the Buddhist, Zen, Jain, and other psychology systems that support the seven systems of Indian philosophy. There is no real distinction between Eastern and Western psychology. The actual distinction is between the ancient and modern psychologies. There are many branches of ancient psychology. The word psychology means "the science of mental life," but modern psychology has not developed to the extent where it can truly say that it knows how to study mental life. When you study mind as a subject you are merely collecting the information and opinions of others and trying to study what it is. I never met anyone who could



Really study my mind, even though I went to well-known psychics. They made various predictions that I did not believe. I said, "Tell me what is going on now in my mind and what has happened with me in the past, then I will believe what is going to happen with me in the future."

Modern psychology has really studied only behaviorism. That is not the study of the mind, but only aspects of the mind. Behaviorism is an incomplete science. Very little of the mind is expressed through behavior. Therefore, by studying behavior you can not understand the totality of the mind. Historically, modern psychology is based on the study of the behavior of mentally abnormal people. Patanjali did not base his science on abnormal behavior, even though he was fully aware of that particular category of mind. Modern psychology was born out of the study of misery, out of trying to understand mental problems that could not be handled by medicines. Modern psychology teaches that we cannot fully understand anyone's thinking process because we cannot really know how someone is thinking. Patanjali studied and analyzed the normal mind in its totality, with all its functions and modifications. Yoga psychology evolved from the prime necessity of attaining realization.

Modern psychology is not yet a finished product. It reaches certain conclusions today, and tomorrow those conclusions are discarded. Besides behaviorism there was another branch of psychology in which such great psychologists as Freud, James, Williams, and Jung tried to understand the deeper aspects of the mind, but they did not thoroughly accomplish this. They did begin to study hypnosis but did not really go far in their studies of the mind using hypnosis. Self-hypnosis and autosuggestions can help people with problems up to a certain extent, but they cannot lead you to know the deeper levels of life. At this point, the ancient or yoga psychology begins its study. Ancient psychology explains that the human mind has an immense capacity. If the mind can be prevented from distractions and dissipation, it can be disciplined and directed in the right direction. Yoga psychology is a complete science. Yoga psychology is very deep and can be understood only by practicing it, not by memorizing the yoga sutras. Patanjali's method is subtle, exact, and profound. If modern psychologists fully understood Patanjali's subtle methods, they could do tremendous good for society. But modern psychologists are usually not taught to go beyond the

conscious and unconscious fields of the mind, or to become aware of the soul, which is the very goal of human life.

Psychology deals with mental life, both the conscious and unconscious. With the help of analysis and therapy, that which is in the unconscious is brought into the conscious mind, where it can be addressed. Modern psychology often deals with behavior, but yoga science goes to the very core of the soul, from where springs mind and its modifications. Unless you know your own sva-rupa, your own real Self, you cannot have perfect control over your mind and its modifications.