

Glimpses of Raja Yoga



Vimala Thakar

GLIMPSES OF RAJA YOGA

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YOGA BEYOND MEDITATION

VIMALA THAKAR

GLIMPSES OF RAJA YOGA

सर्वज्ञ, सर्वशक्तिमान्, सर्वभूषणः

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EDITOR'S NOTES

At the request of friends who are Yoga teachers in Italy, Vimalaji gave a series of talks and answered a number of questions on Patanjali's Raja Yoga, in Italy in 1989.

Outside India Vimalaji has never spoken about Yoga or about Upanishads with non Indians. It was in March 1989 when some friends from Italy came over to Mount Abu and spent ten days studying Ishavasya Upanishad, that Vimalaji first spoke about Upanishads, and after Ishavasya Upanishad, in August 1989 Vimalaji spoke about Raja Yoga in Italy.

As such talks on the ancient teachings of Indian Sages and Rishis are being published for the first time in English, we would like to draw the attention of all our readers, inquirers and students of Yoga that during the talks Vimalaji clarified, that what was being said was about Patanjali Yoga. "Vimala is not sitting here to talk about her understanding of life. I am sitting here as a teacher would sit in a class to talk about Raja Yoga which is a philosophy of Patanjali. With great respect I share my understanding of those aphorisms."

As these dialogues were a response to questions on different sutras, they were in no way a complete study of the Yoga Sutras. In 1996 there was a request from the Yoga teachers of Europe for an indepth study of Patanjali's Yoga Sutras. Vimalaji accepted their request and in September 1996 for two weeks Vimalaji took up the study of Patanjali's Raja Yoga - we are happy to inform our readers that a book has now been published based on those Dialogues titled "Yoga Beyond Meditation".

- Kaiser Irani

Chapter One

THE FOUNDATION OF THE SCIENCE OF RAJA YOGA

During this one week that we are together discourses will not be given, but there will be a very intimate sharing about Raja Yoga, which is a wholistic way of living. As you consider yourself to be students of Yoga, Vimala considers herself a student of wholistic way of living, so we are going to share, sitting in a class as it were, and talk things over, as intimately as possible.

Let us lay the foundation for our one week inquiry in this our first morning session. I'm afraid I will be obliged to use a number of Sanskrit terms. One would like to avoid using them, as far as possible, but certain terms would not be avoidable. We might have to look at them and understand them before we proceed with our study of Raja Yoga.

Yoga as a way of living was discovered in India thousands and thousands of years ago. It is not a philosophy or a science, that came into existence by itself in 553 B.C., when Patanjali codified the way of living, into certain sutras. The study of the sutras, the words, their literal meaning, is an introduction to Yoga by themselves, but the aphorisms or the sutras of Patanjali do not constitute the whole of Yoga.

In order to understand Patanjali we will have to go back into the Vedic history or rather the history of Vedic culture in India. In order to lay the foundation of inquiry, you will have to get acquainted with the culture

in which Patanjali could write down those aphorisms. Discoveries have their roots in culture, they are not born in the emptiness or void, but they are the by-product of a collective way of living. Long before Patanjali was born Vedas were written. Even if you accept the European version of the Indian history, the Vedas were written 10,000 years ago. According to the Chinese and the Indian historians the Vedas go back to 15,000 years.

HISTORY OF VEDIC PERIOD

The word Veda is derived from the root "Vid". "Vid" is to know - Vid, Veda, Vedanta. Vedanta is the ending of knowledge. Veda the product of knowledge, Vid to know, to acquire information about cosmic life, to investigate through observation, exploration, experimentation and then write down the Truth that has been verified by oneself in the laboratory of one's life.

I would like your attention to be drawn to this point, that in the Vedas, the words that were written, are communications of verified truths by the Rishis or the Sages (by whatever means they had for verification) in the laboratory of their physical and psychological life. They investigated, explored, experimented and in the laboratory of relationships the Truths were verified. Because the validity of Truth can be discovered only in the movement of relationships. If the Truths do not stand valid or stand the test of living them in actual movement of relationship, then the Truths are nothing but theories gathered intellectually, stored in memory and repeated like philosophies.

Vedas are not volumes of philosophy, they are freely verbalised and written down communications of

the verified Truth. That is the first thing one would like to point out about the Vedic culture and the Vedas. The Rig Veda, Yajur Veda, Sama Veda, Atharva Veda were verbally communicated. They had no paper and printing press, so they would take the bark of a tree and write on it. The oldest copies of the Vedas are still on these barks of trees. The name of the tree was Bhuja and the bark was called Bhoja. On the Bhoja Patra - the bark of the Bhuja tree, the Vedas were written.

RISHIS

The Vedas are a collection of communications of verified truths and these truths are about the origin of cosmos and cosmic life. They are about the nature of inter-relationship among the things and beings that inhabit the cosmos, the nature of non-human and human species. They are about biology, physiology, psychology, sexology, genetic engineering, music, dance, drama, poetry - to mention only the few. There is not a single aspect of life - human as well as non-human that was not investigated by those ancient sages who were called Rishis. The Sanskrit word for a sage was RISHI.

The person was called a Rishi because the word "Rishi" is derived from the Sanskrit root which implied to perceive. Rishi is an individual whose perceptions are purified.

In English you call them a sage, but the word "sage" does not explain the nuances contained in the word "Rishi". Rishi means purified perception, austerity to live the perception as it has taken place and the capacity to teach if students come to them. Rishi must

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have these three:

- Purified perception - "Rishiyah mantra drashtaha" - They perceive. They can perceive the sound and the quality of sound, they can perceive light and the constituent principles of light - they can perceive even where perceptions are subtle, fine, purified.

- The strength of austerity - rather the strength to dedicate one's Life to the living of Truth. You can perceive the truth but you may not live it. Then you cannot be called a Rishi. The living is the test of the understanding. Knowledge for the sake of knowledge, knowledge for the sake of scholarship, knowledge for propagation of theories - all were meaningless in the Vedic period. So they required the discipline, the austerity to live those truths, to dedicate the life to living the truths.

- The capacity to communicate. If the student came to learn, then you can take the role of a teacher and communicate.

These three aspects enable a person to be called a Rishi or a Sage.

RISHI SANSKRITI

The Vedas were written by Rishis and they lived in forests. The period of Vedic Culture is called Rishi Sanskriti - the culture of Rishis. The Rishis always lived in the forest, so in Indian history you might find the word: "forest culture" - Aranyaka Sanskriti - "Aranya" is the word for forest and "Sanskriti" means culture. Rishis living in the Aranya writing down the Vedas so it was called Aranyaka Sanskriti. Some of the Vedas

are called "Aranyakas". that is to say the discovery of truth that took place in the forest.

"Sanskriti" is the Sanskrit word used for Culture. Civilization is advance of science and technology and Culture is the conditioning of the consciousness. The process through which the conditionings of consciousness takes place is called a culture or culture building activity. Civilization refers to the outer, to the external and to some extent even to the physical. But in culture you are referring to the inner and how you mould, shape, regulate the quality of consciousness among the individuals and among groups of individuals. In Sanskrit the word is "Sanskriti".

Sanskriti is the result of conditionings. Now please do see with me that the word "conditioning" that I am using has a special psychological conotation in the Western world. The word "conditionings" means limitations and when you say : "these are my conditioning" you refer to them as limitations and sometimes the word is used in a derogatory sense. But the Sanskrit words "Sanskara", "Sanskaram" and "Sanskriti" do not mean limiting the content. The purpose is not to limit the content. The purpose is not limit but it is to mould and shape. For example to mould and regulate the animal instincts in the human being. Why should they be regulated or controlled or moulded? They should be regulated, controlled or moulded so that they do not become obstacles or hurdles in the expression of something which the human beings have more than the animals have. In order to help the expression, hurdles or obstacles have to be removed or they have to be channelized. Human instincts have to be channelized, they have to be

shaped and regulated so that the Divinity, the inexhaustible creativity, the potential creativity in human beings can express itself in daily living. Sanskara is not regarded as a bondage nor means for limitation, but it is a help for the expression of the Being, it is a help for manifesting the content of being.

Sanskriti is the result of such collective efforts at regulating, moulding, shaping and channelising the animal instincts, the roughness, the cruelty, so that the human being becomes a Sanskrit Manav - a cultured human being. Culture is the process of helping the Divinity within to manifest itself at every level in life - physical, verbal, psychological. In the movement of relationship it is the content of Divinity that has to be expressed, it is the content of Wholeness that has to be expressed. Whatever prevents the Wholeness from manifesting would be looked upon as an obstacle and whatever helps the wholeness to manifest, to get reflected, to express itself, would be looked upon as Sanskriti or culture.

Vedas were written by the Rishis living in the forests developing ways of living, so that the potential creativity which the human beings share with the cosmos smoothly manifests itself, at the physical, the verbal, the psychological level. Vedas are equal to Rishi Sanskriti, the culture of the sages.

KRISHI SANSKRITI

In order to see the background may I proceed to look at another aspect, because this Vedic Culture or Rishi Sanskriti requires a social background and that social background was of agriculture. Agriculture in Sanskrit is called Krishi. The first was Rishi and

Rishi Culture and the second was Krishi and Krishi Culture. "Krishi" is to till the land. The forest cultures were accompanied by agriculture, they were in harmony with each other. The land was tilled, it was not treated as an industry and the relationship with the land was not one of getting input from the land and output from the land. It was not looked upon as a factory or a industry. Commercialisation - all these things were not known. I'm trying to persuade you to come with me 5,000 years back to a human culture where commercialisation of life was not even dreamt of. There was reverence for life, there was a gratefulness for life.

The Rishis and their culture were accompanied by farmers and their farms. Forest culture and farm culture. If you don't understand these two together, we are not going to get at the essence of Raja Yoga. When you turn to the aphorism the words shall remain empty words, with some dictionary meaning, unrelated to our food, to our diet, to our psychology, to our behaviour. It will remain only theories. Intellectual study of theories never leads to transformation of your being and your life. Whatever one studies has to be co-related to the way of living. Knowledge unrelated to the way of living has no value. As soon as knowledge is related to your act of living, co-related to everything - from the moment of birth to the moment of death - when it gets co-related to every activity - then knowledge gets converted into understanding, it becomes the substance of your being and then transformation is a by-product of the conversion of the substance of your being. You do not have to work for it. Mutation, transformation, psychic revolution are not intellectual exercises, they are not emotional cultivation,

they are the by-product, a natural logical consequence of something much deeper.

So the forest culture in the Vedic days was accompanied by farm culture. Rishi Culture and Krishi Culture. The land was tilled with love and reverence, with gratefulness, so that people could grow grains, cereals, vegetables, fruits etc.

There used to be in those days what you call kings or princes who took care of the forest or farms. They were called in Sanskrit Nrupati. "Pati" is a protector and "Nru" means human being. Protector of human beings. The responsibility of the kings was to protect the Rishis and the farmers. The farmers were the producers of the basic necessities of life and the Rishis, the givers of the light of understanding. These three were working intelligently, in cooperation with one another. There was a holistic way of living. If this had not existed, I wonder if Yoga Sutras could have been written or for that matter whether any other branch of Yoga - Mantra Yoga, Tantra Yoga could have resulted at all. Because these discoveries requiring dedication of generations, also require a security, a stability - economic stability and political security, as you call them today. I would say psychological security and physical security is required, so that one can relax and dedicate. These Rishis had dedicated their life for the discoveries of truth, for the discoveries of the nature of Ultimate Reality. They had been privileged to dedicate their lives. They could convert their bodies and their life as laboratories because the farmers were there to feed them and the Nrupatis were there to protect them. They did not have to work. Please take

into consideration this context of life, this harmonious, holistic living.

ASHRAM SANSKRITI

How did the teaching of the Rishis, the Vedas, the Upanishads, the Aranyakas, the Samhitas, Brahamanas, Vyakaras etc. how did it travel downwards from 5,000 years back, right to the twenty first century? It is beautiful, the way the Rishis lived there in the forests with their families. Their doors were open twenty four hours to anyone who wanted to come and learn from them, that is why it was called Ashram. "Shram" is exhaustion - physical, psychological. It is a place, in other words where you relax. Ashram is a place of total relaxation, where relaxation is a way of living or way of living is relaxed, which ever way you like to put it.

The homes of the Rishis were like universities. Who so ever wanted to go and study could approach the Rishi and say: "I would like to come and study with you". Then the students had to live in the forests with those sages as members of their family and share all the work - cutting the wood, cooking the meals, washing the utensils etc. Living and learning were woven together. I'm trying to share with you, how the wholistic way, was wholistic in every detail. Today education is a profession. Teaching is a profession and for those who go to the schools and colleges learning is a part-time thing. You pay money for it and you get taught, you get a degree, so that you get a job and so on. The learning was not a profession nor was teaching a profession. The students and the teachers lived together. The learners and those who have learnt before them, they came together and lived together and learnt together.

When living and learning get divorced from each other, when learning loses the co-relation with living, then I think people become knowledgeable but they understand very little because the very act of learning is not co-related to the living. In the Vedic period learning was a part of living, living was a movement of learning and communicating.

In Sanskrit the word used for teaching is "Acharya". "Achar" means your behaviour, "acharya" is one in whose behaviour all his understanding is manifested effortlessly. "Achar" or the behaviour is the test of your understanding. The criteria or norm of testing whether the teacher was good or not, was his behaviour - his relationship with his wife, with the students who came to learn, his relationship with the land while working in the farm or in the forests.

The students came and the Rishis taught. The spoken word was received. There were no books, no writing notes. You had to receive very deeply with the wholeness of your being. When you have notebooks you write down notes, when you have cassettes you don't even take notes, you sit before the cassette and you listen to them. Everything is so abstract now - listening is no more the movement of your whole being. Our life today is a fragmented way of living. It is compartmentalised way of living and in order to move towards the wholistic way of living we will have to meet these challenges. We cannot go back to the farm culture, we cannot go back to the Vedic Culture, but out of the complications of the modern industrialised world and the cultural and spiritual crisis it has created for us, we will have to find out a wholistic way of living. Moving out of this fragmentation and developing a

wholistic way in the context of the twenty first century. Do you see the challenge that is facing us? Otherwise I would not be talking about Yoga to you.

If the human beings five thousand years ago had the genius to live holistically, then I think human beings today also can have the same genius to carve out a holistic way of living and proceed from twentieth century to twentyfirst century. Twentieth century has been the bloodiest, the most murderous century in history. Let the twentyfirst be a century of creativity. The nineteenth and twentieth centuries were ones of specialisation, compartmentalisation and fragmentation on racism, on religion, on nationalism and so on. Let the twentyfirst century be a century of discovering holistic way of living, holistic diet, holistic medicine, holistic exercises, holistic relationship - wholeness as the content of consciousness - a holistic perspective of life. That is the challenge waiting for us and I think Raja Yoga points a way to the possibility of a holistic century.

Students came and started living with the teacher for twentyfour hours a day, exposed to the search light of intimacy. Small children or big students were watching, were observing the teacher in his privacy, in his classes - everywhere. Whatever is valid after having being exposed to the intimacy of living together has some value in life, otherwise you will be speaking one thing and living quite the contradictory. As we said a few minutes ago, living is the test of understanding and the movement of understanding is the test of the quality of your consciousness. Whatever the consciousness is, is bound to be expressed in relationship. You can't say: "I have peace" and in

relationship get disturbed, perturbed, imbalanced every second hour.

The teachings were received with the wholeness of being. They sprang from the wholeness of being and were received with the wholeness of being. Through the centuries the Vedas were not written down but for thousands and thousands of years they were just received, lived, communicated, like a river flowing.

If these points have been sufficiently clear as the background of yoga, let us proceed. All the Upanishads are in the form of dialogue between the teacher and the student. There are hundreds of such Upanishads, and on the basis of these Upanishads are the flowering of the Vedas. After the period of the Upanishads comes the period of codifying and putting them scientifically in the form of treatise or thesis - Sankhya, Yoga, Nyaya, Vaisheshika, Purva Mimamsa, Uttar Mimamsa - the six schools of philosophy. You get first the 5 Vedas, then 500 Upanishads, then you get 6 systems of Indian philosophy, among which you get Yoga as the second school of philosophy. First comes Sankhya and then comes Yoga, third comes Nyaya or the logic, then the Vaisheshika - the analysis of matter, then Purva Mimamsa or Vedanta - the ending of knowledge. The six systems of Indian philosophy came after the period of Upanishad. I could go into details with you about the Upanishadic period also, but it is not necessary.

The details about the history of the Vedic period was necessary, because it laid the foundation of a holistic perspective, for they have claimed that wholeness can be the content of consciousness. The

claim of Patanjali Yoga Sutras, the claim of Vedanta is uniquely this: that the content of consciousness - thought, emotion, can be an organic wholeness. The "Vritti" need not be oscillating all the time, the content of consciousness can be a organic wholeness. As there is a organic wholeness in the cosmos in the human consciousness the content can also be a organic wholeness, which could be called no-thingness or all-thingness - so this foundation was necessary.

YOGA

Let us refer today to the word "Yoga". Yoga indicates a science and the art of blending that which has been separated, that which has been individuated. The Science and the art of helping the individual to merge back into its non-individuated wholeness. That which has been separated is helped to come back, to join together and blend into the indivisible, non-fragmentable wholeness.

"YUJ", "YUJYATE". "Yuj" is to combine, to join, to blend. it has a number of meanings but the root is "Yuj" from which the word "Yoga" is formed.

The science of Yoga became a science, an art of joining, combining, blending that which was separated, fragmented, individuated. The cosmos is an emergence of creative energy and their inter-actions, in which we find there is also what you call death, which is merging back of the expression of these energies. I don't know how to put it.

There is inexhaustible creative energy which is life. This inexhaustible creative energy manifests itself in the form of a cosmos, infinite universes. It is an

emergence, a manifestation, and after some time the expressions merge back. Life, emergence, merging back. There is not Life, creation and destruction. There is nothing like destruction in nature, in the cosmic life. In the realm and in the orbit of Intelligence there is nothing like destruction or death. There is only emergence and merging back - a cyclic movement, a circular movement, a wholistic movement of emergence and merging back, emergence and merging back.

The science of Yoga itself flowered into many branches. So those who studied sound metaphysics, they brought forth Mantra Yoga. Those who studied the energies and energy centers in the human body with special emphasis on sex energy, they developed Tantra Yoga. Those who studied the art of merging energies they developed Laya Yoga. Those who concentrated on the fire principle and the breath in the body they developed Hatha Yoga. Those who specialised in using action as the way of going back to the root of life, they developed Karma Yoga. Those who used devotion as a path for getting back to the root of Life they developed Bhakti Yoga. The science of Yoga flowered into so many branches but you come to the main tree and that is RAJA YOGA.

RAJA YOGA

In Raja Yoga there is no specialisation only on sound, only on breath, only on physical postures, only on devotion, only on Gyan or knowledge, but it is a holistic path. When you go through the Ashtanga Yoga, you go through all the postures and pranayama not separately, but when you are doing things you are aware of the whole. In the movement of action you are

aware of the movement of the breath, you are aware of the glandular the muscular, the neurological movement. The physical, the verbal, the psychic - they are all woven together. Raja Yoga is the culmination of these different branches of Yoga which have specialised in one or two directions. Raja Yoga is not a specialisation in one direction. In its compass it takes the whole life - individual and collective, physical, verbal and psychic, human and cosmic, birth and death. "Raja" literally means "the prince". Raja Yoga is the Prince of Yoga.

This introductory meeting was aimed at laying the foundation. Before we turn to the Raja Yoga we must be aware that it had the background of the Rishi Culture which was interested in a holistic perspective of life and manifesting Wholeness as the content of consciousness. If these investigations, experimentations, explorations of hard work in the laboratory of the human body and brain had not taken place, we would not have inherited from the Vedas, the Upanishads and the Rishis like Patanjali what they have got to tell us.

DISCOVERIES OF THE VEDIC PERIOD

First thing that the science of Yoga tells us : is that there is nothing inanimate in Life. Life is not a totality which has been artificially created by assembling parts and putting them together. It is not an integrated totality of parts put together. Earth, water, fire, air are not put together and then the Cosmos was created. It is a homogeneous, self-generated, self-sustained organic wholeness.

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Look at this discovery made thousands of years ago! These people through their investigation, their experimentations on their body, they arrived at this Truth. This basic Truth that we have to learn and incorporate in our way of living, that the whole cosmos is an organism. The planet earth is a living organism vibrating with Life. Life permeates every body, Life permeates everything. Do not call the earth a thing, do not call a tree, a mountain or river a thing. They are Beings. You know the whole cosmos is a living organism and it has parts like the human body has parts - hands, feet, eyes, nose etc. The trees, the mountains, the oceans, the rivers, the animals, birds and human beings - they are all inter-related in a very intelligent way. Call it a mysterious way.

So there is :

Organic wholeness of Life

Inter-relatedness of every being, of every expression of Life and

An intelligent harmony permeating the whole cosmos.

These were the three discoveries of the Vedic and the Upanishadic period, upon which the Science of Raja Yoga is based.

Chapter Two

योगश्चित्तवृत्तिनिरोधः IIR II [1.2]

YOGAH CHITTAVRITTI NIRODHAH - (1.2)

QUESTION : If the calming of the mind is ultimately an involuntary process, how important is the practice of sitting in Silence - a voluntary practice - in reaching the state of consciousness described in Patanjali's sutra "Yogah chitta vritti nirodhah"?

Our modern way of living ignores the dimension of Silence or motionlessness, silence or sound freeness, silence or thought freeness. This dimension of consciousness is complete freedom from the movement of thoughts, complete freedom from sound or verbalization and also freedom from the movement of relationships. Life is a movement of sound and speech as well as the magnificence of Silence. Life is a dance of the inter-action of energies, a movement of innumerable energies as well as the grandeur of the motionlessness or stillness.

This second dimension is ignored by the modern civilization. In education, at home, through social compulsion human beings are trained in thinking, knowing, experiencing, organising relationships, standardising patterns of reaction, playing around with physical, verbal, psychological movements. The dimension of movement is emphasized and the other is ignored. So the necessity of self-education. We have to learn to educate ourselves for growing into the dimension of stillness, of motionlessness, of sound-freeness, of thought-freeness and aloneness.

When we sit in silence first we begin by educating the body in steadiness. The body is moving the whole day - neurologically, chemically. There are movements outside the body like sitting, standing, walking, running etc. and there are inner movements also. So constant movement is going on. When we come to sit down, we learn to steady the body. You put the body in a posture which is convenient, agreeable, enjoyable to the body and persuade it to be steady for half an hour. This is education - not a technique, not a method but you have to help the body, you have to educate the body. This is an educational process if you would like to call it.

And then you close your eyes, so that the eyes do not touch any matter outside the body, any object outside the body. Because as soon as the eyes see the object, the memory throws back the name of the object, the memory throws back your attachment to the object, your likes, dislikes, your differences, your prejudices, your value judgements, - so the movement begins. As we are wanting to help the brain also to be steady, to be motionless, to be still, we close the eyes - that also is a help. Once you have tasted the nectar of Silence then whether your eyes are open or closed, it does not make any difference. Once you have tasted the nectar of that dimension, then it does not matter whether you are sitting in a room or working in a office or in the kitchen or talking to people, the quality of aloneness, the quality of motionlessness, the quality of thought-freeness does not get affected by physical or verbal movement.

Thirdly you abstain from speaking. Our modern way of living requires verbalization most of the time.

Speaking loudly to other people. As we have to work for eight hours a day at some job, verbalization is necessary, externally speaking to people is necessary. And if that is not done then you do it internally - chattering to yourself. We have been trained in the schools and colleges, the brain has been trained to think, to acquire and organise information, to compare and evaluate it, that is to say make a judgement about it. We are conditioned by society, by religion, to accept it as good or to reject it as not good. These conditionings are imprinted in what you call the brain, so the brain is all the time busy. Instead of using the thought, the knowledge, the capacity to imagine, the faculty of memory only when it is necessary, as a handy instrument, we have become addicted to the movement of knowledge within us, to the movement of comparison, evaluation within us, to the movement of likes and dislikes within us. The movement goes on within ourselves throughout the day and some people do it even when they are sleeping through the dreams. The activity goes on. When you sit in silence you are educating the brain to be free of that incessant movement of knowing, experiencing accepting, rejecting. Let the brain be free of those activities.

Please do see what learning to sit in silence implies. If you have learnt, and then you sit in silence you do it for the joy of it, because now it is no more necessary, it has become a way of living. When you spend eight hours in bed and sleep every night, do you practice sleep? Do you say that we practice sleep? You just sleep. That becomes the content of life and living. In the same way silence, the dimension of thought-free consciousness, sound-free consciousness,

relationship-free consciousness becomes the dimension in which you live. That is one aspect of Silence.

If you would take the journey with me, let us look at another aspect of this dimension of Silence. I hope you are aware as students of Yoga, that Raja Yoga is not only Yama, Niyama, Asana, Pranayama - they are important parts of it, but they are a fraction of it, just a part of Raja Yoga. Raja Yoga is much wider, the horizons are much wider than that of Hatha Yoga or that given to you in Hatha Yoga Pradipika or in Gheranda Samhita. Raja Yoga is much wider and being students of Yoga I hope you will accompany me and look at the dimension of silence from a different angle.

Have you noticed that all knowledge is on the ideational plane? Knowledge consists of thought and thought is built up through words and their order. Knowledge is nothing but ideas, concepts, theories, evaluations. All knowledge is ideational. The life by which we are surrounded, the Life of which we are born is thought-free, is measurement-free, is idea-free. You create an idea of time and you live in the framework of time - of hours, days, years, centuries. The eternity of time has nothing to do with your idea of time. Time is an idea that mankind builds up for the convenience of relationship. They want to live together and they must have a measurement. Like you measure the space by your kilometers but the infinity of space is free of all your measurements of kilometers or miles.

We are born of cosmic life, we are born of the wholeness of cosmic life, where there are no ideas, no measurements, no thoughts. The Divinity is absolutely

free of the word "God", the word "God" is not the content of Divinity. It has existed before mankind came to the globe, inhabited the planet and it shall be there.

So what we call knowledge, what we call thought which is the content, the substance of our consciousness is on the ideational level. It is upon the level of ideas not the Reality. I wonder if you have noticed the difference between Reality of Life and ideational state that mankind has created which we call culture, philosophy, theology? Let us take an example, imagine we are standing on a river bank, the word "river" is in the human brain, outside there is a curvature of land and water flowing through it. That is all. As an objective fact there is the curvature of land and water flowing, the combination has been called by human brain as a "river". Do you understand "river" is an idea that exists in our brains only? 'The flowing waters and the curvature of the land may be called objective reality - the Reality is free of the word "river".'

On the perceptual, objective level mankind has created an ideational, subjective perception. So we live simultaneously on the material plane surrounded by Life, which is idea-free, which is concept-free. On the conceptual, ideational level these concepts and ideas are necessary. We have used them for centuries and we shall have to use them as long as we live in society and share life. So we have to coin words, constitute language, have grammar, syntax, phonetics, linguistics, semantics - that is how we live. Through out the day, you and me, we have to move on the ideational level, using words, thoughts, ideas, measurements. Even the Ego, the Self is an idea. We required to distinguish between persons and forms, so we gave them names and identified them, and created an idea about the Self, the Me. The I-ness in consciousness is an idea, we have to use it.

I'm not going into the details of this ideational dimension. We have to live in it, but there is Life which is entirely free of all this - The I-ness, the Me-ness, the psychological time.

When we sit in Silence and put ourselves in a state of non-experiencing, non-knowing, non-doing, non-speaking we are moving away from the ideational dimension, the artificially structured dimension (which is necessary for social life) and plunging into the Real. Silence is like taking a plunge into knowledge-free Reality. The whole thought structure and its movement has gone into abeyance, and we have set ourselves free of it, as if we have jumped out of the stream of knowledge.

So this is the second importance of educating ourselves to be in the dimension of silence, to be free of the clutches of knowledge, to be free of the clutches of the ideational, the conceptual world.

Do you know what aloneness is? Aloneness is being free of the movement of thought. Aloneness is to be free of the movement of verbalization. That is relaxation, not only stretching your hands and feet and lying down on shavasana. Shavasana can give physical relaxation but we are talking about something deeper than physical relaxation. This is psychic relaxation. To be completely free of the thoughts, measurements, concepts, judgements, reactions.

The holiness, the sacredness of Life is in this dimension of Reality. No idea or no thought can be sacred. By creating compulsions for ourselves to use the thought, the knowledge we have moved away from the sacredness of Life, we have moved away from

nature. That is what the ecologists tell us. They want you to see the sanctity of nature, to respect it, but we are taking one step further than the ecologists, we are saying that the Reality which is not touched by thought is sacred, is holy.

In our daily living when we spend sometime in the sanctity of that Reality, in that wholeness, then we have moved away from all fragmentations, distinctions, compartmentalisations and you are back at the source of your wholeness and the source of Wholeness around you. That is learning to be in silence. Not only sitting down still, closing your eyes and not speaking by the mouth - that is external - that is not the essence. The essence is quite different. Thus when you are in the Real, with the Real, that is to say with the Reality untouched by thought, untouched by knowledge, when you are there, then you are in the state of "Yogah chittavritti nirodhah." When the thought movement is not there, obviously no vrittis are there, no emotions, no sentiments are there.

In the educational period, that state remains with you when you are sitting in silence, and when the educational period is over, you live in that knowledge-free content of consciousness, you live in that total relaxation of aloneness and use the handy instrument of knowledge only if and when it is necessary.

So an alternative way of living, an alternative human culture can come into existence through the study of Raja Yoga.

Chapter Three

अहिंसा-सत्यास्तेय-ब्रह्मचर्यापरिग्रहा यमाः ॥३०॥ [II.३०]

YAMAH - I

“AHIMSA-SATYA-ASTEYA-BRAHMACHARYA-APARIGRAHA YAMAH” - II. 30

Question : Please speak to us about the YAMAHS & NIYAMAHS.

Question : Given our different Cultural upbringing, it is difficult for us in the West to understand the meaning of BRAHMACHARYA. Can you explain to us your interpretation of Brahmacharya?

AHIMSA

When you are dedicated to the awareness of the wholeness of Life, to the inter-relatedness of everything that you see in the life, naturally your life becomes a dedication of ahimsa or non-killing, non-violence. That becomes a value of your life, it becomes a demonstration that you do not hurt anyone intentionally, you do not want to destroy anything or anyone, you want to have an intelligent, cooperative, harmonious relationship.

Ahimsa is an intelligent, harmonious relationship. Harmony is the essence of non-violence. It is not only non-killing on the physical level. Supposing that a person does not kill and even takes vegetarian meals, but if he kills the hearts of people by his cruel, cold glances and destructive, abusive words, he is not a non-violent person. If by behaviour, by glances, by

words you attack, invade the psyche of other people you are not a non-violent person. You may not kill physically but you are killing psychologically, you are hurting by eyes, you are hurting by words.

When you are aware of the organic wholeness of Life and the inter-relatedness of everything in Life, naturally there is an urge to live harmoniously with every thing and every being. You move intelligently so that there is a harmony with human species, with non human species, harmony with the mountains, rivers, oceans, trees, birds. Not to use anything or not use anyone as an instrument of your sensual pleasure. You don't use sex or sexual relationships as a means of an escape from freedom, as an outlet for your aggressive desires. You don't run towards sex relationship to escape from fear.

As Ahimsa or a harmonious intelligent cooperative life becomes a demonstration of your Raja Yoga, Brahmacharya also becomes a demonstration of the awareness that Life is One, Life is unity, Life is inter-relationship.

SATYA

It seems to me that Raja Yoga is pointing a way towards a human culture and human society where non-killing, non-stealing, truthfulness etc. would be the values of Life. Truthfulness means we are dedicated to the Truth we perceive, to the Truth we understand. So when you communicate through words, you communicate that Truth without under-rating, over-rating it, without using superlative degrees, without putting in your excessive feelings in it. You say, you communicate as you have seen it.

Truthfulness is harmony to the fact, harmony to the motive. If you hide your motivation, you are not truthful. If you have not done something and you pretend you have done something, then you have walked away from truthfulness. It is a psycho-physical, harmonious way.

Our lives are mal-adjusted, both with the inner motivations and the outer facts. Therefore the necessity to say: "Let there be truthfulness" if there is no mal-adjustment in verbalisation, it would not be necessary to say that truthfulness should be a value, but because there is so much mal-adjustment, because we go on speaking lies, exaggerating things, pretending what we are not, being hypocrites, that education in verbal truthfulness, psychic truthfulness becomes a necessity.

Yamas do not give you a code of conduct, they give you a perspective of life, an evaluation of life, they give you an attitude towards life. I hope you see the difference. They give you guidelines for life because after all Raja Yoga is a transformation in the perspective of life - from a fragmentary, compartmental perspective to a wholistic perspective. It is a transformation in the content of consciousness. Instead of being always filled with thought and knowledge, it is now in the excellence of emptiness. So please do not look upon the Yamahs as giving you a rigid code of conduct.

Niyamahs are quite different from the Yamahs. Niyamahs are the relative values. The Yamahs are universal. Your cultural differences do not affect the necessity for every human being to observe the Yamahs. They are as relevant to the East and the West - whether it is Brahmacharya, whether it is Ahimsa, whether it is Satya.

ASTEYA

Let us look at the word Asteya which is translated in English commentaries as "Non-stealing". What does that mean? You and I will not go stealing things from one another's houses or offices. What is the relevance of the word Asteya, non-stealing? What does the word non-stealing imply as a Yamah?

Just to call it non-stealing, not being a thief would be a very cheap rendering of something very precious communicated by Patanjali. To accept things of personal use for which you have not worked - physically, mentally, intellectually. To go on accepting things like unearned income, life securities, unemployment doles that are given by the governments and for which you have not worked. I do not know about Europe but they do provide unemployment doles in U.S.A., in Australia. To have the austerity not to have an inclination, wish or expectation - verbalised or unverbalsed - to get anything for which one has not worked.

Do you see the importance of the quality of consciousness which would feel it below its dignity to receive anything, to accept anything for which one has not worked? Do you see the importance of this Yamah when we, the modern human beings and our societies, our governments, our administrations are suffering from the cancerous disease of corruption? What is corruption? Corruption is to take money for which you don't work. You grab money without working for it, you want to have a profit much more than the ratio the profit allows you. Do you see the roots of corruption, the source of corruption is in the quality of human consciousness which does not consider it is below its dignity, below its self-respect to receive anything from anyone - individually or collectively - for which one has

not worked, physically or psychologically?

I do not know if the Marxists or the Communists ever understood Asteya, but when Marx or Engel or Lenin talked about a society in which you take from everyone according to his capacity and you give to everyone according to his needs, without their knowing they were referring to the value of Asteya.

BRAHMACHARYA

"Brahma" is a Sanskrit word and the root meaning of the word "Brahma" is that which contains inexhaustible potential of creativity. Brahma is a name given to the Ultimate Reality by the Vedas because it is inexhaustible creativity. For millions and billions of years Life has been manifesting, the manifestations have been merging back into formlessness, but the dance of emergence of forms and merging back of forms into the formlessness goes on. So the name Brahman was given to un-nameableness of inexhaustible Creativity.

Brahman is not a god, a goddess, it is only all permeating Supreme Intelligence, because creativity is the characteristic of Intelligence.

The other part of the word in "Brahmacharya" is "Acharya". The word "Acharya" is derived from the root "Chara" - to walk, to move, to live. Charaiveti, Charaiveti, Charaiveti - "Be always moving, be always moving, keep moving," the ancient sages used to say. "Never get static, never be idle, be on the move, be on the move, be creative". That is what the teacher would tell the student, when the student after his education returned to his home from the place of the teacher.

“Charya” means the way of living. Brahmacharya is the way of living in which you are always aware of the Divinity, of the Supreme Intelligence. Brahmacharya is living a life dedicated to the awareness of Divinity.

Brahmacharya is dedication to the understanding of Divinity. Understanding takes place only when you have perceived something, seen something.

Brahmacharya implies perception of Divinity. Understanding of the nature of Divinity and living in the awareness of Divinity.

It is a triple dedication to the perception, to the understanding and to the Awareness. This is not my interpretation, I'm just giving to you the literal meaning of the word Brahmacharya. That is why it is included in one of the Yamahs of Ashtanga Yoga.

Ahimsa, satya, asteya, brahmacharya, aprigraha yamah. II.30 These are the absolute values of human life. It is not a code of conduct. Unless there are some absolute values which cannot be bargained and the consciousness is rooted in those values, it seems to me that sane and healthy societies cannot come into existence.

Raja Yoga mentions some of the absolute values and the education of the human beings in the perception of those values. Brahmacharya - Dedication to the Perception, Understanding and Awareness of Divinity, is one of the Yamahs.

The word Brahmacharya has been narrowed down to mean celibacy. The meaning of the word Brahmacharya got limited to celibacy, continence,

refraining from sex life. But this is an interpretation imposed upon the word "Bramhacharya" by commentators that you have come across in India for the last thousands of years. And when the books of Indian Philosophy got translated into English or French or German languages the word "Brahmacharya" was translated as celibacy.

Celibacy is a very limited thing. Dedication to the Awareness of Divinity, dedication to the understanding of Divinity can be possible even in a married life. Married life or sexual relationship if it is not distorted, if it is not compulsive sex, obsessive sexuality, if it is a normal, sane, healthy part of human life then marriage is not an obstacle. It cannot be an obstacle or a hurdle to the dedication, to the Truth of Life. This is how Vimala sees it. I am not referring to the commentators of Upanishads or Yoga Sutras. In many of the Indian languages they will insist upon Brahmacharya as not being married, refraining from sex relationship. For me that is not only a secondary thing, unessential thing, but I think it is rather incorrect interpretation imposed upon that sacred word Brahmacharya.

APARIGRAHA

"Ahimsa, Satya, Asteya, Brahmacharya, Aprigraha Yamah".

Aparigraha has been translated by the commentators as non-possession. Now you have to possess things, you have to have a house, a room to live in, food and clothing, Patanjali would not be stupid enough to say you should not possess anything and go around in a loin cloth, that was not the meaning.

You acquire food, clothing, a place to live in, you acquire provisions for health - you have to acquire these essentials but after acquisition you also begin to own the things and possess them. Please do see that acquisition for utility and acquisition for possessiveness - these two have a different quality altogether.

Acquisition for utility - according to your needs you acquire and you take care of them, but then there is a sensual pleasure in owning and possessing. Possessiveness becomes a quality of consciousness. You want to own and possess just for the fun of it, just for the joy of it. You want to own and possess not only material things, you want to own and possess human beings. Wife possessing the husband and husband possessing the wife, boyfriend possessing the girlfriend.

Possessiveness has exclusiveness, there is an attachment. When you acquire for utility it is a sane way of living. You don't have to go begging, you don't become monks, you acquire knowledge, money, you have a family, children, you live as a blossoming, flowering human being. But to acquire and to use without attachment and exclusiveness, without beginning to enjoy possessing possessions just for the sake of possessing. Possessiveness becomes the dominating quality and attitude, therefore in Raja Yoga Patanjali says acquisition for utility but not the distortion, the perversion of possessiveness. A sense of belonging is healthy but attachment, expecting exclusive royalty, exclusive fidelity, that is morbid. It is a very fine distinction between sense of belonging, friendship and possessiveness, attachment obsessions.

Ahimsa-Satya-Asteya-Brahmacharya-AparigrahaYamah

Patanjali is talking about a new content of the consciousness when he talks about the Yamahs: Ahimsa, Satya Asteya, Brahmacharya, Aparigraha which are universal values of Life, applicable to all the human beings, irrespective of their regional, cultural, language differences.

Chapter Four

एते जाति-देश-काल-समयानवच्छिन्नाः

सार्वभौमा महाव्रतम् ॥३१॥ (॥३१)

YAMA-2

**"ITI JATI-DESHA-KALA-SAMAYANAVACCHINNAH
SARVABHAUMA MAHA-VRATAM" ॥31.**

We had seen yesterday that Ahimsa - non-violence or non-killing, Satya-truthfulness, Asteya - non-stealing, Brahmacharya - dedication to the Divinity of Life, Aparigraha - non-possessiveness are described by Patanjali as Yamahs.

And while elaborating upon these Yamahs he says "Ili Jati Desha-Kala-Samayanavacchinnah Sarvabhauma Maha-Vratam". These two aphorisms give us the complete version of what Yamahs are.

He says the Yamahs which were described in the earlier aphorism are universal - Sarvabhauma - these have universal applicability and they are supreme, because they describe the absolute values of Life. They do not require any modification, they are universally applicable in any and every country, at any and every time, because they are absolute values.

Why are they absolute values of Life and why are they universally applicable at every time? Because Life as it was perceived by the sagas and by Patanjali

expression is inter-related to every other. The mystery of this inter-relatedness of Life, the all permeating Intelligence that is life and the homogeneity of Life, is not a totality of abstract theories put together or integrated together. It has a homogeneity - self-generated, self-sustained, organic inter-related wholeness. That was the perception of Life, of "Brahma" as the word was used.

It being so, these values of truthfulness, non-violence, non-possessiveness, dedication to the awareness of the Divinity of Life - they become absolute values. Please do see that Patanjali is not asking us just to believe in what he says, he would like us to purify our perceptions and see the truth as he has seen it.

So he calls them "Sarvabhauma" and one more word - very important word is used "Maha Vratam". I'm aware that those who translate these philosophies, the Upanishads etc. into English, French, German or any other non-Sanskrit language, they translate the word "Vratam" as vow. A vow is that which you have to take with an effort of the will, but to my mind that is an incorrect translation, whether it is done by a Vivekananda or a Rama Rolla or a Max Muller. "Vratam" does not mean a vow intentionally, purposefully taken and followed or practised. The word "Vratam" is derived from the root Vre, Vreathe. Vreathe - that root in Sanskrit language means a choiceless acceptance out of understanding. When a girl marries a boy, she says : "I have fallen in love, then there is no argumentation, they don't sit down and logically work out why they have fallen in love with each other. There is a

resistance-free, choiceless acceptance of each other by the whole being, that is what love is. Love causes choiceless acceptance by the whole being. When there is no resistance from within, then it becomes a Vratam "Varanam priyate". Varanam and vratam. I cannot translate, I would love to give you the nuances of that beautiful word which is generally used to describe marriages that take place - the fusion, the blending that takes place out of a choiceless acceptance. As in love, in "Vratam" there is a choiceless acceptance. Once you understand the truth, once you see it and understand it, then there is no resistance from within and there is a choiceless acceptance by your whole being of the truth that was perceived. So the choiceless acceptance of the truth that one has perceived and understood becomes a Vratam. So in the way of living, these yamams - Ahimsa, Satya, Asteya etc. get incorporated choicelessly. they do not need any effort of the will, they do not need any struggle. If there is a resistance, if there is an imposition from outside, then it cannot be called a Vratam. It is not a vow, it is not an imposition, it is not an imitation, a conformity. Please do see this, otherwise the whole charm of the Yamams would be lost upon us.

Once you see them as absolute truths, because of the organic wholeness of Life, the Intelligence, the Sensitivity within you accepts those truths choicelessly, they become a way of your living, they become incorporated in your way of living, which becomes a wholistic way of living.

Chapter Five

शौच-सन्तोष-तपः स्वाध्यायेश्वर
प्रणिधानानि नियमाः ॥३२॥ [II.32]

NIYAMAH

“SHAUCHA-SANTOSHA-TAPAH-SVADHYAYA- ISHVARA PRANIDHANANI NIYAMAH” II.32.

In this aphorism Patanjali gives the Niyamahs.

SHAUCHA

“Shaucha” is purification. Purity as a result of purification. Purity is the by-product of the process of purification.

SANTOSHA

“Santosha” is a sense of contentment which arises when you do not compare yourself with others. As long as there is comparison there cannot be contentment. It is a non-comparative, non-competitive approach to oneself, to one’s actions, to one’s acquisitions etc.

So Santosha is contentment, born of a non-comparative perception of one’s Life.

TAPAH

“Tapah” is the austerity - not mortification. Generally they translate this word into English by the word “mortification”, where you have to torture the body, you have to make it fast, you have to deny its demands, you have to suppress, to repress - they call it Tapah. That is really twisting the word Tapah which Patanjali has used. I’m not talking about Hatha Yoga, I’m talking

about Raja Yoga, and the implication of these words in the whole of Raja Yoga, given by Patanjali.

We are concerned with relating our lives and our way of living with certain Truths that were perceived thousands of years ago. We can relate to the truth not the traditions or structures or codes of conduct.

Tapah is not mortification. No suppression, no repression, no denial - but it is an austerity. And what is that austerity? To live the truth you understand. If you understand the truth about diet then you do not move an inch away from your understanding about diet. That is Tapah. If you understand something about sleep, how much sleep is necessary, when to give the body sleep, what kind of bed should be given, then you live that truth. That is Tapah. What kind of exercises to be given, what clothes to be worn, how to sit the body, how to stand it, how to use speech, how to use sound, how to use mind, and the movement of thought - once you get acquainted with it, observe it, understand it, then you live the understanding - that is Tapah.

Why is it called Tapah? Because we are the product of millions of years of activity. Our bodies, our brains are conditioned heavily, they are programmed through centuries and therefore the programmed neuro-chemical system has many habits and sometimes, though the understanding takes place, the flesh being weak, the thought being rigid, knowledge being sterile - the body, the mind, the neuro-chemical system has not the sensitivity to live the understanding. There is rigidity, there is stiffness, and therefore the understanding cannot be lived.

So Tapas is to educate the body - Asanas,

Pranayama, Pratyahara etc. You educate the body in the speech, in the idea etc., so that it can set itself free of the clutches of conditionings. You cannot destroy conditionings but you can release yourself from their hold, their domination, their clutches. So Tapah is required to live the understanding, to live the truth you understood, to educate the body in an alternative way of living - that is called Tapah.

Austerity is required to live the truth you have perceived. If you do not perceive the truth there cannot be any tapah because you will be passively repeating certain codes of conduct. Tapas requires the alertness and the creativity of your own perception. Purification of your cognition, purification of your neuro-chemical system and liberation from the clutches of conditionings, that is the essence of Raja Yoga.

SVADHYAYA

"Svadhyaya" is study. Whatever you want to do you have to study for it. You have to study the books, discuss with people. If you are doing asanas, pranayama you will have to study. You will have to do go to a teacher, to learn the asanas, to learn the pranayama. In pranayama you are dealing with the breathing system which is a very delicate one, you need someone who has done it before to guide you.

The word "Svadhyaya" includes reading, discussing, dialogue, finding out a guide who would help you to do it correctly.

ISHVARA PRANIDHANANI

The word "Ishvara" is translated as God. I have not seen all the commentaries in French or German

because I do not know those languages but one has come across many commentaries of Indian philosophy and Patanjali Yoga in English language. One has looked through those commentaries and one finds that the word Ishvara has been translated by the word "god" and to me it seems the word "god" does not convey the real sense of "Ishvara".

The word "Ishvara" is derived from the root "Isha". "Ishate" - permeates. Ishate Rajate Iti Ishvarah. Ishate is to permeate. That which permeates everything is Ishvara. The word "Ishvara" is referring to the principle of fundamental Intelligence, the Supreme Intelligence that permeates life. It is not referring to a god - personal or impersonal, male or female, one or many.

Sankhya refers to it in one way but Patanjali in Raja Yoga refers to it in a very clear and emphatic way. So the word Ishvara relates to the all permeating principle of Supreme Intelligence. In our modern language you can call it the Energy of Intelligence which is omnipresent, omnipotent, omniscient, which has inexhaustible potential of creativity. The energy of Intelligence, the energy of creativity permeating life is Ishvara. These clarifications seem to be very necessary for the study of Raja Yoga and they may be necessary if somebody wants to study Vedanta or the Upanishads in India.

Ishvara Pranidhan. The word "Pranidhan" is translated as surrender and they say if you have to study Raja Yoga you have to surrender to God. Its a very gross way of translating the word. Pranidhan would be "to feel" - not to surrender, but to feel the presence of creativity surrounding you and within you. See the

sages, the rishis who wrote the Vedas, the Upanishads, the Yoga Sutras they felt it, they had the quality of sensitivity. Where there is sensitivity you get the feel of it. Sensitivity has a quality of perception. Sensitivity perceives, as you perceive through a word, sensitivity perceives through the whole of your being. So we feel the presence of the creative energy around us.

Patanjali says that the feel of the presence of Divinity, of the presence of creativity, of the presence of Intelligence gets converted into an awareness.

Patanjali is referring to the awareness of the presence of Divinity around you. Divinity equal to Intelligence and creativity. Unqualified Intelligence, unqualified Creativity.

Ishvara Pranidhan is the last of the Niyamahs. It is the awareness of the Divinity around you.

Chapter Six

तपः स्वाध्यायेश्वर प्रणिधानानि क्रियायोगः ॥१॥ [II.1]

"TAPAH - SVADHYAYA ISHVARA PRANIDHANANI KRIYAYOGAH" II-1.

Patanjali has codified the sutras which contain or verbalise the truth that was experienced by those who had lived before Patanjali. Patanjali codified, systematised, and the Patanjali Yoga is a science. It is a science of purification of body and brain which is generally called the mind. So obviously the study of the human biological structure and the human psychological structure was done by the ancestors and the forefathers of Patanjali. Being a science of psycho-physical purification it was extremely precise and every word has a particular meaning. We are not free to interpret the words of Patanjali as we are free to interpret the words of Ishavasya Upanishad or other Upanishads. The words of the Vedas and the Upanishads will yield to fresh interpretations as long as the race inhabits the globe but when it comes to codified sciences like Sankhya, Yoga, Nyaya, Vaishishika, Mimamsa, Vedanta, the rishis have codified them and they have accurate and precise meanings for the words, as the scientists would have.

So the first thing we note is that the words used by Patanjali have to be understood according to Patanjali. Fortunately the words of "Tapah", "Svadhya" and "Pranidhan" have been explained by him, elaborated upon by him in the after part of that chapter.

It begins with "Tapaḥ-Swadhyaḥ Ishvara Pranidhānaḥ Kriyā Yogah (II.1) it begins with that, and at the end of the same chapter in the last few sutras the clarification and elaboration is given

"Kayendriya-siddhir ashuddhi-kshayaḥ tapasah". II-43

"Svadyayaḥ ishṭa-devāla-samprayogaḥ II-44.

"Samadhi-siddhir Ishvara-pranidhānaḥ (II 45)

TAPAH

"Kayendriya Siddhir ashuddhi-kshayaḥ Tapasah"-II. 43

"Indriya" - sense organs, "shuddhikarna"- for the purification. For the purification of sense organs tapah is necessary. The students of yoga have to go through tapah or discipline. Discipline not created by you but as propounded by the experts who have studied the biological structure before Patanjali. So tapah is disciplining for the sake of purification. And what are you going to discipline? Your senses, the sensual structure. The eyes, the ears, the nose, the palate, the hands, the feet, the muscular, the glandular, the nervous system - all have to be disciplined. Discipline, implies does it not, training? And during training you have to do the same thing, day after day. Training need not become mechanical, repetitive if it is gone through every day or every time with an understanding of the purpose of the discipline.

Tapah is to discipline with the understanding why the discipline is necessary. If the why and how of it are understood, then the process of training, the process of disciplining becomes Tapa.

So "Kayendriya siddhira shuddhikshayaḥ Tapasah" For the purification of the senses, tapah - the austerity of training, of disciplining is necessary, it

has to be gone through. May I use the term it is a must.

Now the gross body, the body composed of flesh, blood, bones, tissues, nerves, arteries, muscles, glands - the whole structure marvellously organised into harmonious whole by nature has a momentum. Since the first human being that might have inhabited the globe, these senses have been conditioned. In order to live with the nature outside, man has gone through conditioning in his body. The biological structure shares impulses with the rest of the biological world like the animals, the plants, the minerals etc. It has the impulses built in the system.

The body has these impulses and their momentum or movement is not created by the race but is a part of cosmic life and purification implies creating an order, an orderliness and an harmony between the demands of the body. We have to train the body. It has an impulse to sleep and you have to train the body when to sleep, how much to sleep. There is the demand for food or water and you have to train the body about the quality, the frequency of intake, and regulate it according to the change of seasons, the change of occupation, the change in the state of the body, the state of mind and so on. This is training. You have to train the body, teach it and train it.

There is purification through training, purification through education and purification through sublimation.

Here purification is to eliminate the imbalances, the tendency towards imbalance, tendency towards

excess, tendency towards exaggeration. The real purpose of tapas, the real purpose of austerity is to create a harmony in the movement of so many impulses that exist.

Training of the gross body, training of the senses also becomes necessary because we are surrounded by the proliferation of consumer goods, of sensual pleasure, of sensual gratification. You call it a proliferation of goods when it is created by human beings, and when it is natural you call it a variety.

There is a unaccountable variety in nature of fruits, roots, vegetables, nuts. You have to investigate, explore and find out which are agreeable to the body and which are not. The disciplining, the austerity comes there. You have to find out which agrees with the system and then stick to it, even if your mind is attracted by other kinds of fruits, other kinds of roots and nuts. So the body requires a kind of training. The physical senses require training.

If the "Indriyas", the senses are left alone to their impulses and their instincts, they go wild. This morning they want one thing, next hour they want another thing, they can have contradictory, conflicting movements and they may ruin the life. They by themselves are not the problem but the wildness and the chaos that they can create is the problem, if they are not channelised. Their movements have to be channelised, they have to be given a purpose, they have to be given a direction, otherwise they will run amok like horses, that is tapah or discipline.

Through training, restraint has to be used. You know like the reins of a horse, if a horse while cantering or galloping goes wild, you have to pull the reins to

control it, regulate it. Not for torturing the horse but you have to regulate and control, in order to create a harmony between your movement and the movement of the horse, if you are riding the horse. Before Patanjali, in the Upanishads and the Vedas, the body has been compared to a horse. The senses have been compared to horses, and the sense of restraint is compared to reins, the intellect is used as a rein and it restrains.

In disciplining, training is implied. In training restraint is implied. So investigation, exploration, experimentation, training, restraining and the austerity of sticking to what you have discovered all this comes under the word "Tapah".

SVADHYAYA

Then we come to the term "svadyaya"

If one had the freedom to translate or interpret according to ones perception or understanding one would interpret "svadyaya" in more than a dozen ways, but we have to stick to what the science of Raja Yoga, what the sutras imply, what Patanjali wants to indicate, and I can not, you cannot, we cannot impose our meaning upon what Patanjali wants to say. You cannot impose your meaning of words, on Sankhya, you can do it with Bhagwad Gita which comes after the Upanishad, you can do it with Upanishads but not with the 6 systems of Indian philosophy. It is impossible.

Here it seems to me Patanjali interprets "Svadyaya" in two ways. One is study of the books or scriptures that have gone before him. He says know about the body, know about the mechanism of mind and thought, know about brain and cerebral ways of

functioning, that knowledge is necessary. In "Svadhya" is he referring to knowledge very explicitly. You have to study what is the body, how does it work, what is thought, what is brain, what are their interactions and inter-relations. "Svadhya" is studying the books about human life written before the time of Patanjali - that is one aspect of "swadhya" the other is study through observation.

For observing how the mind moves, for observing how the instincts and impulses move, first you have to study. You have to study for the sake of knowledge and then study through the observation. Your observation converts knowing into understanding. Because in Yoga you are dealing with a living organism, which is conditioned by nature, by so many energies, knowledge is necessary about the human body and brain as much as knowledge is necessary about a motor car or a computer. You cannot decode the language of a computer unless you have studied it. So when I have to decode so many things in my mind and brain, knowledge is a necessity. That is what Patanjali yoga sutras have to say.

Patanjali says refer to the books, study the books of the seers who have gone before us. "Suri" is a word used for wise man, suri is the word used for a seer "Purva" is those who have gone before. After having studied the books, observe it in your own life because knowledge does not become understanding unless and until it is verified by your personal observations. You have to verify what has been known through observations. because with observations you have a contact with the fact. With study you had knowledge of the fact not contact, the contact was indirect through

words - words coined, formulated organised by others - but through observation you have direct, immediate, intimate contact with the fact, therefore a communion with the fact. Observation results in communion with the fact, knowledge prepares the background, knowledge gives information about the fact, so Svadhya is both study and observation not only the one.

A student of Yoga will have to spend some part of his day, sometime of the day practicing tapah, that is to say the yama, the niyama, the asanas, pranayama. He has to spend some of his time in this and some of his time in study and observation - kriya yoga.

So kriya yoga is the yoga through activity and action both, Kriya Yoga includes Tapah and Svadhaya.

Svadhya - the study, purifies the brain. If there was ignorance, the ignorance is dispelled, if there was wrong information, it gets rectified and corrected, if there was lack of information or ignorance it gets eliminated.

You can get the information through the words of those who have gone before us, those who have experimented themselves, those who have done the sadhana.

Therefore the brain gets purified. There is elimination of imbalances, elimination of incorrect information and ignorance. And through illumination there is the contact with the words of those who have lived those words. Purification through Svadhya. Svadhya - the study part, cleanses the intellect of all ignorance, of all imbalances, of all impurities. After

having cleansed the brain through study, the observation purifies.

Now what is the difference, between clarity and purification? When clarity crystallises as a dimension, it becomes the substance of your being. Then there is no scope, there is no possibility of ignorance, incorrectness or imbalances coming back to the brain, then you can call it purity. If you do not observe the facts, you might forget what is studied and forgetfulness may again create the darkness of ignorance. If you have only studied and not observed, not seen the facts for yourself then what is studied can be forgotten. But when what is seen, perceived and communion becomes the substance of your life, the clarity that was arrived at through intellectual study, through verbal study gets purified through observations and direct intimate contact and communion with Reality. There is then no possibility of forgetting, it is no more part of memory, it has become the substance of your being. You have observed it, you have seen it. Once you have seen the light, you never confuse it with darkness. Once the clarity is arrived at, not only through words but through personal perception and observations then there is the dimension of purity which becomes the substance of your being - incorruptible, undamagable, inaccessible to confusion.

ISHVAR PRANIDHAN

Tapas-Svadhya and last we come to "Ishvar Pranidhan". Sankhya does not use the term "Ishvar" and Patanjali uses the term "Ishvara pranidhan". Tapah Svadhya Ishvar Pranidhanani kriyayogah" II-1.. He uses the word "Ishvara", but Ishvara does not refer to personal god. The term "Ishvara" used by Patanjali does not refer

to any man made god, any god which is a creation of human thought or human hand. Perhaps no temples or mosques or churches or organised religions existed when he had lived, then why does he use the term "Ishvara"? The yoga sutras were codified in 553 BC. What was then the relevance of using the term "Ishvara"? This point has to be very clearly understood to discriminate between Paganism and what Patanjali had to say.

You know what Paganism is? They deify everything. The tree is a god, the bird is a god, the river is a god or goddesses, the mountain is a god. Among the tribals you still get these ideas and if you exclude Africa the greatest amount of tribals live in India.

So in paganism everything is a god or goddess and that god or goddess has a mind and that god or goddess can get angry, it can become favourable or unfavourable to you, it can do damage to you if it gets angry and can give rewards if it is pleased. You know the god/goddess getting pleased or angry or destroying - that is paganism. Patanjali was not a pagan. He was not referring to the particular gods and goddesses, he has no concept of that, he is referring purely, simply to the word "Ishvara" as a principle that permeates life. The whole word is permeated by that principle. He does not call it Intelligence, he does not give it a name. He does not refer to the word 'god', he does not refer to the word 'Divine', he just says "that which permeates everything". To it, there must be a code language, code words.

"Ishvara Pranidhan" - attitude of surrender, the attitude of recognising the all-pervasiveness of all-permeatingness. When you recognise it intellectually and you accept it psychologically it becomes surrender.

Surrender is nothing more. Surrender is not giving up through efforts, surrender is not becoming a slave to it. "Pranidhan" - I'm translating it as surrender because I don't find a better word.

Recognise that there is a principle which transcends matter and energy, which transcends all the structures - which is innate in them and yet transcendent. There is a principle permeating everything, due to which there is order in the world, due to which there is harmony in the world, due to which the movement of life becomes possible.

Patanjali says that while making effort, while training, while studying, become aware that there is a principle permeating everything. To it, have an attitude of surrender otherwise you might mistake yourself as the master of your body and master of the cosmos or the universe. You are in a limited form and all your actions are limited. You have to work in a conditioned, limited structure, so whatever you do has limitation. But there is a unlimited, all pervading principle which is omniscient, omnipresent, omnipotent - these three beautiful terms explain everything that is indicated by the word "Ishvara". There is no other meaning to the word "Ishvara" as far as Patanjali is concerned.

Now if one recognises the existence and the functioning of the principle which transcends human body, human brain and all that which is seen around us, if there is a principle innate and yet transcendent permeating the whole and operating in and through everything, what does this recognition do to us? Will it not evoke an attitude of surrender in us?

Life is a dance of the nameable and un-

nameable, of temporary imbalances and eternal equipoise or equanimity, of emergence and dissolution. Life is a dance of all that. If we recognise Ishvara, the presence of the all permeating principle, then we understand the dance of life, the cosmic dance of Life.

If we have recognised the other and realised the nature of the dance, what is this realisation going to do to the quality of my life? I have to function through the center of the 'me', the 'I', monitor of the psycho-physical structure, the monitor of the biological structure. We have to function from the center, from the center of the me, the ego, which is only an conceptual center, which is only an ideational center. We should never mistake it for the reality of our essence. That is not the essence of our being. So though we function from it there is no self-centredness. Though we function from it we do not get attached to the ego. We function from it because that is a necessity. Just as we do not drop out bodies but are functioning through them, through they are limited and Life is unlimited and infinite.

As we function through the limitations of the body which is going to die one day, we function through the center of the me, but that center does not become a problem, we do not become addicted to it because we are aware of the Ishvara. All what you do, what you think is really dedicated to the Ishvara. It is an offering to the Ishvara - the all permeating, pervasive principle.

How do you express Pranidhan? To me an elegant, magnificent, majestic humility is the content of surrender - Pranidhan. Ego does not know humility,

Ego is assertive, aggressive, acquisitive, competitive.

So reminding yourself of the all permeating, pervading principle of life, dynamism of life, the petty little center does not become all important. You use it, you handle it, you function through it but you do not get attached to it, you do not become dependant on it. You use it as you use the body and when the movement is not necessary you are in Ishvara Pranidhan.

Refinement and purification of the whole cerebral and neuro-chemical system through study and observation, purification of the gross body through training, teaching, restraining is necessary. The student of Yoga spends his day in Tapah - Swadhyaya Ishvara Pranidhanani Kriya Yogah. If you do the first two and there is no awareness of the Ishvara, no awareness of the presence of the Ishvara around you and within you, then you can become very arrogant, you can become very self-centered, isolatory etc.

Patanjali Yoga has a kind of devotion and dedication to Ishvara which I call the Supreme Intelligence.

Chapter Seven

अविद्यास्मिता-राग-द्वेषाभिनवेशः क्लेशः ॥३॥ [॥.३]

KLESHAH

AVIDYASMITA-RAGA-DVESHABHINIVESHAH KLESHAH : ॥.3.

QUESTION : What are the five fold Kleshas and what can one do to get free of them in daily living?

The words in the question are of great significance and we should look at those words before we proceed to find out what the five fold Kleshas are and what can be done about them.

The questioner says in the second part of the question: "What can we do to get free of the Kleshas in our daily life"? There is no other life except what you call " the daily life". The day, the today, the now, the here - what you call this moment is the only Reality for you and me. To meet it, to live through it. Life is relationship and the movement of relationship is living. Living is to be related. To be related to and inter-act with human beings, non-human beings, nature at large, constitutes what you call Life.

So let us amend the question: "What can be done to be free of the Kleshas in life, in the midst of the movement of relationship?" Not as an abstract theory, not academically but practically in every moment, in every relationship.

KLESHAH

If that is clear let us look at the word "Kleshah". The questioner has used the word "Five Kleshahs".

What is "Kleshah?" How do you translate that in English language? Do you translate it as pain, as hurt or as suffering? For the English word pain and hurt there is a Sanskrit word "Dukham". Dukham and sukham. Sukham is defined as agreeable sensation. Disagreeable sensation is Dukham.

So Kleshah and Dukha, they are two different things. We cannot avoid Dukha. Pain, hurt cannot be avoided, as long as we are living. Climatic changes, changes of surroundings, the congenital sickness in the body, hereditary sickness or distortions of the body can cause pain. If you come across something which will cause a disagreeable sensation the body has to go through the event of pain. That pain is a psycho-physical event and it is bound to take place while we are living, because we are not the creators or controllers of climate and surroundings etc.

In the same way, you can use the word hurt also as a synonym for Dukha on the physical level. Biological pain equal to Dukham. On the psychological level the sensitivity can be hurt, as the foot gets hurt if pricked by a thorn. You can call it pain or you can call it hurt. If the sensitivity is refined, then if one has to witness or one has to go through relationship where people behave crudely, unethetically, where there is inaccuracy of behaviour, where there is roughness, harshness, lack of precision then the aesthetically keen sensitivity, the refined sensitivity experiences an acute hurt. It is not physical. No-body has touched your body

but inside the sensitivity gets hurt, that also is Dukham.

On the psycho-physical level it seems to me that Dukham or the pain or hurt cannot be avoided. It takes place as an event. But this is not called Kleshah.

I'm trying to look with your cooperation at the meaning of the word Kleshah. The word Klesha would be translated into English language by the word suffering. When the pain or hurt that has taken place in a fraction of a moment is given continuity by thought, when there is identification with it, when there is identification with the event that has taken place and you say "I was hurt", "I was insulted", "I was humiliated" then there is suffering. The event has taken place objectively, you cannot deny it, you cannot avoid it. Maharishi Ramana, Shri Ramakrishna, Shri Krishnamurti they could not avoid the disease cancer to their bodies and they must have gone through tremendous pain - pain to the body. Pain is one thing which takes place as an event, suffering is inflicted by thought which gives it a continuity. Identification gives continuity.

So Kleshah is suffering, misery with the help of imagination due to fear, due to identification. Out of the physical pain and hurt we create suffering - psychological suffering. Kleshah is psychological suffering. Please let us not translate Kleshah by the words pain or hurt, otherwise it will be an inaccurate translation.

If the meaning of these two words is sufficiently clear let us proceed to the Pancha Kleshah. "Pancha" means five. You can say five fold and also five.

What are the five Kleshas according to Patanjali?

"Avidyasmitta-raga-dvesh-abhiniveshah kleshah - II.3"

Patanjali defines, enumerates, explains the five fold suffering which the human beings go through and which according to him is not warranted. That suffering can be avoided, that suffering can be transcended. You can put an end to that suffering. The Pancha Kleshahs can be ended. Religion is ending the psychological suffering but not the physical pain and hurt - that does not seem possible except for persons who have studied Hatha Yoga and specialised in Hatha Yoga, where they can add longevity to the body and they can avoid physical sicknesses, diseases. If you specialise in Hatha Yoga it is possible to a very great extent to avoid even physical pain and sicknesses.

Patanjali Yoga is Raja Yoga. Though the Ashtanga Yoga of Hatha Yoga is included in Raja Yoga, it is only a very small part. The Ashtanga Yoga of Yamahs, Niyamahs, Asanas, Pranayama etc. is only a part of Raja Yoga not the essence as it is in Hatha Yoga.

AVIDYA

"Vidya" - Self Knowledge. I'm talking about the Sanskrit language of the period of the Vedas, the Upanishads and the six systems of Indian philosophy - Sankhya, Yoga etc. I'm talking of the Sanskrit language and its meaning of that period. If you go today to India and ask somebody what is Vidya, they will say: "Knowledge". That was not the implication for Patanjali.

It has been written that "Vidya" means Adhyatma. What is "Adhyatma"? Understanding yourself, knowing what you are. "Avidya" is ignorance

about ones own' nature, ignorance about the existential essence, about ones' own being. Not ignorance about chemistry, physics etc - that is not the meaning or the connotation of the term "Avidya". Here in Patanjali's Yoga or in Ishavasya Upanishad the word "Avidya" refers to ignorance about one's own nature, one's own essence. If there is ignorance about the essence of one's being, then one would identify and equate one's wholeness with things that are smaller, that are compartmental, that are fragmentary. If I do not understand what life is, what the Isness of Life is, what the suchness of life is, then I would identify with things that are smaller.

"Suchness" - is the term used by the Buddhists
- Isness is the word used by the Vedantins. Satta or to-be-ness is the expression your friend Vimala generally uses for communicating the essence.

If the to-be-ness which is here, functioning, operating, is not understood properly, is not perceived, if you do not get acquainted with the inner substance of your being, the content of being, the mechanism of the to-be-ness then it is quite possible that you think this body is you - "I am the body and the body is Me." There can be wrong identification and when the body becomes sick you say "I am sick" or if the body is dying you say "I am dying". It is a wrong equation, it is a wrong identification. Most often it happens that there is wrong equation and wrong identification. Some people do not equate the biological structure with the essence of their being, they equate their knowledge, their thoughts with the essence of their being, they equate their views, their memory with the essence of their being. So they say "I am hurt" or "This is my possession", "This is my

experience - sensual, extra sensory, transcendental". They go on identifying with the experiences, the pieces of knowledge and they think that the to-be-ness, the Isness, is equal to memory, knowledge, experience, values etc and then suffering begins.

When there is not the identification with the body and when there is freedom of awareness, then the essence of life is not only the physical structure, its movements, its birth, its decay and death, then the essence of life is something additional, something qualitatively different. Then the identification does not take place, therefore there is no Kleshah, there is no suffering.

It is only when the pain enters the mind, that is to say, when there is the identification, and you say "I am suffering", not that "there is pain in the body" but "I am in pain" then the Kleshah begins.

Avidya is ignorance about the essence of one's being. In one's being there is also this psycho-physical body. Like the crust of your bread, like the skin of the fruit, it is necessary. Without the body, the essence, the energy of Intelligence, the creativity - whatever you call it, cannot manifest itself. The very manifestation requires the form, the very expression requires the form, so the form also is part of that, but it is like the skin of the fruit. If you identify with the sensation of the Self, of the Me, which is finer than the gross body and give continuity to the hurt that has taken place, then there is suffering. It was the sensitivity that was hurt, it was a sense of self-respect that was hurt, it was an image about yourself that was disturbed. It does happen and in relationships such moments cannot be avoided, but then the thought gives continuity - this happened to me, she did it to me,

he did it to me. That suffering is the result of thought conferring continuity, that is to say the domination of the idea of psychological time. Thought is time really speaking, so thought gives continuity and pain becomes suffering.

Patanjali says, when this basic ignorance about the essence of one's being is eliminated and there is Vidya, when there is self-knowing, self-understanding, when there is the discovery of the essence of one's being, then the Kleshah called Avidya, the Kleshah caused by Avidya gets eliminated, it gets ended once and for all.

ASMITA

The next is Asmita, the word Asmita is translated generally by most of the commentators - Indian and Non-Indian as Egoism. Some call it egoism, some call it Egotism. To look upon the wholeness of your life as only the movement of the Ego, the Self, the Me is Asmita.

The body is an individual body, but the movement of thought, the movement of knowledge, experience, inheritance inside the body, the movement of programming and conditioning, the impression of those conditionings in the body, has a particularity of expression not individuality. Like a particular model of a car from a factory of cars, there is a particular expression of collectively standardised, organised, sanctioned neuro-chemical ways of behaviour, which you call the mental behaviour. The mental movement is going to be there. Thought structure or the programmed and conditioned psycho-physical structure is there, you cannot escape from it and you have to use the word 'I' and 'Me'. But please see that it has

only ideational reality, not a factual content. The body has a factual content - flesh and blood and bones, but inside - the conditionings and programmings have a vibrational existence permeating the whole body.

The 'I', the Ego has only a particularity of expression, not an individuality of an entity. There is no entity within the body. We imagine that there must be a ego, a self, a Jiva, a soul and so on? We transfer that or rather we extend that idea from the biological, the physical to the psychological, but there is only a collectively produced cerebral and neuro-chemical way of behaviour - mechanistic, repetitive, automatic movement and reactions to the pattern of conditioning.

Sometimes we identify the wholeness of life with this idea, with the concept of the me, which is like the point in geometry, if you want to define the point you can't, you may say it has no length, no breath, but put a point on the paper and you may say it has both. The arithmetical numbers - one, two, three upto nine - they are our creations, and we say two plus three equal to five, this is our counting, this is our measurement, this is our scale, there are no numbers in Reality, but these are our measures. In the same way, the Ego has the same kind of Reality as the arithmetical numbers have, they have the same kind of Reality as your words and languages have. The word is not the thing, it only points to the existence of something, it is a pointer.

Asmita is identification with the ideational structure. Avidya was confusing the essence of being with something with which it is not and Asmita is identifying the whole knowledge with the essence of your being. There is a movement of knowledge without a knower inside, there is a movement of experiencing

without a experiencer - That is the only way of going through the events. You go through an event - the stimulus applied inside creates an impulse, awakening memory, memory interprets the event, then you say: "It is my experience". Light was perceived and then you say "I saw the light" "Ah that was a Occult experience." Perception of light, perception of sound may be a fact, may be just an event, but the event gets converted into an experience when you refer it back to memory and identify it, compare it, evaluate it and give it a name.

There may be the movement of experiencing without the experiencer and the movement of knowledge and the play back or reaction of the conditionings without the entity inside, which perhaps does not exist at all.

Asmīta is identification with the conceptual structure and it becomes the cause of suffering. How does it become the cause of suffering? The biological body, the physical structure it has to be preserved, so you have to have food, clothing, shelter. You have to take care of its health etc, there is an urge to preserve it, an urge to defend it against the odds of life, to protect it, to see it continues unobstructed, there is an urge incorporated in the biological structure, a sense of security, a sense of preservation. Now that gets extended and we have knaively believed that 'I' has to be protected as the body has to be protected. As the body has to have a house the 'I' must have the house of thought to live in, the house of knowledge to live in. It must have protection of defence mechanism, it must have protection of a code of conduct, it must be given all this. As there are methods and techniques of preservation of the physical body we

keep this, and we extend the physical fear to the psychological level. We extend the idea of security to the psychological level and that is how suffering is inflicted by ourselves.

RAGAH - DVESHAH

After a few aphorisms Patanjali defines "Raga" and "Dvesha" both. "Sukhanushayi Ragah II.7

"Dhukhanushayi Dveshah II.8

The desire for repetition of pleasure results in attachment. Raga is attachment in English language, so he calls raga or attachment as a source of suffering, as a cause of suffering or even as an expression of suffering. Raga is suffering, Wrong identification leads to suffering. There is nothing wrong in pleasure, none of the Vedas, the Upanishads or the six systems of Indian philosophy have ever said that you should avoid pleasure, that you should invite pain, that you should mortify the body and torture it, they have not said it because they are worshippers of Life and they are lovers of Life.

"Sukhanushayai Ragah - There is nothing wrong with pleasure. We have beautiful senses in the human body. The eyes see the colours, beautiful shapes and it has pleasure, may be for a fraction of a second. If you want the pleasure to be continued then you are creating the suffering, but by itself the contact of the sight with the various shapes, sizes, colours is beautiful. You have flowers with scents - Rose, lotus and they do something to your whole body when you get that fragrance. It is a momentary pleasure, it is only when you want that pleasure to be repeated, and for the repetition of the pleasure you want to capture the object

or the individual that has caused the pleasure and you want to own it, possess it, cling to it, dominate over it, exploit it, him or her, then there is suffering.

Raga - the desire to repeat the pleasure results in attachment and attachment is another source of Kleshah or suffering.

Raga and Dvesha are two sides of a coin. On one side is what you call Raga and on the other side of the coin is Dvesha. Dvesha is aversion. The desire to run away to avoid. "Repulsion" would be a strong term. Disinclination to have any contact, dislike, when a dislike becomes permanent, when it gets crystallised you call it aversion-it may be momentary, transitory, temporary. Today you dislike it, after a month you like it. So likes and dislikes are floating. They may change but once the like crystallises it becomes infatuation, obsession and once the dislike crystallises it can become aversion and if it gets still stronger repulsion.

Dhukhanushayi Deveshah II.8 - Patanjali describes it as the desire to manipulate life in such a way that there will not be any suffering. Trying to run away from pain and hurt. Being afraid of pain and hurt, you create the act of dislike, aversion, repulsion, hatred. Dvesha could be translated by the word hatred also.

Attachment does not allow you to live in freedom because once you get attached to objects, you form a habit pattern. You get attached to individuals and you feel you can't live without them or you make yourself indispensable to the other people, then the suffering begins.

When there is a reluctance to see that Dukham

- pain cannot be avoided, when there is reluctance to see this fact, then there is Kleshah. Buddha must have seen this deep rooted tendency in human beings to ignore Dukham as part of life, that is why he says Sarvam Dukham, Sarvam Shanikam.

There is pain in life, you can't avoid it, so do not run away from it. But that does not mean that you go and invite pain and become a sadist, not that morbid habits of torturing the body, not that thing but pleasure and pain both are unavoidable. One need not be afraid of pleasure that it will excite and so run away from it. One need not be afraid of pain that it will create a permanent imbalance and so run away from it. When you recognise pleasure and pain - Sukham and Dukham as parts of life, then there is no Kleshah.

You have asked me about the Pancha Kleshahs and the last is Abhiniveshah.

ABHINIVESHAH

Let me see how to approach this "Abhiniveshah". Aggressive inclination to cling to the body, aggressive inclination, let me say, even an ambition to cling to the body. I'm studying with you, looking at what Patanjali had said. When there is an aggressive desire, not only inclination, not even impulse but a desire to cling to the body, the physical body then there is fear of dying and death.

Obsession with the body, to protect it at any cost, at every cost, to preserve it at any cost and every cost, one is afraid to live, one is afraid of life. Supposing I do this it might hurt my body, supposing I do that it might hurt my mind.

Abhiniveshah is a kind of suffering which is the result of this inhibition of obsession with the body, not only identification but you are infatuated, obsessed with the body. The body becomes the center of all your attention, a vested interest is there in the preservation and the continuity of the body. So there is no openness, no receptivity to open out in relationship, to open out to life. There is always the over protectiveness and you isolate yourself.

Abhiniveshah isolates Abhiniveshah does not allow you to mix with people, to be with them, it is an inhibition in the movement of relationships. You are always on your guard. You have an image of yourself which has to be protected. Your body has to be protected, its likes and dislikes have to be protected. So there is a kind of inhibition of an over protective impulse which always keeps you in a shell as it were, it doesn't allow you to open up your doors and windows to life. You weave around yourself a nest of your knowledge, inheritance, your ideologies etc. and you keep yourself protected. Can't receive anything new. If a new communication, if something fresh comes to you which is different from the nest that you had built up, straw by straw gathering pieces of knowledge, you are afraid that it will be destroyed so you stick to the old, you cling to the old. Abhinivesha does not allow you to live creatively, does not allow you to die creatively. - to meet death as the culmination of the act of living. It does not allow you, because it fills you with a nameless fear, with a faceless fear. Not fear of anything particular but fear of everything.

The second part of the question is : **"What do you do to get free of these Kleshahs in living"?**

I wonder if you have faith in your perception, if you trust your psychological perception, as you trust your physical perception? You see a snake and there is an instantaneous response of the whole being. Perception and the response of the whole being, there is no time lag in between because you trust your perception of a physical fact. Unfortunately the human race has not cultivated the sensitivity through education to respond to the perception of a psychological fact without a time-lag. We respond to the physical fact without a time lag at all, and it is not a mechanical response, in the presence of dangers the Intelligence of the person works, the organic intelligence immediately responds.

Perception of a psychological fact has to take place through the sight of sensitivity - not these physical eyes, but the other eyes. Sensitivity is a perception. You feel it, you perceive it, but then there is a time lag we feel "yes I have seen it, now tell me what to do about it?" Do you see the difference? It is not a question of you and me, it is not a question of individuals. We - you and me represent the whole human race. After having inhabited the globe for twenty centuries there is so much to learn and the human race is so slow to learn. It has not educated itself. However, now the education in the perception of psychological facts has begun, the emergence of psychology, para-psychology as a science is a very recent phenomenon. Only hundred years or so.

Now we are learning to objectify the inner movement, to verbalise about them, to look at them. Verbalisation of the psychological fact and fearless

perception of the fact - these two things have taken place in the global life of the human race. But the third step is left, there is a missing link. The response does not come spontaneously from the wholeness of being, because we have been nourished on knowledge, we have been nourished on words - the nutrition has been of words and theories and ideas and concepts. First you acquire knowledge, then society provides you with the incentives. - if you are virtuous you go to heaven, if you commit sins you go to hell. Rewards, punishments are offered in religion, in ethics, in politics, in economics. First know, then provide incentives, then codes of conduct.

If there is a time lag between knowing and living it is because the knowledge comes in between. The chain of incentives, the code of conduct, the instructions inhibit the sensitivity. The sensitivity does not respond immediately. And now due to the study of Yoga or Meditation as the way of living the human race sees the urgency of activating the sensitivity, so that there is no time lag between the perception of psychological fact and the response from the whole being.

We are in the transitory period. Two important steps have been taken by the human race. The third remains to be taken and I think the interest in Yoga, balanced nutrition, Ti Chi, wholistic medicine, experiments in alternative ways of living, alternative culture - all these things that are taking place all over the world, is a global wave in the human consciousness to eliminate this time lag between the perception and response.

I'm sharing this with you so that you do not carry any guilt consciousness about yourself, that "I cannot respond, I understand, there is verbal knowledge and yet the change does not take place". One could hold oneself guilty and suffer unnecessarily. It is not an individual failure, it is a missing link in the psychic growth of the human race of which you and I are parts, and now we want to correct it. So without any sense of frustration, guilt consciousness, depression, we should be able to look at the facts as they are.

I have with the help of words investigated what the Kleshahs are. I have verbally understood what the Kleshahs are, then let me observe in daily life how this suffering, how the Kleshahs operate. Let me watch them in myself. The factual encounter will give the understanding. Now it is only an idea, it remains only a word. However clear, logical, sane and flawless the exposition might be, still it is only a description and the description is not the described.

Let me see the suffering. Let me feel the pain, the agony, the sorrow of it. Unless you see the nature of bondage, unless you see the heaviness, the darkness of bondage, the urge for liberation does not have vitality, it does not have that passion to break through. It remains only a pious wish and therefore has not got any momentum. Words don't have any momentum.

So the third step would be to watch and have a personal encounter of these five Kleshahs operating within ones' life. And that encounter hurts the sensitivity, it churns your whole being, because the sensitivity,

the Intelligence does not like to remain a prisoner of all this suffering. The encounter causes a deep sorrow, the observation, the perception of suffering created by Avidya, Asmita etc. causes a deep sorrow, the whole being becomes a flame of sorrow, the Kleshahs become unbearable. It is the sacred agony of sorrow, the sharpness of sorrow, cutting you as it were. And mind you friends, these are not mere words, this is Vimala's life, she has gone through it, otherwise she would not have the courage to sit here and talk to you.

Now the Ego, the idea of the Ego, is torn down to pieces, is shattered, the images that one had about oneself get broken down to pieces, and you see all that is within you and around you. You may call it the dark night of the soul, if you like, that is the language used by the Sufis and the Bhakti Yoga people - the Yoga of Devotion in India.

If one fearlessly sticks out the sorrow caused by the personal encounter of the operation of the Kleshahs within one, then the dark night ends with the dawn of a new perspective of life. One does not want to use any poetic language but life is poetry.

Till this happens, when I notice the suffering in me, when I notice the attachment in me or the aversion, repulsion, hatred in me, in your, in quotes "daily living", what do I do? That is the last part of the question. I don't do anything. Please do see this, I don't do anything I don't go in for a therapy, I don't go in for a method or a technique to get rid of it, for whatever is done, is going to create a new network of suffering - pleasant in the beginning, painful later on and you are back in the trap.

It is very important to realise that the 'I' cannot do anything to get rid of Kleshahs, because the Kleshahs are a creation of the 'I' or the 'Me', the Self, the Ego. To be with the Kleshahs, to observe : "This is attachment, this is repulsion, this is causing the bitterness, this is giving a smile or grin to my face." Be with it, be with the 'I', rather don't try to run away from it, from your own Intelligence. Just be with it, you have seen what it is, you would like it to get it eliminated, uprooted, removed completely. That is enough. You have seen, you have understood, now let the dynamism concealed in the perception, let the dynamics contained in understanding operate upon you. As a hangover of the old habit it may come back, let it come back without feeling guilty, without getting depressed, without having self-pity, and a sense of frustration. In a very simple humble way be with what is - maybe it is the Raga, the Dvesha, the Asmita. No condemnation, no criticism, no desire to touch it or change it. Just be with it because what you could do, you have done. You got first the verbal information, you got that information by reading, by attending talks, by participating in discussions. You have observed and watched. Whatever you could do, you have done honestly. Now the investigation, the inquiry has to stop, because they have served their purpose, they cannot go any further, every effort by the 'I' will create one more complication.

After knowledge and observation, the sacred moment comes to remain effortlessly in the presence of the fact, not ignoring it, not touching it. That is Tapas. you are being with the fact, with all the perception and understanding contained in you. No eagerness, no impatience, no comparison "Why hasn't

it changed me? Why didn't it happen to me?" Nothing of that, just: I have done what I want to, now I am there, all alert, all attentive but effortless.

The effortlessness of the 'I', the 'Me' the 'Ego', the unconditional relaxation of the Ego would be the greatest contribution, and freedom would be the perfume of that relaxation, of that effortlessness.

Chapter Eight

DHARANA AND DHYANA

Before we proceed I would like to clarify one point. Since the beginning of this camp Vimala has been trying to share with you her understanding of Patanjali Yoga, of Raja Yoga. She is not singing her song. She will sing her own song in the next camp, but in this camp one is trying one's level best to put into words what one has understood as Patanjali Yoga, what Patanjali must have meant in his Aphorisms, the meaning of the words of Sanskrit language, what they imply literally. I do not bring in the points here whether I agree or disagree with Patanjali. Let us look at him, let us listen to him, and let us understand what he says for students and teachers of Yoga. This clarification is necessary as we shall proceed with a special reference to your questions about DHARANA and DHYANA according to Patanjali.

QUESTION : What is the role of Dharana and Dhyana? What is the relationship between Dharana and Dhyana according to Patanjali?

A close scrutiny of Patanjali's words and aphorisms, a scientific, non-authoritarian study of Patanjali's Sutras, seems to be vitally necessary and we are trying to do it very briefly because we cannot study the whole of Patanjali Yoga in one week. There is the Sadhana Path, the Siddhi Path, the Samadhi Path - so many different chapters, but we are looking

at it briefly in a non-sectarian, non-dogmatic way. It seems to be a very precise science given to us by Muni Patanjali.

Let us begin by understanding the role of conditioning in the development of human culture and civilization. In order to understand Dharana we have to understand the role of conditioning in our lives because Dharana is the method of concentration in which you are conditioning what you call your mind or what is generally called the thought structure - the psychological structure, that vibrational stuff in the body.

Conditioning can be done or has been done in many ways. We condition the matter around us - the trees, the plants, the earth, the rivers. When we come to the animal world and the world of birds the conditioning is in the form of training. You make the animals or birds repeat certain movements. You must have heard of Pavlov and his behavioural psychology. You make someone repeat a pattern of behaviour - that is what you do with animals when you claim you are taming them.

Training is one way of conditioning. You condition the gross matter, you condition the plant world and you condition the animal kingdom through this process of repetitive, mechanical movement. It does not help the animal or bird to understand why the movement is to be done. Training is one form of conditioning where you do not expect the trainee to use his own initiative or freedom. You just expect the animal or bird to be a passive recipient of what you are doing.

The second aspect of conditioning is education. You educate the child to repeat certain movements. You teach the child how to eat with knife and fork, how

to chew, all this is done methodically. Methods and systems are necessary while you are educating the children.

What is the difference between the repetition that the animals go through and the repetition that the human beings go through?

There is a beautiful word in Sanskrit language to describe this process of learning through repetition during the educational period. It is called "Abhyasa." You also come across the aphorism in Patanjali's Yoga Sutras : "Abhyasa Vairagya Abhyam Tan-nirodhah" I. 12.

Here you are expecting the child to learn by repeating. As it grows it has to repeat words to learn the pronunciation, to learn grammar it has to repeat the rules and regulations, it has to learn certain things by memory. You expect the child to go through this repetition while understanding why it has to be done. You don't want the child only to be a passive animal, you want it to learn. You are helping, through education, which is a process of conditioning. But at the same time you try to stimulate the intelligence of the child, you want the child to understand very clearly why certain kinds of things are to be done.

The child is going to condition its own body, speech and even his thinking process with your help. So education is helping the child to discipline itself. Education is helping the child to condition itself. If you do not help the child to understand then it is not education. Here you are stimulating the urge to learn, you are stimulating the taste for learning, the love for learning and for understanding. The process of conditioning is used here for awakening the love of

learning, the love of discipline together with the understanding as to why the discipline has to be gone through. So it is not entirely mechanical. It is not entirely repetitive, the repetition has a new element. Please do see the difference between training and education - the two forms of conditioning.

There is a third aspect of conditioning where methods and systems are necessary, where you convert the gross matter into refined and sophisticated matter. You make the matter go through a process of conditioning and you provoke the latent powers contained and concealed in that matter. We have seen training, we have seen education, now we are coming to something much deeper.

For example when you make your body go through the asanas combined with the process of pranayama you are refining the muscular, the glandular, the nervous system, so that the latent powers contained in the body begin to manifest and get activated.

For example when you study pranayama there are certain techniques and methods like learning to retain the breath for longer periods of time where you go on increasing the duration of the Antar Kumbhaka, by which you can develop the latent powers in the body.

For example if you learn Tantra Yoga - Dakshina and the Vana part or the right and the left part of Tantra as they call it - they are concerned with stimulating the energies contained in significant parts of your body, which they call the chakras. The scientists of Tantra Yoga discovered 7 very critical junctures, junctions where different nerves - sensory and motor

meet. As these meeting points have a specific power, they call it the Chakra. They talk about the Sahasrara Chakra - the 1000 petal lotus at the crown of the head, they will talk of a chakra between the eyebrows, in the heart, in the throat, in the naval point, in the muladhara etc. They are very important, significant points where certain nerves meet, connected with glands. So Tantra Yoga is conditioning those energy channels and those points of nerves - sensory, motor. You condition them so that the latent powers contained in those channels and those points begin to manifest themselves. If you tear the human body you won't find any chakras in your anatomy. These 7 points were developed into 70 points by Hatha Yoga. You will find mention of it in Hatha Yoga Pradipika and the scientists in their science of Acupuncture and Acupressure they have gone into 700 different points of the body. You can touch them and awaken the energies for bringing back your health. That is to say like blood circulation, there are certain healing energies in the body, if they get blocked somewhere, if their flow gets blocked, then you become ill or sick. So the Chinese went upto 700 points. Hatha Yoga talks about 70 points, Tantra Yoga talks about 7 points in the body. You condition the matter in order to bring out the latent powers. So this is the third aspect of conditioning which requires a method, which requires a system.

One could go on elaborating upon the variety of the conditioning processes and all the nuances and shades of this human culture. Conditioning is the content of human culture, it is not always for limiting, it is not always for crushing the original. It is helping the original, sophisticating, refining the original and awakening and provoking the manifestation of the latent

energies within. The wealth of human culture if understood properly and handled properly can be an asset but if you do not handle it properly then even an asset can become a bondage, can become a limitation.

Let us refer to one more approach to this process of conditioning which is Dharana.

When you study Dharana, it is the method of concentration where you are conditioning what you call your mind or what I generally call the thought structure the psychological structure - that vibrational stuff inside the body. You are conditioning that stuff which was diffused, running out of the body or even inside the body in different directions to different ideas, to different words, running out to different objects outside the body, and getting diffused. You are conditioning that stuff to come back from the diffused state to a collected, composed, concentrated state. Concentrating the diffused energy is concentration, please do see the fun of it, the charm of it.

In Dharana, in the state of Dharana or concentration you have methods and techniques of bringing back the mind. To use the language of Raja Yoga the mind that was wandering, that was scattered, that was running in ten directions at the same time, hopping from one topic to another, you want to bring it back, and by the concentration of its energies you want to make it steady. It was disturbed, you would like to make it quiet. It was unsteady you would like to make it steady.

Concentration is a method of conditioning the mind stuff, the diffused energy. Don't you say this is the concentrated juice of grapes and then you dilute it? Inside there is a process of dilution and a process

of concentration going on constantly through out the day. When you allow your attention to wander unnecessarily, unwarrantedly in an irresponsible way, you allow it to wander to hundreds of subjects the vital energy gets diffused.

Patanjali talks about Dharana after Pratyahara. Dharana is a process of conditioning the mind, conditioning the movement of past contained in your body, in the nerves, in the chemical system.

How do you condition? There are methods and techniques evolved by the Oriental people who have been experimenting in the laboratory of their own bodies for centuries over centuries. As you have been doing with science and technology in the West and you have helped the man to land on the moon, you have helped the man to travel in space and be there for months together. As you have conditioned the matter to bring back pictures from Neptune, they have been conditioning the matter in their bodies, like the breath system in their body, for investigating, and exploring the nature of reality.

In the West it has been with outward matter, external matter, in the Orient it has been with the inner matter. Body is matter like the cosmos. It is condensed cosmos. It contains energies, it contains matter, it has the fire principle, the water principle inside it, and there is nothing here which is not there outside. It is a replica on a miniature scale of all that exists in the universe, of all the things that exist in the cosmos - if I may use the term.

You will come across literally hundreds of methods of Dharana - concentration. If you turn to

mantra yoga, they will help you to learn concentration. If there is a mantra yogi who has specialised in the sound metaphysics and handling of the sound energy, he can know which kind of sound will be agreeable to your body and your temperament. He can suggest a mantra to you which is a composition of letters, a combination of letters which can be used for quieting your mind, and they will tell you how to repeat it, at what pitch, at what volume, how many times, at what time of the day.

These Mantra Yogis will go into the detail of telling you which colour clothes you should wear while you are using the mantra. See the specialisation! As you have gone into specialisation when you make those computers where in a tiny silicon chip you can feed in 33000 pieces of memory, - there you have conditioned outer matter. Here they have conditioned the inside matter. So the Mantra Yogi has a method. Its not only a ritual. When a Mantra Yogi asks you to wear pink colour robes or light blue, sky blue clothes or orange coloured clothes, it is not a ritual. If the person has studied properly and not just followed the tradition blindly, they can tell you, because it is a science, where with the help of sound you are working upon the energies within your body. For that you need a technique. Body is matter. The sound energy contained in you, in your body is also matter. You are trying to condition it, and for that you require a method, a technique and you have to learn it very precisely. The Mantra Yogi in China, in Tibet, in India won't allow you to speak any way you like. There is a method, mathematical as in Tantra Yoga.

In Tantra Yoga they will teach you postures because they want to change the direction of sex

energy and help the sex energy to travel upwards in the body instead of going downwards, combining it with the pranayama. They want to reverse the direction of the flow of sex energy and take it upward to the crown of the head. That is all Tantra is really about, with the help of pranayama to reverse the direction of this sex energy, as the sex energy has creative powers, it can create another human being. Look at the potential creativity contained in sex! Sex is something so sacred, so divine, so beautiful. We have dragged it down to only a pleasure level, because we are a pleasure mongering race, a pleasure obsessed race. But there is the joy, the beauty, the divinity, the sanctity of sex, if only we could understand and appreciate it.

In Tantra Yoga as we have to study those asanas, the language of chakras, it requires a method, and you must study with the teacher like in Mantra Yoga, like in Hatha Yoga, because you are working upon the matter inside you, which is invisible, which is intangible, which is infinite, which is not like your feet or hands. You can move them as per your wish, as your will but here you are working on subtle matter and in order to avoid mistakes, you have to go about it scientifically. So you need a teacher with whom to study, whether it is Hatha Yoga, Tantra Yoga or Mantra Yoga like classical music you just cannot learn it by video tapes. You may repeat it but repetition is not the essence of learning, it is a part of learning, you have to go and live with the musician and see how he improvises in classical music.

The techniques and methods, as a part of conditioning are necessary upto the level of Dharana.

If the concentration is not through mantra, if it is not through tantra, maybe somebody asks you to concentrate upon a picture, upon the flame of a candle. They do it in the Orient upon the sun, upon the moon or they ask you to concentrate upon the sky, the space. Akasha - Dharana they call it. Concentrating on the formless or concentrating on the form. Do you see the relevance of method and technique from Yama-Niyama-Asana-Pranayama-Pratyahara upto Dharana? There, there is a possibility, a scope and a relevance of methods and techniques because you are trying to condition something, give it a different direction, trying to make the latent manifest, provoking the energies contained in it.

That is how through Dharana, through the study of concentration one can arouse the latent powers. That is to say the experiences contained in the subconscious and unconscious. What you call the occult and the transcendental experiences, they are all contained in you and me, all the experiences that the race has gone through are contained, concealed in you and me. Concentration, Dharana can arouse those experiences, it can arouse the latent powers, it can sophisticate your mind, if you really study concentration, whether you do it through a mantra or through a picture or idol or flame.

That study steadies the mind. The mind was scattered and now you are bringing it to one point, you focus yourself on this one point, you give a point to the mind, a time duration to the mind, and you sit down and concentrate. You may concentrate on your in-coming and out-going breath, you may concentrate upon the movement of thoughts within you. You take

some support for steadying the mind. The steady mind has tremendous power. The steadying of the attention develops so many powers. Clairvoyance and clairaudience are powers that come about by the study of Dharana - just to give you two examples. Your memory becomes tremendously rich - the power of concentration sharpens the memory, sharpens the perception. When you listen or look you receive fully because the attention is steady. If you have studied concentration the result is always a steady attention - when you perceive there is steadiness so you take in more things, when you listen you are steady so you take in more things. The quality of reception changes with the study of Dharana. The quality of retention in memory changes and the quality of reproduction changes, you reproduce exactly as it had taken place. This is possible in the human body.

The study of Dharana - concentration can develop a number of latent powers and also arouse experiences. It is not a surprise that you find techniques and methods given to you for Dharana, but it is not meditation. Dharana is not Dhyanam, Dhyanam is quite different from Dharana, it is the next stage.

DHYANA

First the energy that was diffused gets concentrated, that which was unsteady is made steady, that which was disturbed has become peaceful. There is a qualitative transformation in receptivity, in attitude, in retention, in reproduction. A qualitative transformation has taken place by Dharana. That is why Patanjali recommends it to yoga students to strengthen the mind stuff, to make it vital, vigorous, always energetic. Never is the mind of a yoga student lazy, lethargic, inattentive, distracted, disturbed, it is always alert and attentive.

In the study of Raja Yoga you do not get stuck there, you do not get blocked there, that is not the culmination but that can be a phase for the next step. And the next step is the identification with the mind stuff that has become steady, peaceful, quiet and beautifully refined and later, even the identification with that disappears in the state of meditation. In Dharana, in concentration you had divided yourself into the person which conditions and that which gets conditioned. You had divided yourself into two. You were conditioning according to a technique and a method your inner matter, you were working on yourself, on the subtle part of yourself. As you work upon your body - you clean it, wash it, bathe it, you sit it, you stand it,

In Dharana there is a voluntary inner division for the betterment, for the development - but the division is still there. In dhyanam, the division ends. That identification with the idea of the 'Me,' the 'ego' ends. We use that as an instrument, as we use thought as an instrument, as we use the activity of the eyes, the ears, the vocal chords as an instrument - that is a psycho-physical activity.

In Dhyana, in meditation there is no activity at all. Meditation is the ending of all voluntary psycho-physical activity. Through the ending of all activity the further exploration takes place, because the further exploration is not going to take place through the movement of the past. The movement of the conditioning, the techniques, the methods have served their purpose and they have conditioned the finest possible matter in you, which you call mind. Mind is matter, it is finest matter and what you call your physical

body is gross matter. They are really one and the same - fine and gross that is the only difference. Ultimately Raja Yoga says, matter - your body is the materialisation of your thought - ultimately it comes to that, but we are not going to that ultimate point this morning. We are saying that according to Patanjali dhyanam has no method or technique. Upto Dharana techniques, methods are necessary, they have a relevance, any one who says no method, no education, no discipline is necessary - they are indulging in an illusion. Just by listening to talks, reading books or academically discussing things, transformation doesn't happen. Whether you call it disciplining yourself, you call it educating yourself, you call it conditioning yourself - whatever names you give to that process of education, you have to equip your matter, you have to bring out all your latent sensitivity contained in your matter, so that the heightened, intensified and deepened sensitivity causes the transformation - the ultimate transformation.

Vimala is open to correction but as far as she has understood Patanjali, upto Dharana techniques, methods are recommended they are prescribed. Through the gate -way of Silence, through the gate-way of discontinuity of mental movement, through the gateway of the cessation of the thinking process, one is going to get transported into a different orbit of consciousness, a different dimension of consciousness. Meditation or Dhyana is for the transportation of consciousness into thought-free, time-free, word-free reality, because after dhyanam is Samadhi, according to Patanjali it is dharana-dhyana-samadhi. And you might have noticed how Patanjali

goes into so much details about different kinds of Samadhi, Savitarka/Nirvitarka Samadhi, Savichara/Nirvichara Samadhi, Sabija/Nirbija Samadhi.

He goes on describing the different qualities of Samadhi. A Samadhi in which you go and come out, a Samadhi in which you are still there to experience and come back and tell your experiences to others. It is difficult to verbalise about Samadhi. You cannot describe Samadhi, there is no separation as the cosmic and the individual, there it is all one ocean, you can't even verbalise about it. Patanjali has gone into many details in different aphorisms describing the qualities of Samadhi. Suffice it for us this morning, that Dharana according to Patanjali is a necessary step for dhyanam.

Dhyanam is the ending of all techniques and methods. Dhyanam is ending the concept that you can transform further. You have tried your level best from Yama Niyama to Dharana. Whatever you could do, you have done. So meditation is the phase in which the last effort is to be made, and that last effort is to be effortless and to be methodless, to be techniqueless. The last effort is to put your whole being in the lap of the Cosmic energy as it were. This is figuratively said, otherwise you will say "lap of cosmic intelligence", so you look upon it as a personal god? No my dear, but Life being poetry sometimes such expressions escape. When you go to sleep, you don't make any effort, you relax unconditionally. You have so much faith in sleep which causes complete forgetfulness, you are not afraid of sleep. No effort, no clinging to the center of the 'Me' or 'not-me'. You don't sleep as a man or woman, you don't sleep as Hindu or Catholic. All the self-consciousness is gone

completely, unconditionally gone. The only difference between sleep and Samadhi is that in sleep there is no awareness except for an Yogi. In meditation there is the same unconditional relaxation, total relaxation and complete elimination of the center of the "Me". You don't say 'I am going to sleep' If you try to make an effort to sleep you won't sleep, you'll waste the night in efforts, so there is a dimension of effortlessness which is also a dimension of Life. Effort is one dimension and effortlessness is another. Is there any effort in love? Is there any effort in the majesty of innocency? That is why in Silence also there is no effort, not because we do not appreciate the significance of methods and techniques but they have no relevance here.

So to relax into an unconditional effortlessness and let the life operate upon you. Your effortlessness does not mean a void or a blankness or a darkness or an inertia. Please do see this. Meditation is not a state of inertia, it is not a state of passivity, it is not a state of mere void, but when you thus relax unconditionally, you relax totally then the Supreme Intelligence operates. Meditation is the activation of the subtle most energy of intelligence. Meditation transports our whole being from the domination of matter, the domination of instincts and impulses, from the domination of thoughts into the orbit of Intelligence and the perfume of Intelligence is the energy of Awareness.

Chapter Nine

PRAKRITI AND PURUSHA

Question : What is Purusha and what is Prakriti?

The Yoga philosophy of Patanjali is based on Kapila's Sankhya philosophy. Kapila and the philosophy of Sankhya had come before Patanjali and his Raja Yoga. So the whole Raja Yoga philosophy is based on Sankhya of Kapila.

Sankhya talks about Prakriti or nature. Everything is included in that Prakriti - all matter fine and gross, even what you call your mind, intellect and thought, because for them Mind is the finest kind of matter. Everything is covered by that one word "Prakriti - Nature. Translated into English as matter and the realm of energy. Matter and the whole cosmic dance of energies is called Prakriti by Kapila in the philosophy of Sankhya and Patanjali seems to accept that.

Sankhya also talks about Purusha, that which is not matter, that which does not move, that which is knowledge itself, that which is light itself, that which is self-effluent. Not that the Purusha knows. No, He is knowledge itself, He is understanding itself.

There is a division of life according to Sankhya of Prakriti and Purusha. Patanjali has accepted this analysis of Kapila and he maintains the term "Purusha" through out his aphorisms. But the difference is he

talks about matter and then he talks about Purusha - Intelligence.

We will go through the question of Purusha and Prakriti but please see that there is a limit in which I can talk about it, because if you want to understand the whole thing, you have to go back to Sankhya - the 24 principles of nature or Prakriti and then the 25th is the Purusha. If you have some grasp of Sankhya, then it becomes easy for you to understand whether there is one Purusha or individual purushas as you have asked in your questions.

PRAKRITI

Now we will have to pay special attention to the terminology of Kapila and Patanjali. They differentiate Buddhi from Manas. Buddhi which could be translated into English as intellect. They differentiate the Buddhi, the principle of the Intellect which discriminates, which analyses from Manas or mind for which they also use the word "Chitta". The Manas and the Chitta receive the impressions brought by the sense organs, collect them, store and carry them over to the Intellect or Buddhi. Buddhi or intellect unifies these electric impulses received by the brain center. And after unifying, it interprets and there is a response by the sense organs. The electric impulses are carried over to different centres of the brain, and the buddhi standing behind, unifying them, organising them.

PURUSHA

The second category is what they call Purusha, which has nothing to do with nature, with matter - it is entirely on its own. This Purusha you can call it, the Cosmic Self, you can call it the Seer, the Jnan or the

knowledge, the understanding. Purusha is not of matter, Purusha is something unchangeable, non-material constituted of perception and understanding -that is Purusha.

So you have matter or nature on one hand including mind and on the other you have Purusha or Self or Atma - sometimes the word Atman is also used for the Self, the Purusha.

Here is the non-material, completely separate from the material. They never mix into each other, they are not inter-changeable. We are talking about Sankhya philosophy. They are not inter-convertible, not inter-changeable, they are separate - on their own.

Patanjali in one of the aphorisms says "Drashta drshimalrah shuddho api pratyayanupashyah II.20 "Drashta" - the Seer, the Purusha, the ever understanding, the ever Intelligent, that Seer is not the doer. It does not do anything. It just is. In our modern parlance perhaps we could call it, the absolute ground of existence. The physics today analyze life into matter, energy, emptiness behind energy and the absolute ground of existence behind the emptiness. They analyze it into these four categories today. According to Sankhya and Kapila and Patanjali the Purusha is not the doer, the experiencer - it is just the essence of knowledge, the essence of perception.

You have asked me what is Purusha and what is Prakriti? Now if these two - the matter and the Seer - Prakriti and Purusha if they are so independent of each other, so separate of each other, existing side by side, what is the purpose of their existence? Kapila does not provide the answer. He just goes on stating,

goes on enumerating the tattvas out of which Prakriti is constituted and gives a little description of the Seer - the Purusha. But Patanjali proceeds further. And as he seems to imply, as far as I can understand Patanjali Yoga, he seems to imply that the purpose of nature, of matter is to provide an opportunity for the Purusha to experience his own nature. A very interesting, a very problematic, controversial reply is given by Patanjali Yoga - that the purpose of the whole existence, the purpose of this innumerable variety of material expressions is to provide an opportunity for the Purusha, for the Seer to experience his separateness from Prakriti.

How does that experience take place? If the Purusha is non-material, self-effluent, completely independent on his own or its own, how does the experience take place, if it is for his experience? For that is what Patanjali says, that the purpose of Prakriti is for the experience of the Purusha, for the experience of his own nature, for the recognition of his own nature.

"Drashtu-drashyayoh samyogo heya-hetuh" II.17

This is one aphorism of Patanjali in the second chapter most probably verse 17.

"Drashta" - Seer, "Drushya" - that which is seen. The contact between the Seer and the seen, the seer and that which is seen or experienced, the contact of both is the cause of pleasure and pain. The cause of pleasure and pain, the cause of experience is the contact between the two.

Now we have to find out from our daily life, how the contact takes place. Let us go back, the sense organs are there in the body and there is the contact

with the matter outside. It is perceived. The sense organs are matter, the material objects outside are matter and what is seen is also matter. But the sense organs are finer matter. The sense organs are finer than the trees, the sense organs are finer than the plants. This finer matter gets into touch with the gross matter. That contact creates a sensation. The sensation is possible because there is life in the tree, the tree is not dead, it may be gross and the sense organs maybe finer but it is not dead, there is life in it. Maybe the life is mule, maybe the Intelligence is not as eloquent and as expressive but it is still there. The sensitivity and consciousness is as much there in the atom as it is in you and me. The nature of the functioning of the sensitivity maybe different, but it is still there. Life pervades everything, the Intelligence of creativity permeates everything, and so the contact can create a sensation.

The contact between the finer and the gross takes place and there is a sensation, and we saw how it is carried to the still finer - the grey matter in the brain, and behind the brain center is the Buddhi or Intellect - the unifying principle, still a part of nature, but it is the finest part. Now the Buddhi as the unifying principle interprets according to its conditioning, according to its samskaras.

All this is going on within matter. Contact, interaction, involvement, interpretation. And the Purusha, the Seer, the Drashta is alongside with this. As it is in the cosmos it is in the human body. The same principle - Purusha and Prakriti, Seer and the seen - it is there. That Supreme Intelligence is existing side by side, by

his Prakriti. The co-existence of the two causes the conjunction in the body, in the material as well as the non-material. It is the co-existence, it is just the co-existence that causes the experience.

Out of the experience, the Purusha, out of ignorance thinks it suffers pleasure and pain. You have asked me from where this Avidya comes? I don't know where does the Avidya come from. I don't want to give you any theories, I don't know how this contact creates the Maya, the illusion or how the Intelligence of the Seer gets clouded. It is the perception of the Seer getting clouded which is called "Avidya". Forgetting its own nature and identifying with the pain or pleasure that is taking place in Prakriti.

"Drashtu-drashyayoh samyogo heya-hetuh" II.17 - the cause of all pleasure and pain is the conjunction of the Seer and that which is seen. The Purusha is the Seer, instead of just seeing, it has an illusion that "I am experiencing". The movement is going on in Prakriti, it is going on in the body, but somehow the Intelligence gets clouded, gets covered up and the Purusha begins to feel that I am suffering, I am going through the experience of pain and pleasure.

"Drashta drashimatrah shuddho api pratyayanu-pashyah II.20 one of the next aphorism's says "Drashta Drashimatrah Shuddho" "Drashta" is really only the principle of seeing. "Shuddho" - ever pure. And this ever pure, ever seeing principle, how does it mistake what is happening in matter, as what is happening in him? It is a question unanswered as far as my perception and understanding goes. It is unanswered not only by Yoga and Sankhya but remains unanswered

uplo Vedanta. One has studied the six systems on Indian philosophy and either they say that every experience is painful - "Sarvam Dukham" like Gautama the Bhudda or they explain as Patanjali and Kapila have done that the conjunction of Seer and the seen caused pain and pleasure. But the question arises, if they are so separate as matter and non-matter how does the identification take place?

The origin of Avidya, the cause of Avidya according to Patanjali in one of his aphorisms is "Tasya hetur avidya" II. 24. Ignorance is the cause of suffering. Where does the ignorance come from? They don't know. Modern Seers like Krishnamurti say it is a wrong question. Whether it is wrong question or a right question, I have to confess my ignorance, I do not know the origin of Avidya or ignorance. I only know it is there because in ourselves we have experienced it. When the pleasure and pain - the movement takes place in the body, when the movement of pleasure and pain takes place in the thought stream, somehow there is identification, and you feel that you are suffering.

The whole science of Yoga is to enable a student to discriminate between Purusha and Prakriti, to discriminate between the movement of thought which is a movement of ideas and become aware that pain and pleasure take place in matter, that it is a movement in matter. Thinking, feeling, willing is a movement that takes place in matter. Thought is matter but that which recognises matter as matter seems to be independent of it, and therefore there is no pain in Intelligence. Whether you call it Purusha or you do not call it

Purusha, it is your and my experience that some principle registers the happenings, registers that happening of pain, registers the happening of pleasure - obviously it must be independent of the movement of pleasure and pain. If it is not independent of the movement, if it is not the Seer of the movement, if it is not independent of the experience of pain and pleasure, it could not register it, it could not verbalise about it, it could not evaluate it.

Whether in the language of Kapila or Patanjali or in our own language of modern science we can say there seems to be a principle of Intelligence, an ever-seeing principle in the cosmos and within ourselves which creates a harmony in nature and which enables us to discriminate the happenings outside from the ever seeing principle inside.

"Drashta" and "Drishya" - the Seer and the seen, they seem to be two categories, Intelligence does not change. Intellect changes, thought changes, thought can get affected by forgetfulness. So intellect, thought, feelings, they are changing principles they are in the orbit of matter, but Intelligence, Awareness, Love, Compassion do not change. Whether they are the constituents of Purusha I don't know. I don't know whether to call him Purusha or not to call him Purusha, but there definitely seems to be an all-permeating, omnipotent, omniscient, omnipresent energy of Intelligence incorporated in everything and therefore incorporated also in us.

This is rather obtruse and abstract, but Patanjali Yoga has its part of abstract philosophy and mental

discipline as it has a practical concrete aspect of Yama Niyama etc.

The significant point of difference between all the oriental religions and our modern science of physics etc is this, that according to the Orientals from the Supreme Principle of Intelligence, from the Purusha, from the Seer the whole creation has been exploded, and in the West according to modern science, it is matter getting finer and finer, and then the principle of consciousness evolving, developing, becoming self-expressive. So Intelligence comes last. The Oriental religions say just the opposite, they say first there was the Chaitanya - Sat - Chit - Ananda. There was the indestructible Truth - "Sat", Spontaneous Understanding - "Chit" and the Causeless Bliss - "Anand". They say there was this principle of Sat, Chit, Anand out of which came the world. So Intelligence comes first according to them, which they call the Mahat and according to science it comes last. But wherever you begin the principle of Intelligence gets involved. You call it the Supreme Intelligence because you think it has come last. So it is very difficult for European or American or a non-Indian to get the feel, to get hold of what Kapila and Patanjali want to say about Purusha and Prakriti. I can appreciate the difficulty any of you may have felt about it.

If you go back from Yoga, from Sahkhya to the Vedas, go back to the first Veda, the Rig Veda, in the 10th mantra there is a sutra in which the Seer says that before the cosmos exploded out of Life or Is-ness, everything was undifferentiated, non-individuated. You could not differentiate truth from untruth. There was

nothing which you could call day, nothing which you could call night. You could not differentiate death from life and birth. There was such an nebulous condition of existence - undifferentiated, unindividuated. Only an ocean of Intelligence, but non-differentiated. That is what they say in Rig Veda.

And then you come to Sankhya where they analyze matter and non-matter, matter and spirit, soul, self or atman - so many terms have been used. That analysis is there, then the question of their relationships is there - why and how the conjunction takes place, what the conjunction causes - the experience of pain and pleasure.

And then the science of Yoga says you have to go through the experience of pleasure and pain. The pain and pleasure takes place in matter. You have to go back to your virgin, pristine purity, you are only the See-er of it - "Drashta drashimatrah shuddho api pratyayanu-pashyah II.20. They are only happenings in the gross matter, they don't affect you. You are neither the sinner nor the saint. You are the ever pure Seer beyond experiencing. All these terms can make anyone dizzy unless you study the whole Oriental approach to cosmogenesis, the evolution etc.

For our understanding of Patanjali, Purusha is the principle of Supreme Intelligence which is a perceptive sensitivity. That Intelligence has inbuilt the quality of perception, of understanding. Perception, understanding is not its activity, it is its quality. The understanding is built in, it is within us. So while we go through the experiences of pain and pleasure, it is possible to learn not to identify with them and through

that non-identification to be aware that we are the other, that we are not the body, we are not the thoughts, we are not the pain that we are independent of the happenings in the body, we are the other, which is the Essence of our being. This is only the crust, upto the mind it is the crust, upto the interpretations by the brain and the conditioning it is only the crust, but the essence, the Lifeness of our being, is the ever seeing Intelligence. I have no other word.

QUESTION : Is there one Purusha or individual Purushas?

The Soul, the Purusha is in each one of us, that Supreme Intelligence exists in each one of us. If you would like to call it individual Purusha you may call it individual Purusha because it is sheltered in the human body, as a pearl is sheltered in a shell.

The Purusha, that cosmic principle of Intelligence, the Seer, the Drashta is encased in the body along with matter. So if you like to call it individual Purusha you can call him individual Purusha. It is like the ray of sunlight, if you like to say that this ray, that has come in my room has individuality you may say that, but it comes from the sun, it originates there and it goes back there. In the same way as soon as the child is born there is this principle of Supreme Intelligence, the Seer, the Drashta inside the body. Call it individual if you want to. Patanjali accepts calling it individual Purusha, originating from the Ultimate Purusha from the Param Drashta. The individual - Vyakti Drashta and the Cosmic - the Param Drashta. The principle of Drashtu - seeing and seeingness is the same in both.

QUESTION : If Purusha permeates everything, then all the atoms of my body, all the atoms in the air around me are permeated by Purusha, I cannot understand how there is an Individual Purusha which is not of this body, of this earth! If Purusha is in every atom in me and without me then what difference is there between the Purusha of the atoms and Individual Purusha?

No difference. In essence there is no difference. You call it individual because you feel the Intelligence here in the body. It is a figurative way of speaking, but it is undifferentiated and unindividuated, all permeating Principle of Intelligence. Really speaking it is not imprisoned in the body or completely separate entity from the other, that idea comes later on in the Indian mythology of Jivas. All that language comes later on, upto Patanjali it was not distorted or twisted to that point.

One has to watch and find out what is matter in us, how it functions, how the conditioning functions, and what is the Seer, due to whose presence this observation becomes possible. Its an ancient science and an ancient philosophy.

QUESTION : Are Purusha and Prakriti a duality?

Yes, according to the Sankhya, it is a duality and the two remain separate according to them. Patanjali accepts the duality but qualifies it.

Soul, Self, Atma all these terms are used for Purusha and for Cosmos they use the term Param Atma, Brahman, Parampurusha.

Because the body is individuated, the

Intelligence inhabiting the body was looked upon as being individuated, differentiated, separated and you were right in asking if it permeates the whole universe how can it be looked upon as individuated, becoming an entity inside the body? It can't but that was the way of presenting, of explaining things in 553 B.C.

QUESTION : I cannot understand how Drashta and Purusha is the same thing?

"Drashta" is the description of the Purusha. Drashtra means Seer. Purusha is Drashta. It is called Purusha because the whole cosmos is a shell - "Puram" a sanskrit word from which the word "Purusha" has come, "Puram" is the shell, the whole cosmos is a big shell in which dwells that Principle of Purusha. "Purusha" - that which dwells in a shell. For the cosmos the word used is "Brahmanda" "Anda" is egg. It looks like a big egg. Sometimes they call it "Hiranyagarbha", they call it "Virata". That which dwells in the shell of the cosmos is Purusha. To differentiate the shell and that which inhabits it, they use the term "Purusha". That is a romantic way of putting the things.

Now what is this Purusha, what does he do? "Drashta" - he is ever-seeing. Not the experiencer, just the Seer. They don't call him only Witness, they don't say "he is only a witness", they say "He is the "Seer"." And how is that Seeing? That seeing includes and involves understanding. Perception and understanding are blended together. So you cannot differentiate the two, you cannot say that the seeing takes place and in a fraction of second later the understanding takes place. They say they are blended into one - two in one. So Purusha is Drashta and the

jnanatatva both. The Seer and the Understanding both.

The whole universe is "Drashya". "Drashya" is that which is seen. The Sanskrit root means "to see" Drishya, Drishyate - from which the word "Darshana" has come about. For describing Indian philosophy you hear the word "Darshana". "Darshana" - singular and "Darshanas" - plural. The six systems of Indian philosophy are called "Darshanas". That which has been seen and understood is Darshan philosophy.

QUESTION : You said earlier that the Purusha, the Seer identifies with the pleasure and pain and the thought, but how does the Seer which is not thought identify with thought, because "I am suffering" is a thought.

My dear, did I not say I do not know where this basic ignorance originates, how this confusion come about, which is called "Mula Avidya".

What is the cause of this conjunction of Seer and the seen, Drashta and Drishya, Patanjali says: "Tasya hetur avidya" II.24 - Ignorance is the cause. Where does the ignorance come from? We don't know. Since the evolution of the human race, human beings have mistaken the experiences taking place, the changes taking place in matter as happening within the Seeing Principle. There has been this confusion.

If we want to find out how it has happened we will have to observe in ourselves. For example when there is a toothache, or a headache don't we say "I have pain" - not figuratively, literally we feel that I am in pain. If the 'I' is not the tooth, not the head, and the pain is taking place in the head, how does the

identification take place? Because I feel that 'I' am the body, the identification is taken for granted. You and I have been brought up that way, we grow up with this idea. How did it happen in the beginning of the society? How did it happen with the first human being? I do not know, but this identification seems to be there, taken for granted.

QUESTION : Is "thinking" a property of Buddhi or Manas?

Of both. Buddhi discriminates, interprets. Mind collects.

Again let me clarify I am talking about Patanjali. I am talking about the Sankhya and the Patanjali Yoga. Next week if you ask me my answer could be different. Please do see this. I am sitting here to explain what this philosophy means. Vimala is not sitting here to talk about her understanding of life. She is sitting here as a teacher would sit in a class to talk about Raja Yoga, which is a philosophy of Patanjali. So with great respect I share my understanding of those aphorisms. That is why I said earlier please don't mistake that I agree with everything that every aphorism says.

The Orientals have analysed the mind stuff. They have analysed it to the finest possible matter, to the minutest possible, as far as they can possibly reach. According to the functions of the mind stuff, they have given four different names: Manas, Buddhi, Chitta, Ahamkara.

Collecting agency is the Mind - Manas (Memorising which is different from collecting, is Smriti)

Retaining agency is Chitta

Analysing agency is Buddhi and
Ahamkara is the monitor of all these.

QUESTION : Would "Chitta Vritti Nirodha" mean
"Buddhi Vritti Nirodha"?

Yes. It is really my friend, transcending the
illusion of being the experiencer of pain and pleasure.
That is all there is to this business of Raja Yoga and
its mental disciplines.

We are not the experiencer, nor the doer. It is
the Prakriti that is the doer, that is the experiencer.

We - the essence of our being is only the Seer,
the Seer-ness. That is how I understand the essence
of Raja Yoga.

Chapter Ten

RAJA YOGA AND THE ART OF LIVING

THE COSMOGENESIS

If you have taken the journey with the speaker since the 24th you might have noticed that Raja Yoga is a science of life and simultaneously an art of living. As a science of Life it analyses the wholeness of life, it analyses the cosmogenesis and tells us in very clear terms that as a spider weaves a net around itself out of the substance of its own body, Purusha the Supreme Intelligence, a fountain of inexhaustible potential of creativity, manifests or rather weaves what you call a cosmos around itself out of the substance of its own being.

The being of the Purusha, the ever seeing Intelligence, the ever sensitive creativity manifests itself first in the principle which is called Mahat. That is to say the principle of Intellect where the Satva, Rajas and Tamas - the faculty of knowing, the faculty of activity and the potential of inertia is in a state of spontaneous balance.

Mahat is the finest expression, perhaps the first manifestation which could be called matter, which could be called Prakriti. When the equipose gets disturbed, that is to say the Satva, Rajas and the Tamas begin to play around with themselves and the ratio of their quantity and quantum begins to fluctuate then out of the Mahat comes the Ten Malras.

Glimpses of Raja Yoga

From the Atman, from the Purusha, from the Chaitanya, from the Supreme Intelligence the first manifestation is Akasha.

From Akasha the second manifestation comes as Prana - the vital energy.

Prana explodes into what you call Agni - in the form of suns and moons and the heat around us.

From Agni, from that principle of fire manifests water, which seems to be its contradictory.

From Water or Apa is generated Earth.

From Earth or Prithvi is generated the cereals, the grains etc. which feeds and sustains the Prani or the creatures with Prana - birds, animals, human beings.

As a science of life it gives us the cosmogenesis of what we call the Universe. There may be millions of such universes. We may be aware only of this tiny universe that we live in with its solar systems and planets.

To put it in a different way, as a science of life Patanjali's Yoga describes to us how matter exploded out of Purusha. I'm not referring to Sankhya this morning. We are focussing our attention only on Patanjali and Patanjali's Yoga - all the reference to the background and foundation in Sakhya has been talked about.

So there is that non-material Intelligence, the Cosmic Intelligence which is called Purusha and then the explosion of matter - gradual and systematic. One element coming after the other logically, first the finest, then the less fine, then the two categories of Prakriti

or matter and the ever-shining, ever-sensitive Seer or Purusha, the Supreme Intelligence which never gets affected by the movement that takes place in matter.

Though the matter has exploded out of the substance of Chaitanya, as the web around the spider, the spider remains independent of the net that he weaves around himself, the Purusha, the Chaitanya, the Atman remains unaffected by what happens in matter.

Now this explosion of matter from Akasha to Vayu to Agni to Apa to Prithvi etc. is nothing but interaction of innumerable energies.

Intelligence or Purusha as we saw, is a fountain of inexhaustible potential of energy. Millions of universes have exploded out of the fountain, that ground of existence, that Satta, that Chaitanya and yet the creativity remains inexhaustible.

The creativity contained in that Supreme Intelligence is shared by what you call the Akasha, the Manas and the matter upto the grossest possible particle of atom, proton, electron of matter. The creativity is shared by matter. As it has exploded out of Chaitanya it contains the energy of creativity, therefore neither the Akasha, the so called emptiness of space, nor the earth which looks so solid can be called dead matter. They are gross forms of creative energy, they are the result of inter-action of unknown and perhaps innumerable energies.

So here is matter and inside that matter is what you call mind - the thought stream. Thought is a name given to one of the energies that human beings have discovered in the matter, within the matter. Now we

the human beings are born within it and we ourselves are composed of fine matter and gross matter. We are constituted of innumerable energies, which are solidified and we call them matter. Please do see this, the whole material world is really a field of inter-play and interaction of energy. When they are solidified you call them matter, when they are non-solidified you call them energy. When they are not individuated, when they are not differentiated, then you call them space, emptiness or Akasha. And beyond the emptiness of space or Akasha remains the fountain, the absolute ground of existence, the Purusha.

The Purusha and the Prakriti exist in you and me on a tiny scale. They exist in the earth in a bigger form, in the universe in a still wider and bigger scale. So the inter-play of energies goes on and the Intelligence shines behind the inter-play of energies - solidified, nebulous, differentiated, undifferentiated - that is the dance of Shiva, that is the cosmic dance of Life, that goes on. This is Patanjali's analysis of what life is.

He tells us this, after he must have investigated, experimented, explored in his body. The Upanishads, the Vedas, all the six systems of Indian philosophy are not mere or sheer literature, they are not creations out of imaginations, they are not fiction, they are the result of explorations, experimentations gone through by those, our ancestors. They are not the ancestors only of the Indians, they are ancestors of the whole human race - Patanjali, Kapila or the Seers of the Upanishads who were analysing what Life is - that was their tremendous interest.

What does the Seer Patanjali want us to do

after he has given this philosophy to us, which I'm putting very briefly? Why do they want us to know this? In order that we the humans who are born with an evolved consciousness can be free of bondage.

FREEDOM FROM IGNORANCE - AVIDYA

The energy of creativity in us is no more mute like that in the mineral world. It is not as mute as in the animals or in the kingdom of the birds, it has the faculty of self-awareness. We can look at ourselves mentally, we can introspect, retrospect, there is this capacity of self-awareness which enables us to observe, to watch, to analyse, to understand.

Patanjali says: the goal of human life, the purpose of human life is to understand the nature of Reality, to understand the role of matter, to understand the role of energies and to understand the essence of Intelligence. It is only understanding that liberates and ignorance that binds. We human beings feel that we are in bondage, that we are slaves of matter, that we are prisoners of mind and thought. To them Patanjali says there is no slavery, there is no prison-house, it is only ignorance.

"Tasya hetur avidya" II.24. There is only ignorance about the nature of matter, about what you call mind and about the source of life - the Purusha or the Intelligence.

FREEDOM FROM ATTACHMENT - RAGAH

Now take the second step with Patanjali who says what you call matter or energy is always changing. It is always in a flux. It cannot remain idle, it cannot remain static. Matter is always changing. What you

call your body, the gross form is changing. Not only every day, perhaps every hour and if you go to the finest particle within you, perhaps every minute. In the quality of blood, in the quality of cells there is constant change going on. Birth is the beginning of the flux of change, of the torrent of change.

Witness the changes taking place in the matter, in you and you will understand the constant flux that is taking place. Knowing that life around you, on the material level in which you are living is a huge torrent of change, do not try to arrest that, do not try to impose a theory on permanency on that.

Come to the less gross layer of your being where we have sense organs. The capacity of the sense organs also grows, decays and disintegrates, as the gross matter of the body grows, decays and disintegrates. The eyes that can see very sharply in childhood may and can become dim in old age. The power of hearing may get affected, the sense organs with their faculties also are going to change. So do not get attached to the experience that sight gives you, because they are also going to change, their nature as the body grows old. Enjoy while you are in the prime of youth.

Patanjali does not say run away from experiences, he says: Let every experience be the opportunity for self discovery, let every experience be an occasion to find out what is an experience and who is the experiencer that is experiencing. Experiences are an occasion of liberation, they are opportunities for self-discovery. That is the thing I have learnt from Patanjali.

You need not deny pleasure. When the sense organs come into touch with their respective objects enjoy the pleasure they give. Go through that sensation, but never get attached, because you are in a field of flux. Attachment will begin the cycle of misery and suffering. The world is made for enjoyment, the sense organs are given to you with the sensitivity to enjoy, but enjoyment knows no attachment. Go through the experience with alertness, with sensitivity, understanding that, experiences take place in the timelessness of life. Do not try to impose your psychological time, to give it a continuity and say "I had it this morning, I must have it tomorrow". It is only when you introduce the factor of psychological time in the orbit of enjoyment - which is the result of communication of the energy of your sense organs and energy of the matter around you - that suffering or misery begins. Otherwise there is nothing like misery and suffering.

We are talking about the art of living, so do not impose any theories on this constant flux of change, the vortex of change in which we are born and with which we have to live. Do not get attached to any expression of matter - fine or gross. Whether you get attached to others or you get attached to the qualities of the mind like virtue or feel repulsion against vice - it is all going to cause misery because there is nothing permanent in the orbit of matter and energy. Change is the Reality and every theory about permanence is an idea.

FREEDOM FROM ABHINIVESHAN

Proceed still further: to the energy layer of your being which you call the realm of Manas, Chitta,

Buddhi, Ahamkar. The whole thought stream, and its movement in you and the memory in you, is your inheritance. Most of it is inheritance not from the family but from the whole human race. You are condensed human past. You have that thought stream with you - it is composed of impressions contained in your blood, in your bones, in your flesh and it is constantly changing.

There is constant change and therefore it would be stupidity to impose the idea of permanency, an idea of continuity on that thought structure. We call it "thought stream". "thought structure" - We are using the words but there is nothing like permanency and nothing like continuity in Life. That is the beauty of life and then there comes the moment of dying. Disintegration of forms, they being burnt down, they being buried, getting one with the earth and then again taking new forms. Emergence of forms in matter and merging back into the formlessness - the dance of Shiva goes on - Life is a flux. Avidya causes misery. Asmita, believing that there is an ego and creating egoism out of it causes suffering, attachment and repulsion cause suffering and so does Abhinivesha - clinging to life.

There is a beautiful sutra given by Patanjali. "Avidya- asmila-raga-dvesha-abhiniveshah kleshah" II.3.

HARMONIOUS LIVING

Patanjali takes us a step further. Holding our hand he takes us a step further and says: If you remember the whole creation is an emergence out of the substance of that Intelligence, of that Creativity, you will see that the whole life is One, it is a wholeness,

it is an organic wholeness, it is homogenous wholeness and therefore in the art of living be aware of it.

Ahimsa-satya-asleya-brahmacharya-aparigraha yama's II.30. The guiding light of the Yama's injury will help you not to get attached, not to get stuck, as would the attitude of non-injury. You are a part of Life and like in an ocean where every drop is related to every other, we are related to each other. We are related to the animals and birds, to the trees, the mountains, the rivers. We are related to one another. We feel we are separated because we don't see the mass of space that has connected us. In the space are innumerable energies which keeps you and me inter-related and inter-connected. We have forgotten the connection, that inter-relatedness and therefore we are violent. Twenty centuries on the planet and we have yet not got over even that barbaric violence in us. Patanjali says cultivate Ahimsa - non-injury as an art of living for being in harmony with the cosmic life.

The Yama's are necessary, we are not wanting to go into them again but from non-injury right up to non-possessiveness, this is the key of living in harmony.

What we have to do is to live in harmony with one another and with the non human species, with the whole cosmos. Harmony is the proof of Intelligence. Thought can create disharmony, thought can create comparison, jealousy. Intelligence leads towards harmony and cooperation. Thought wants to assert. Intelligence is fulfilled in being. The manifestation of Intelligence is in Love, Cooperation, Harmony which you call Friendship.

So Patanjali yoga is an education in the

psychology of cooperation instead of a psychology of confrontation, a psychology of non-violence instead of aggression.

How do we do that, how can there be this attitude of non-injury, truthfulness, non-stealing, non-possessiveness?

Patanjali gives the answer to that question in his aphorism "Shaucha-santosha-tapah-svadhyaya-Ishvara- pranidhanani niyamah II.32. Look at the scientific way, the very pragmatic, realistic way of purification!

How do we attain purification? Do the Asanas, pranayama and purify the body, purify the mind by non-comparative approach so there will be Shocha-Santosh.

Where will I get the strength to do the Tapas? What is tapas? As soon as you investigate and understand something, live it immediately, don't allow any time between understanding and the living of that understanding. That is tapas and so on he shows the way.

But we are to proceed further because after even purifying through asanas and pranayama, after having become aware of Ahimsa - Satya - Asteya - Brahmacharya - Aparigraha there is one more important and very significant thing which is extremely necessary and that is "Pratyahara".

PRATYAHARA

Raja Yoga is the science of moderation, self-restraint. It does not talk about giving up the world, it does not talk about the cult of indulgence, it does not mention the cult of suppression or repression. Neither

renunciation nor indulgence. It is a science of moderation, of self-restraint, which Buddha had called Madhyama Marga - the middle path. Buddha referred to it in a beautiful way, in his own way, as "Maitri, Karuna, Mudhita, Upeksha" which Patanjali also refers to, later on in his aphorisms. Buddha took Maitri, Karuna, Mudhita, Upeksha and based his whole Middle Path on that. You might have read about it. The Hinyana and the Mahayana Buddhists they talk about it.

Pratyahara is the art of moderation. Self restraint, moderation creates order and orderliness. Excess is ugliness. If you under-feed the body, if you starve it, if it is not given proper nutrition, then there is ugliness and if you feed it excessively then again there is ugliness. Excess on both sides creates ugliness because it creates distortions. In excessiveness is imbalance and in imbalance is impurity. "Shuddhi Karane Samtulanam" Purification is the mystery of equipose and equibalance.

In the chapter on Samadhi, Patanjali refers to the elimination of Ashuddhi - elimination of impurities. So moderation keeps you rooted, grounded - where there is no excess either way - under feeding or over feeding, under sleeping or over sleeping, under exercising or over exercising. You know the excess leads to imbalance and imbalance is impurity. Imbalance in every action creates a psychic knot. Like your blood clot, there is a psychic clot with every imbalance. With every impurity there is a clot in the psyche as it were, and therefore Patanjali talks about Pratyahara.

What is Pratyahara? Very briefly the sense organs biologically are incorporated in your material body in such a way that they run towards their

respective organs. Slightest presence of an object around them and immediately they get attracted towards the outer objects, to meet the respective object of their own energies. In the eyes is the energy of sight so as soon as you are awake and the eyes open, the sight runs through the eyes towards some object, and the ears run towards some sound. That is how they are conditioned to get related to material objects around them and bring in sensations. Sense organs seem to be living by collecting sensations.

Now here comes the education in Pratyahara. In Pratyahara you educate each sense organ. You do not expose your ears to aggressive sounds or excessive talk. You hear the words of others or your own sound if and when necessary and when it is not necessary no excessive talking, even to yourself.

Teaching yourself moderation. Moderation in speech, moderation in audition, moderation in perception, moderation in eating etc. Moderation is not taking vows. It is not a prison-house of musts and must nots, oughts and ought nols, which may be so in Hatha Yoga, which may be in Mantra Yoga or Tantra Yoga. But in Raja Yoga which is the science of life and art of living, there are not any musts and must nots, there are not any rigid frame works to which you have to bind yourself. Because as soon as you bind yourself to some code of conduct, to some discipline you are denying the creativity of Intelligence within you, and we have to be aware of the potential creativity of Intelligence within us. So we need not build up defence mechanisms, codes of conduct, patterns of behaviour and get attached to them, have vested interest in them, become victimised by them, talking about virtue and

sin, talking about heaven and hell. Patanjali does not talk about anything at all, he says if you once learn moderation - that beautiful art of never doing anything in excess, doing every act precisely, mathematically, scientifically from morning to evening, then excessiveness will not create imbalance and impurities.

That is one thing and the second thing is that this moderation helps you to conserve energy. Please do see this. The energy is wasted when you do things in an undisciplined way. If we don't provide sufficient sleep to the body then we are adding an inertia, an imbalance. If we don't sleep at the time we ought to sleep, then we are wasting energy. If we talk too much, we are wasting energy.

Please do see this. Moderation saves from imbalances and impurities and moderation results in the conservation of vital energy, which is necessary for meditation. To break through the shell of thought and the Ego, to go beyond matter, to go beyond thought, which is the subtlest possible matter, vitality and passion would be necessary. Much energy, much vitality would be necessary and for that energy has to be conserved. Pratyahara is the source of conservation of energy. It is the key.

DHARANA

Alright we have done it, we have brought moderation in relation to the body and in relation to material needs. How do we bring in moderation when it comes to mind? So proceed with Patanjali and go to Dharana. The study of Dharana, teaches moderation to what you call your mind, which wanders. It wanders over hundreds of places. Through the study of Dharana

you give it one direction. Whether you give it the direction of the lotus of your heart or the lotus on the crown of your head or you give it the direction of your naval point, you create a direction for it. It is educated to run in one direction. So that it does not run in that direction endlessly you give it a point of destination. You give it the idea of god through some picture, some idol, you give it some mantra.

So for conditioning the mind, the thought movement, for bringing it to moderation, you teach it Dharana. You give it one direction, one point of destination and teach it to be steady. The ever wandering, the ever hopping, the ever restless thought learns to be steady. It is now brought from many to one. Instead of endlessly wandering, it is now going to one point of destination. You choose the point of destination says Patanjali, whether you do it through Bhakti Yoga, Mantra Yoga - it does not matter, take help of anything that you like but through the study of Dharana make it steady.

Patanjali says: Abhyasa-vairagya-abhyam tan-
nirodhah (I.12.) Through the Abhyasa - study, if you persevere, if you persist then even when you are working through out the day, the mind will remain steady, because it has learnt steadiness. So the restlessness has disappeared and a new quality, a new faculty of steadiness has come. Whenever it wants to deal with something the mind will deal with it totally, not in a half hearted way, not in a distracted, absent minded way, but it will be there totally present, because through concentration, through Dharana you have taught it to be so.

DHYANA

It is only when the restless mind, the ever disturbed, ever divided mind becomes steady and undivided that it is possible to proceed to Dhyanam - and then the entrance into Samadhi. The word entrance does not satisfy me, the growth into the dimension of Samadhi, which is the dimension of the supreme Intelligence, ever effluent, ever-creative.

Patanjali says the destiny of man is to grow into an awareness of the essence of his being, which is the Purusha, which is the Intelligence, which is the creativity. Matter is the shell. Within the matter, within the shell of thought, knowledge or experience is the ever shining, the ever-effluent perceiver, ever seeing, ever knowing and you are that, says Patanjali.

"They know not Truth, who dream such vacant dreams

As mother, father, children, wife and friend
The sexless Self, whose father, whose mother is He
The Self is all in all
None else exists and
Thou art That
Sannyasin bold, say"
"Aum Tat Sat Aum"
— Vivekanand

"Where seekest Thou that freedom Friend
This world nor that can give you?
Thine only is the hand that holds the rope
That drags Thee on
Then cease lament, let go thy hold
Sannyasin bold, say: "Aum Tat Sat Aum"
—Vivekanand

It is a question of letting go the hold of addiction, of letting go the hold of Avidya - Ignorance.

To be with the matter - its pain, its pleasure, its birth, its death, its flux of change. Being in the midst of it, being aware all the time that you are the Other, the non-material, encased in matter yet qualitatively different.

Raja Yoga is the science of life and art of living and the secret of moderation is the source of harmony. No compulsions, no rigidity, no stiff structures and frameworks, but a call to probe your own Intelligence, to dig within yourself and arrive at the source of that Intelligence in yourself as well as in the universe around you.

Awareness of the nature of Reality, purification of the material encasement which gets dirty every minute, which is changing every minute, so the education in keeping it pure. Not that you have purified it once and it will remain pure by itself. It is matter, it has to be cleaned everyday, as the body has to be cleaned every day. Water cleanses the body and Silence cleanses the mind. You bathe it in Silence, you soak it in the emptiness of Silence and it comes out clean again, fresh for the ordeal and travail of the day.

Awareness of the nature of life, purification as the source of illumination, moderation in our psycho-physical movement as the source of conservation of energy and Samadhi as the dimension free of all psychological suffering.

"Tatah klesha-karma-nivruttiḥ" (IV.30.) The purpose of studying Patanjali Yoga is the ending of

psychological misery and suffering. "Kleshah Nivrutih" is the term used by Patanjali. You might study Yajnavalkya Smriti, the conclusion would be the same, you might turn to Shvetashvatara Upanishad which also talks about Yoga, the same conclusion about "Kleshah - Nivrutih" would be there.

Chapter Eleven

सत्त्वपुरुषयोः शुद्धिसाम्ये कैवल्यमिति ॥५६॥ [III. ५६]

“SATTVA-PURUSHAYOH SHUDDHI-SAMYE KAIVALYAMITI” - III.56

We have seen yesterday that Raja Yoga is a science of life and living. It is a wholistic science encompassing the totality of life. We had seen how it analyses life and gives the genesis of the cosmos by indicating that Purusha the Supreme Intelligence is the source of life. In Purusha or that absolute ground of existence is Seeing-ness or unconditional intelligence, knowing-ness or unconditional understanding, being-ness or inexhaustible creativity all blended together.

Along with the Purusha, Patanjali teaches us about matter and goes into a very elaborate analysis of matter at all the levels and all the layers - from the grossest possible to the finest possible form of matter. He analyses the solidified matter and the non-solidified matter which is energy. He analyses the vibrational forms of energy and the potential form of energy. It is marvellous how he goes through the analysis of matter, mind and intellect. Patanjali yoga uses one word to describe all this - Prakriti.

We had seen yesterday how purification, moderation and transformation are suggested by Patanjali as a way of living. It is a way of living in the

same absolute freedom and sensitivity, that the Purusha or the source of life exists.

In the last few days we have just been touching the fringes of Raja Yoga. It is a vast, all encompassing, all inclusive, wholistic science. It is impossible to look at Raja Yoga elaborately, intensively, comprehensively in one week or even one month, it demands and it requires a long study.

If what we have seen yesterday is clear to both the listeners and the speaker, we will look at that science of life this morning, the last morning together from a different angle.

Yoga is a science of purification and transformation and the purification has to begin at the point of perception. Patanjali analyses the mechanism of perception very beautifully. Mechanism of sensory perception, extra sensory perception, mental perception, supra-mental perception and so on. In his inimitable, elegant way he analyses the mechanism of purification. And for the purification of the physical you have to begin at the sense organ level.

The purification of sensory has to take place and for that he suggests Asanas and Pranayama. For the purification of mental he suggests Yama and Niyama, for the purification of extra-sensory he suggests the study of Dharana. And for the transformation in the whole content of the sensory, extra sensory and mental he suggests Dhyanam or Meditation. And with the culmination of this process of purification into Dhyanam or Meditation descends Samadhi or the transformed consciousness and that is the last phase.

The dimension in which Patanjali expects human beings to live is Samadhi. Samadhi as the dimension of consciousness and dynamics of relationship, the culmination of the seven angas of the Ashtanga Yoga : Yama-Niyama - Asana - Pranayama - Pratyahara - Dharana - Dhyanam - all culminating into the awakening of Samadhi.

We have the purification of sensory, purification of mental, purification of extra-sensory and the awakening of the supra-mental of the transformed consciousness.

"Sattvapurushayoh Shuddhisamyeh Kaivalyamiti - III.56.

Raja Yoga is for enabling the human beings to live in the state of Kaivalyam, the absolute, unconditional freedom, absolute unconditional sensitivity which could be called love and compassion.

A great giant Shri Aurobindo talks about Raja Yoga as Integral Yoga, has divided the Ashtanga Yoga into two parts - Yama - Niyama - Asana - Pranayama for the ascendance of matter as he calls it, and Pratyahara-Dharana-Dhyana-Samadhi for the descent of the supra mental. It is a beautiful way in which he has analysed the integral yoga. You must have heard about Aurobindo who has written about the Vedas. His approach to Vedas, his interpretation of Gita, is based upon his own Yogic exercises and his main contribution to the Indian culture and the world human culture is through the work of what he calls Integral Yoga. Ascent of matter and descent of the Divine. That is his language. Every inquirer and explorer of the Divine in India has his or her unique way. But

Glimpses of Raja Yoga

no one has upto now arrived at the dimension of Samadhi without passing through Raja Yoga. This seems to be an inevitable avenue of purification, illumination, transformation, which every inquirer has to pass through.

We are going to look this morning at the aphorisms: "Sattvapurushayoh Shuddhisamyeh Kaivalyamiti - III.56.

As I said we have touched only the fringes, not even the whole periphery. Though you may try to do it briefly, it is a very complex, very rich and all-inclusive approach to life, with so many nuances, so many shades of meaning, elaborated scientifically, poetically. The beauty of Raja Yoga is not only the accuracy and precision of science but the eloquence of poetry woven into each aphorism, right from Patanjali's "Atha Yoga Anushasanam" I.1. to "Purushartha-shunyanam gunanam pratiprasavah kaivalyam svarupa-pratishtha va chitti-shakter iti" IV.34

Those of you who are interested in a deep study of Raja Yoga will have to begin with the ten Upanishads - Isha, Kena, Katha, Prashna, Mundaka, Manduka, Taittiriya, Aitareya, Chandogya, Brihadaranyaka. I am suggesting the deep study only for those in the Western world who want to go through Raja Yoga or through the science of Yoga, dedicating their life to it. If you have no time to study all of them the Ishavasya Upanishad, Shvetashvatara Upanishad, Sixth Chapter of Gita, some parts of Yajnavalkya Smriti, Hatha Yoga Pradipika and Patanjali Raja Yoga can be studied. Those who are not interested in the personal transformation of consciousness they need not read all that, but those who want to teach Raja Yoga they

would contribute quite a lot if they studied what was mentioned earlier.

Now let us come back to the Sutra of this morning: "Sattvapurushayoh Shuddhisamyē Kaivalyamiti III.56

"Sattva" - substance, "Prakriti" - matter, "Shuddhi" is purity, "Samyē" - equal. Patanjali says : when the purity of the Sattva, that is the matter part of your being, is similar in equality to the purity of Purusha, then that state of blended purity of matter - Prakriti and Purusha is called "Kaivalyam"

What is the matter part of our being? The sense organs. The mechanism of sensory perception has to be studied. The mechanism of mental perception - perception through word, through ideas, through thought - that has to be studied.

For the purification of "Sattvam" or the matter part of our being we have to study how perception takes place and how cognizance takes place.

What are these sense organs? How do they come into contact with their objects outside the skin? What happens to them? What is the quality of each sense organ - the glandular part, the muscular part, the part of the nervous system connected in the brain? How does the perception take place on the sensory level? What is the mechanism of sensory perception?

When one knows about that mechanism with the help of words one begins to watch its functioning. One gets personally acquainted with its functioning and then one understands the mechanism. Knowledge, acquaintance and understanding - these are the three

steps which one has to take in order that the purification of the mechanism takes place. Understanding shall purify, we don't have to worry about how shall I get purified. Purification is the by-product of the clarity of understanding. Not knowledge which is verbal acquaintance. The verbal acquaintance is just opening the gate and entering the premises. There has to be verbal acquaintance and understanding taking place together.

In the same way we will have to get acquainted with the mechanism of mind. What is the anatomy of thought? What is the chemistry of thought and mind? In order to understand the mechanism of mental perception, again we have to go through the same process. Knowledge, that is to get verbally, intellectually acquainted, to gather information, organise it, create an order in it, and then you watch how the mind works. You get acquainted with the working of the mind and that encounter with the fact of mental movement results in understanding.

"Sattva Shuddi" - the purification of the matter part requires investigation through knowledge, investigation through observation and then arriving at understanding.

If the yoga students have only read books, gathered information but have not observed practically the physical and mental mechanism, the quality of sensory and mental perception, how the perception takes place, what happens to the nerves and the chemical system when an emotion moves in the body, when a thought moves in the body - then it will only be sterile knowledge.

You have to work hard upon yourself - watching observing it. If one has not done it, then one will merely create purification at the physical level. The asana, pranayama, balanced nutrition will give better health and a beautiful symmetrical healthy body. That is also very important, that is the foundation, but is not one to proceed with it any further?

One is very much interested that the lovers of Yoga in Europe and America do not stop at or get stuck at the physical part of the Yoga - Asana-pranayama, neti-dhauri etc. or perhaps dharana and look upon yoga only as a therapy for physical health and physical beauty. Let them enrich their physical life, but let them not look upon the science of yoga as meant only for balanced nutrition, curing sickness etc. That will be touching a hundred part of yoga. That is only the introduction.

The purification of mental perception should be a concern of the yoga teachers and yoga students. One feels Europe now is ready to proceed further. Observation of the mental movement, understanding the whole anatomy and chemistry of the thought and mind is the step that has to be taken. The study of Pratyahara and Dharana can help the purification of the mental body. We have to go upto purifying the Buddhi or intellect, which according to Patanjali is a part of nature, a part of Prakriti. Purification has to start from the sensory and culminate into the purification of Buddhi. When that purification takes place, then for the crystallisation or stabilisation of the state of purification, meditation or dhyanam helps.

One has gone up to dharana and let us suppose that one has arrived at the purification of mind and

Buddhi or intellect, then the six steps of meditation would be stabilised. The steadiness, the purification, the stabilisation requires relaxation of activity. If you are moving, active, if you are experiencing then the stabilising, the settling down, the metabolic relaxation cannot happen.

Meditation is a state when you are not moving anywhere. Consciously or voluntarily you are not the doer, the knower, the experiencer. All the movement has ended with Dharana and in Dhyan you are just at the source of your being - non-doing, non-knowing, non-experiencing, non-investigating, non-exploring. You know just being. Because Purusha has Beingness, the creativity. It has a perception which is a non-mental, a non-cerebral perception. It is a supra-mental or non mental perception that Intelligence has, that the Supreme Intelligence of Purusha has. The Supreme Understanding of Purusha is something supramental, non-mental, non-sensory.

Unless one puts oneself, unless the whole "sattvam", the whole matter part of our being is put into a state of unconditional relaxation, unconditional stillness or silence, unless there is a voluntary cessation of all the movements from the sensory to the intellectual level, there cannot be the state of Dhyanam. "Sattvam" includes this whole realm of matter upto mind and intellect. So the movement has to cease in the whole of matter, in all the layers of matter. Mind and Buddhi is the finest layer and even their movement has to cease. Manas - or mind is the collecting agency and Buddhi is the receiving, retaining, reproducing agent. Buddhi analyses, discriminates and whenever needed reproduces. All these agents from receiving upto reproducing have to cease

moving.

Yama, niyama, asana, pranayama, pratyahara upto dharana are movements. Now there is the non-doing in order to purify. The purification gets stabilised in relaxation. As the health of the body stabilises during sleep. You may eat the best food, do the best exercises in the world, but if you are unable to sleep, then there is no health, because whatever you had acquired through the day through nutrition, exercises good thoughts or whatever you call it, it has to stabilise, has to percolate to each level - chemical, neurological - to the whole metabolism, it has to percolate to each cell, to each drop of blood - that happens in sleep, therefore when you wake up in the morning you feel rejuvenated. Revitalisation takes place in the state of meditation or dhyanam.

When one has reached upto, when one has grown into that state and cumulative purification has taken place then "Sattvapurushayoh Shuddhisamyeh" - there is assimilation in the quality of purification. The matter has been refined. The gross matter and fine matter, it has been refined through scientific education, through scientific conditioning and the refinement has stabilised through meditation. Then only the transformation in the quality of consciousness can take place.

The gross energies and the finest possible aspect of matter - the energy part, has to be purified and stabilised. Even the energy of thought, the energy of intellect has to be purified, for it is still covered by matter. And then you come to understanding and awareness which are the finest possible energies

Chapter Twelve

ततः क्लेशकर्मनिवृत्तिः ॥२१॥ [IV. २१]

TATAH KLESHA-KARMA-NIVRUTTIH - IV.30

How do you know that a person has grown into that state of Kaivalyam or is living in the state of Kaivalyam, which is called Samadhi, Mukti, Sartori? How does one know? Are there any indications that the person really has now grown into the state of yoga, that he is a yogi? Teaching asanas, pranayama or dharana does not entitle you to call yourself a Yogi. Unless one lives in the dimension of samadhi, and that dimension of samadhi is manifested in each movement - physical, verbal, psychological, cerebral, as the Chaitanya, the Intelligence of the Purusha is manifested in the cosmos - in the same way dimension of Samadhi has to be manifested in life and living, then one can call oneself a Yogi.

Patanjali refers to two indications. When there is that dimension of Samadhi there is "Klesha Karma Nivruttih" that is, there is total absence - "Nivruttih," there is total absence of Karma and Klesha in the life of that person. That is to say such a person who has arrived at the dimension of samadhi or has grown, has culminated into the dimension of samadhi, he has no desire to earn or gain anything for himself or herself from the sensory, the mental, the non-mental movement taking place in his or her body or the movements taking place outside the body. He does not want anything from the world and from the purified states

and the purified movements in the body. Do you see that these powers are not for exhibition, they are not for selling? He does not set up a shop or set up a shop or a sect or a dogma.

"Karma Nivrutti" - no motivation and no seeking anything for himself. Care is taken for the sustenance of the body, care is taken that the body is clothed properly, fed properly, not because he would get some sensual pleasure from it. If that pleasure takes place it is accepted, if it does not take place it is accepted, if it does not take place it is not sought for. No denial, no seeking, no suppression, no asking. He does not want anything from his own body as a pleasure, he does not want anything from his knowledge and scholarship and erudition. No desire for name, fame, prestige, power, money. You see the definition of renunciation - when you do not want anything from the purification, attainments, achievements in your own body. They are not means to an end. So his movements are not the bargaining counters. No selling and purchasing or exhibiting. Living for the sake of living. Living for the joy of living, because the act of living is the only worship of the Divine. The act of living is the expression of gratitude towards the Purusha - the Supreme Intelligence.

He wants nothing outside life, nothing from life, nothing to obtain, no where to go and yet the physical, the mental, the verbal, the movement in relationship is gone through with sensitivity, intelligence, love and compassion. He does not want anything for himself even from his own body, mind or brain. Because there is no Klesha. There is nothing like suffering in the being of that person.

When alone, when in the company of the people, in the day, in the night, in pain and pleasure, in sickness, in health, in success, in failure you will never find that the person is suffering. Psychological suffering has ended. It is only when you do not want anything from god or man or from your own body or brain that suffering ends completely. Please do not forget we have discriminated between psychological suffering and physical pain. Sickness there might be even in the life of a Yogi. Patanjali says only this: Klesha Nivrutti: Psychological suffering has ended in such a person. And if it is not ended then the person is not living in the state of Kaivalyam. Look at the mathematical precision, look at the vast and deep implications when he talks about "Klesha and Nivrutti", "Karma and Nivrutti".

That is why I wanted to talk with you this morning about "Sattvapurusheyoh Shuddhisamey Kaivalyam". III.56. It may sound like Utopia what Patanjali talks about but the great Sage, Seer has visualised the culmination of human growth in refinement, to this extent. After all Divinity is nothing but refined humanity. If a human being goes on refining himself, at all the layers of his being, the essence of Divinity which is the unconditional love, compassion, intelligence, spontaneous understanding etc. will begin to manifest through that human being. Divinity has to express itself through some form and that person gets converted into the vehicle for the Supreme to manifest, to express. That is what a Yogi is

So Raja Yoga is a science of purification of perception, moderation of sense organs and transformation in the human consciousness - Three together, blended into one, which you call Jeevan Yoga

Glimpses of Raja Yoga

- Yoga of Life. As there are Bhakti Yoga, Mantra Yoga, Tantra Yoga, Dhyana Yoga, Integral Yoga as Shri Aurobindo used to say, the speaker has been using the term "Jeevan Yoga" for the yoga of life.

The Oriental parts of the world have had such Yogis in the ancient days, now the Occidental world which is equipped with science and technology, with sufficient knowledge and with their interest in Yoga could produce Yogis or demonstrations of transformation in the content of consciousness. It seems to be the turn of the Occidental hemisphere. Since a couple of centuries the Westerners were interested in the study of Vedas and Upanishads, they have translated them into German, French, English and you have also commentaries written on them. In the last twenty five years the West has started taking interest in Yoga. A person like me feels hopeful that sincere and serious minded students of Yoga would take Pratyahara, Dharana, Dhyana, Samadhi - the second part of Ashtanga Yoga seriously. I hope that they won't stop at the first half - at the first four steps - but take seriously the second part and allow that mutation in the psyche to take place in their lives.

It was this hope that made me give consent to the suggestion that I spend some days with yoga teachers. I was anxious to have participants in the camp who have studied at least the theoretical part of Raja Yoga and have taught Hatha Yoga for five to ten years, so we could go deeper, not talk about the elementary, preliminary parts of the science of Yoga, but explore and go as deep as it is possible to go with the help of words.

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Glimpses of Raja Yoga

Yoga is a science of purification and transformation and the purification has to begin at the point of perception. Patanjali analyses the mechanism of perception very beautifully. The purification of sensory has to take place and for that he suggests Asanas and Pranayama. For the purification of mental he suggests Yama and Niyama. For the purification of extra-sensory he suggests the study of Dharana. And for the transformation in the whole content of the sensory, extra-sensory and mental he suggests Dhyanam or Meditation. And with the culmination of this process of purification into Dhyanam or Meditation descends Samadhi or the transformed consciousness and that is the last phase.

The dimension in which Patanjali expects human beings to live is Samadhi. Samadhi as the dimension of consciousness and dynamics of relationship, the culmination of the seven angas of the Ashtanga Yoga: Yama - Niyama - Asana - Pranayama - Pratyahara - Dharana - Dhyana - all culminating into the awakening of Samadhi.

Vimala Thakar