

PATANJALI YOGA SUTRAS

Patanjali Yoga-sutras are very important at this present state of world affairs. Humanity has reached the peak in its intellectual understanding but unfortunately physically and emotionally it is very, very poor. The *Patanjali Yoga Sutras* are the best means to develop physically, emotionally, mentally, intuitively and spiritually. In a graded way we are led, from the physical plane perfection, to emotional perfection, mental perfection, intuitional perfection, and spiritual perfection.

Because of lack of co-ordination between the body, emotions or desires, or the relationship of body and desires with the high level of present day intellectual achievements, the humanity though capable of controlling all the elements: earth, water, fire, air and space, is unable to lead a happy and peaceful life, a life of enthusiastic festive mood. To attain this state (*siddhi*), Patanjali, about 6000 years back gave us a system par excellence, a completely modified and well-balanced and extremely practical tips of *Raja Yoga*, the yoga of kings. The kings here doesn't mean about the earthly kings but about the kingdom of which Christ spoke, about which all the Yogis speak. It is that state obtaining which, Sai is called the *Rajadhi Raja*, *Yogi Raja*. It is the Kingship, the Over-Lordship of the human consciousness on its physical, emotional, mental and intuitional levels.

Before we get into the depths of Patanjali Yoga-Sutras, we should have a clear notion of the four bodies, about the four states of consciousness.

The first is the wakeful consciousness, of which we are all aware. It is the continuity of consciousness on Physical Plane.. When you are awake, you are aware of India, U.S.A, Germany, different parts of planet Earth and also different Stars and Planets and also about Galaxies and about the Hydrogen atom; the smallest one to the greatest one, "**Anoraniyan Mahatomahiyam**"; therefore this is the first aspect – right from atom to the Solar Logos. This is the sweep of wakeful consciousness, to which we should reach, and we have already reached. We can reach any planet, we can reach any star, we can concentrate rays of any star on to the planet, but this is only the physical aspect.

We are experts in the Physics, Chemistry and Alchemy in the physical plane matters, but unfortunately we are slaves to the physical plane. Many a times we become **slaves to taste and slaves to sex**. These two are the most important aspects of life that disturb us. We know that it is wrong, we know that it is bad, we know that it is harming us but still we are just helpless slaves in its clutches. Before we sleep we promise ourselves to get up at 4:30AM but when the alarm strikes, we just switch it off and sleep again, though we know the importance of waking up in the early hours. Similarly we know the importance of *Asanas*, *Pranayamas* and their importance, the breath control and body control but still we do not find time to practice it. Similarly about the case of the three diseases, Diabetes, Heart troubles, High or Low B.P. and then the Cancer; all these three killer diseases are only because of uncontrolled desires. We just can't control our tastes.

Raja Yoga means our ability to become a king, ruler of our body, desires, mind and not only that, a king of group intuition. This word **Group Intuition** is used here with intention because the time has now come for group approach, in yoga. The Patanjali Yoga Sutras have to be practiced in a group, not alone, because humanity has now reached a stage in evolution for group effort which was not so in previous years.

SUTRA 1 (Atha Yoganushasanam)

Atha	Now, herewith
Yoga	Yoga
Anushaasanam	Exposition or teaching or discipline

Now an exposition of yoga is being made.

'Atha' means now, when we say now, we **should inculcate a habit of doing things now** as Kabir Das used to say: "Kal Kare So Aaj Kar, Aaj Kare So Ab" - What you have to do tomorrow do it now.

This must be the spirit of understanding and practicing Patanjali yoga sutras. What ever is to be done, whatever idea comes, try to implement it immediately, of course with common sense.

'Atha' means now, and 'yoga' means a complete control of intuition, of *Prajna*, of *Ritumbhara Prajna*, the Samadhi state over "the mind, desires and body". The definition on yoga has to be understood as, intuition, *Prajna*; it is also known as '*Turiya*'; the state of Samadhi; it is also known as '*Kootastha Chaitanya*' and is also known as '*Guru Consciousness*'. All the Gurus are in this state of consciousness, the Raja Yoga consciousness or the kootastha consciousness, or the *Ritumbhara* consciousness, or the *Prajna* consciousness, or the Samadhi consciousness or **the Yoga** consciousness.

'Atha yoga' means: now I am/ we are, determined to reach the state of yoga, this state of intuition, this state of '*Ritumbhara*', this state of Samadhi, this state of yoga. And how do we go about it: as 'Atha Yoga Anushasanam'. Anushasanam means discipline. The best example is military discipline. We should be so perfect in our daily routines as if we are a one man, the whole humanity working in well coordinated approach to life or following the military discipline of yoga. This is the discipline of intuition, the discipline of *Prajna*, the discipline of Samadhi, the discipline of yoga (yoganushasanam). I do what the samadhi state commands; I do what the *Ritumbhara Prajna* commands; I do what the intuition commands; I have completely surrendered to the power of intuition.

With this determination, we as a group, should start the practice of Raja yoga as advocated by the science of yoga. **Patanjali Yoga Sutras will make us warriors**, Arjunas, fighting the Maha-Bharata, Ramas fighting Ravana or the sadhakas fighting with their weaknesses. The discipline of surrendering (anushasana), to this high level of consciousness, the 'turiya' consciousness, the consciousness, which is beyond the wakeful state, the dreaming state and the deep sleep consciousness, permeating all of them is the determination of the Raja yogi, the state which we all want to achieve.

Try to understand what we have to do while practicing the yoga-vidya, co-relating of what I want to drive into your consciousness, by thinking over the aphorism as a mathematical formula or equation. We have the formula $E = mc^2$. Reading a formula automatically presupposes that you have a background of a very deep study on the subject. Similarly when we say, 'Sutra1 : Atha yoganushasanam', we understand that we are dealing a science of union. We are learning a *Science of Union* – as described in,

**Akhanda Mandalakaram Vyaptam Yena Characharam
Yatpadam Darshitam Yena Tasmai Sri Gurave Namah**

One who is expert in yoga is a yogi, a Guru. You can take yogi and guru as synonyms.

This is the science of yoga, the science of union, the science of Samadhi, where you are able to understand that the entire uni-verse is a union. Hence the name Samadhi pada, to this portion of the book.

SUTRA 2 (Yogah chitta vritti nirodhaha.)

Yogah	The Science of Union
Chitta Vritti	Mind Modifications
Nirodhah	Suppression

The inhibition or suppression of mind-modifications is yoga.

The three words chitta, vritti, nirodhaha define yoga.

Nirodhaha means inhibition or suppression. "Chitta" means mind. So the simple definition of Yoga is,

the inhibition or suppression of mind modifications.

Let us go a bit deeper into these aspects.

Always remember that I am only giving you a thread of thoughts (sutra) to follow. In Sanskrit, sutra means thread. I am giving you a thread and you have to follow the thread by group discussions and through meditation, first basing on the direction I am giving to you and later, your intuition for guidance. That is why these are called sutras.

Here the word *Chitta* is derived from the word Chiti. Chiti is the part of triad "*Sath, Chit, Anand*". The Divine is supposed to have three energies, the energy of Sath, the energy of Chith, and the energy of Ananda. Out of these energies, Chit is the form-side of the universe. It is from this Shakti as Chiti that the entire form world is made up of, the material worlds that we see.

Vritti is derived from the word vrit, which means to 'exist'. Therefore in considering the ways in which a thing exists, when I consider its modification, its states, its activities, its functions etc., all are that objects vrittis. Hence vrittis mean, the various modifications of our minds in the entire life cycle, wherever we are, whatever we are. Read and understand this last sentence very carefully. Meditate on it. Let us have a clear understanding of the word vritti as used in these sutras and the difference of meaning it conveys, from the word mind that we use in daily life.

The reflection of this *chitta* aspect of Paramatma in the individual soul, the Jivatma, is the instrument or medium through which the individual vrittis are formed or developed. An apple tree has an apple modification (chitta-vritti), a mango tree has a mango modification (chitta-vritti), a camel has a camel modification (chitta-vritti), a horse, a cow, a man, and all have their characteristic modifications or chitta-vrittis.

With this background we go to the third word used to define yoga : '*nirodhaha*'. It means constraint, control, and inhibition. Now 'nirodhaha' in the initial stages means restraints. Meaning as a restraint, in physical plane it is practice of asanas, in a bit more advanced state, it is a control of prana shakti through pranayama and in a higher system of yoga it means the complete suppression of '*Chitt*' shakti.

Thus the entire practice of yoga at all levels and planes, means the inhibition or suppression of modification of mind as and when we want, and this forms the basis of the entire Samadhi Pada.

SUTRA 3 (Tada drashtuswarupe avasthanam)

Tada	Then
Drashtu	Seer (Observer)
Swarupe	in his own form
Avasthanam	Establishment

The seer is then established in his own form.

When you practice this ' I – 2 sutra ` : **Yogah chitta vritti nirodhaha** , you will be established in your own fundamental nature as a seer of this world, the spectator of this world. This is goal of entire practice of yoga. So the entire practice of yoga is that we should be established in the fundamental nature of our own selves, the seer. To be established in our state of fundamental existence, the fundamental nature of the seer, is the goal of the Patanjali Yoga.

SUTRA 4 (Vritti sarupyam itaratra)

Vritti Sarupyam	Identifications of modifications of mind.
Itaratra	When not in the yogic state.

The world is identification with the chitta vrittis. The yogi identifies himself with the various modifications of mind when not in the yogic state.

SUTRA 5 (Vrittayah panchatayyah klishtha aklishthah)

Vrittayah	Modes, modification or functions of the mind
Panchatayyah	Of Five Kinds
Klishtha	Painful
Aklishthah	Not-painful

The entire yoga is nothing but suppression of mind modifications ' I – 2 sutra ` : **Yogah chitta vritti nirodhaha**. Patanjali, being a great scientist and psychologist divides the mind stuff, the mind patterns in two ways.

1. **Klishta, Aklishta**. The mind modifications may be painful or not painful. See the beauty of it; he has not given a separate modification of pleasurable mind modifications. He only divides the chitta vrittis into two categories. For example if you see a tree, it is a non painful modification of mind but when you see horror film, it is a painful modification of mind, when you eat something which you like it is a pleasurable modification of your mind but patanjali gives division of only two aspects of modifications, klishtha and aklishtha (painful or not painful). He says that there is nothing pleasurable in this universe. It is only the wrong orientation of mind, to use a technical word, it is lack of discrimination (viveka) that makes any chitta vritti as pleasurable. All chitta vrittis if pleasurable are a sugar coated bitter pills, painful in nature.

If we have a little discriminative outlook in our daily life, we understand that **each pleasure is a starting point of trouble**. When you feel happy about passing an educational attempt, you have to get start with another one, another long painful course. At the maximum, a chitta vritti may be not painful, but it can never be pleasurable. This is one way of dividing your modifications of mind, chitta vrittis.

2. And these can also be divided into five types, instead of two varieties. Those are given in the next aphorism.

SUTRA 6 (Pramana Viparyaya Vikalpa Nidra Smritayaha)

Pramāna	Right Knowledge
Viparyaya	Wrong Knowledge
Vikalpa	Imagination
Nidrā	Sleep
Smritayaha	Memory

All mind transformations, all vrittis, fall under these five headings. Of these, pramana and viparyaya are the mind modifications that are a consequence of direct sensual contact with the world. Indirect contact with the world gives rise to the vikalpa vritti and smriti vritti. In deep sleep, nidra vritti, there is no cognition of any object. These five vrittis can be divided into three,

Pram'ana and viparyaya vritti - Direct sense cognition

Vikalpa and smriti vritti - Indirect sense cognition

Nidra - Where there is no sensual contact with anything

Have a clear idea how in your daily life you are identified with one or all these five. ' I – 4 sutra' : ***Vritti sarupyam itaratra*** . Try to find out in what kind of chitta vritti(s) you are at any given moment. Record them. You will be able to know that at a given type of situation you gravitate to one type of chitta vritti.

Sutra 7 (Pratyaksha anumana aagamah pramanani)

Pratyaksha	Sense evidence
Anumāna	Inference
Āgamāh	Testimony of direct evidence, The Vedas
Pramāṇāni	Standard

Patanjali here gives various methods of identifying pramana vritti. He says the pramana, the standard or right knowledge can be of three types.

One is pratyaksha pramana chitta vritti, the direct cognition . For example - you are seeing your own car, directly with your own eyes, that is pratyaksha pramana vritti. Seeing with your own sense organs.

The second one is anumana pramana vritti, means an inference. You are sitting in your room and hear your car's specific sound and you say yes the car has come. Here you do not

have direct sense approach but you have inferred from one of your senses that your car has arrived. This is inference, anumana pramana vritti.

The third is testimony or revelation, aagama pramana chitta vritti. Revelation or testimony need not be of rishis, or sages or scientists. Your servant may come and tell you, 'sir, the car has come'. You have the knowledge that the car has come. Your servant has testified the presence of your car. So this is 'aagama', Veda pramana, or shruti pramana.

The whole science is developed on testimony (aagama pramana), which of course is based on the direct cognition, namely experiments, pratyaksha pramana, and the inferences (anumana pramana) drawn basing on them. Thus science is the application of pramana chitta vritti or simply pramana.

The entire intelligentsia is in the grip of this chitta vritti, namely pramana. Later we will try to understand the main 7 divisions of the various planes and their subsequent 7 subdivisions in each plane. There we will see that we can reach to that particular plane through the subdivision of that plane in the physical plane.

Sutra 8 (Viparyayo mithayagnanam atatrupa pratishtam)	
Viparyayah	Wrong knowledge
mithyã gnãnam	False knowledge
atadrupa pratishtam	is based on a form which is not known

Viparyaya vritti, wrong knowledge, is false conception (mithya gnanam) of a thing whose real form does not correspond to its own (atadрупam).

When we see a mirage, it is viparyaya, a wrong knowledge i.e., it is not water there and you feel that there is water there. But actually this mind modification, viparyaya vritti, is more prevalent than we realize. Whenever there is a lack of correspondence between your impression and a thing by itself. It is always viparyaya. It is not related to the correctness of the mental impression. Just remember the story of four blind persons and the elephant. One catches tail, another the trunk, another the ears, yet another the legs and each describes his view of elephant. And all this is viparyaya.

One calls it a flat surface, another a pot belly, another a pillar. All this is 'Atadrupa Pratishtitam'. It is based on not in its own form. And it is mithya gnanam, false knowledge. So this Viparyaya Vritti is very common. Sometimes in semi-darkness though the object may be blurred but if it corresponds with the object it is not viparyaya vritti of chitta.

Pramana - is right knowledge of the object. Viparyaya - is wrong knowledge of the object. In both these cases we have an object out side us.

Sutra 9 (Shabdha Jnanaanupathi vastu shunyah vikalpaha)

Shabda	Word
Gnāna	Cognizance
Anupāthi	Following upon
Vastu Shunyah	Empty of substance
Vikalpah	Fancy

An image that is built on words without a corresponding substance is vikalpa - Fancy. We read a novel. It is a fancy. Though the objects with which it deals may exist but their combination does not. For example, a man with lion's head does not exist, but lion and man do exist.

Sutra 10(Abhava pratyaya alambana vrittihi nidra)	
Abhava	Absence
Pratyaya	content of mind
Alambana	support
Vrittihi	modification
Nidra	sleep

Nidra vritti, sleep, is a state where there is complete absence of mind content.

The mind is blank. Your mind is not contributing anything. It has nothing in it. Even the absence of any mind content is classed as a chitta-vritti. This state resembles to all appearances to chitta-vritti-nirodha i.e., nirbija samadhi. The difference is: in nidra, sleep, the activities of mind do not stop at all, only it is disconnected with brain. In this chitta vritti of nidra the brain does not record the activities of mind. When the person wakes up the contact is established again.

Yoga is suppressing the chitta in wakeful state.

Sutra 11(Anubhuta vishaya asampramoshaha smrutihi)	
Anubhuta	Experienced
Vishaya	Subject-Matter
Asampramoshaha	Not allowing to escape
Smrutihi	Memory

Smruti, memory is not allowing the experience of a subject-matter to escape.

The remembrance of an experienced object is smruti, memory. In memory (smruti), just as in fancy (vikalpa), the object is not there. This mental modification, chitta vritti, merely reproduces previous experiences.

These are the five vrittis pramana, viparyaya, vikalpa, nidra, and smruti. The entire science of yoga, union, is based on Chitta Vritti Nirodhaha, suppression of all these vrittis.

Sutra 12(Abhyasa vyragyabhyam tannirodhaha)	
Abhyasa	Persistent practice
Vyragyabhyam	Non-Attachment,
Tat+Nirodhaha	Control or Suppression or inhibition of that

Chitta Vritti Nirodhaha is possible by two methods. One is Abhyasa, persistent practice. The other is Vyragya, non-attachment.

These are the two efforts, which a man who wants to become a yogi - one who wants to enter the path of spiritualism, higher knowledge - should practice. These are very simple and well-known words but what a tremendous effort of human will and determination they represent !!!

Sutra 13(Tatra sthithau yatno abhyasaha)	
Tatra	Of those
Sthithau	For being firmly established
Yatno	Effort
Abhyasaha	Practice

Of these two, abhyasa, practice is the effort to stay firmly fixed in the state of chitta vritti nirodha.

All efforts must be centered to reach the state of chitta vritti nirodha where the light of Reality shines through the yogi continuously. Though Patanjali classifies almost all possible practices (abhyasas) into eight categories, we should never forget that Yoga is an experimental science. In all sciences individual teachers develop new techniques. Each follows the same eight principles (ashtanga-yoga) but imparts his personal touch.

Sutra 14(Sa tu deergha kala, nyrantarya, satkara asevito drudha bumihih)

Sa	That
Tu	Indeed
Deergha	Long
Kala	Time
Nyranantara	Uninterrupted Continuance
Satkara	Reverent Devotion
Asevitaha	Pursued
Drudha	Firm
Bumihi	Ground

Abhyasa becomes firmly grounded when continued with reverential devotion for a long time without breaks.

To be firmly grounded in abhyasa, Patanjali gives three very specific and clear directions.

The first guideline is, deergha kala. It has to be practiced for a very long time, extending to life after life.

The second guideline is, nyranantara. It has to be practiced continuously and uninterruptedly. Every day just as we breathe continuously, drink and eat regularly - sufficiently long and fixed hours have to be given daily for practice.

The third guideline is satkara asevitaha. It has to be done with reverent devotion and not in a haphazard, aimless, reckless way.

Purifying the mind from its modifications (vrittis) is possible by practice of abhyasa for a long time, uninterruptedly and with a mood of reverential devotion. The aim of abhyasa is to keep the mind steady without any vrittis. How long this will take will depend on many factors: our evolutionary stage, the time we have already given to the work in previous lives and the effort we make in this life.

At this present juncture of evolution, Samaya Daan (setting aside some time - preferably four hours each day) and Amsa Daan (giving the maximum possible amount from personal earnings and possessions) as enunciated by our Gurudev Pandit Sri Rama Sharma Acharya, is the best abhyasa, to put this 14th Sutra in practice. Going to a forest or going to a resort is not necessary. Read the letter of Sri Aurobindo to his wife Mrinalini Devi.

Sutra 15(Drusta anushravika vishaya vitrushnasya vashikara samgya vyragyam)

Vitrušnasya	Of him who has lack of desires
Drusta	Seen
Anuśhravika	Heard
Vishaya	Objects
Vaśhikara saṁgya	Consciousness of complete mastery
Vyragyaṁ	Non-attachment

Vyragya, non-attachment, of him who has ceased to desire, is the consciousness of perfect mastery over objects seen or heard.

Patanjali in this sutra defines vyragya. Vyragya means non-attachment. It does not mean ignoring duties. It is a state of mind where you are not attached to anything whether of this world or of other worlds. He is only interested in knowing himself, in knowing the truth.

In the early stages of evolutionary progress desires are the constant driving force to develop mind. The development of mind is essential. For past 5000 years it is the desire-mind (kama-manas) that has driven humanity to reach this state of civilization. Presently mind has reached a state where it can entertain any desire and put its utmost effort to achieve it. Evolution has reached a stage when mind can be now transcended and the inner life be realized. To reach this state, mind should be calm which involves stopping supply of desires to the mind. Not supplying desires to mind is called non attachment. We are not asked to be free of desires but not to be attached to desires. If your desire is fulfilled you are happy or else unhappy. This should not be the case. You should work towards the goal and let nature take its course. That perfect mastery over desires is known as vaśhikara saṁgya. Abhyasa and vyragya, when persisted for a long time results in the suppression of all the five-chitta vrittis.

Try to visualize the direction in which Patanjali is pointing us in the yogasastra. He has told us that the world is made up of mental attitudes, the chitta vrittis. He has divided the vrittis broadly as Klishta and Aklishta. And then, he further divided them into five types, pramana, viparyaya, vikalpa, nidra, and smruti. And he says, "Yogah chitta vritti nirodah ". Nirodaha means complete inhibition. No modifications at all should be there in mind. It should be a calm, crystal clear surface with no waves.

To keep the mind with no waves requires persistent practice, so "tatra sthito yatnaha abhyasah". To keep the mind in such a state always you should see that no new desires are arising. Therefore you are asked to practice non-attachment towards any seen or heard objects, "Drushta anuśhravika vishaya vitrušnasya vaśhikara saṁgya vyragyaṁ". Mere absence of attraction and inactivity of body is not vyragya. Real vyragya is deliberate destruction of all attractions and the consequent destruction of all attachments resulting in conscious mastery over desires.

Sutra 16(Tat param purushakhyate guna vaitrushnyam)	
Tat	That
Param	Ultimate
Purushakhyate	From Awareness of the Purusha
Guna Vaitrushnyam	Freedom from the least desire for the gunas

The ultimate or highest non-attachment (vairagyam) is that where by the awareness of Purusha, there is cessation of all desire for the gunas.

This is the ultimate goal and can only be understood when we have the basic Knowledge of Yogic philosophy psychology. It is based that the whole creation is an expression of the three gunas on various levels. The entire theory of yoga is given in Bhagavad Gita 2-45.

Sutra 17(Vitarka vichara ananda asmita anugama sampragnataha)	
Vitarka	Argumentation
Vichara	Reflection
Ananda	Bliss
Asmita	I-am-ness; Sense of Individuality
Anugama	By accompaniment
Sampragnataha	Samadhi with consciousness

Sampragnata samadhi is that which is accompanied by argumentation, reflection, bliss and sense of pure sense of 'I-am-ness'.

SAMADHI

The three stages of mind processes leading to Samyama through samadhi are explained in the first three sutras of Vibhuti Pada

Sutra 18(Virama pratyaya abhyasa purvaha samskara sheshaha anyaha)	
Virama	Cessation
Pratyaya	Content of the mind
Abhyasa	Practice
Purvaha	Preceded by
Samskara	Impressions
Sheshaha	Remnant
Anyaha	The other

Here anyaha means asampragnata samadhi. Anyaha means the other. That which is not sampragnata samadhi is the other. "A" means not. Abhyasa purvaha means by the previous practice of sampragnata samadhi we get asampragnata samadhi that why he says purvaha and what does he say virama pratyaya dropping of mind content. The mind is without any vrittis of that particular level.

At present we are talking about vrittis of concrete mind - pramana, viparyaya, vikalpa, nidra, smruti. These are the 5 types of vrittis, which we have, in concrete mind. We can understand these vrittis and these five belong to the concrete mind whereas the Viparka Sampragnata samadhi belongs to the mental mind which is known as the mind without any solid concrete basis. So this virama pratyaya means the mind should not have any content in it. Try to understand what it means.

The Patanjali yoga sutras need a lot of meditational reflection on your part. When he says virama pratyaya, virama means stoppage, full stop. Pratyaya the content of mind. So the content of mind is completely stopped. Abhyasa purvaha, by the previous exercises tatra sthitho yatnaha abhyasaha. This practice when abhyasa purvaha is done whatever samskaras are left behind is known as asampragnata samadhi.

What is happening there, virama pratyaya, which means stoppage. Pratyaya means contents of mind. So the mind has no contents in it, it is completely blank but it is blank dynamically. It is an expectant silence. A silence, which is expecting something higher coming from outside its five senses. So do not say it is a blank thing. It is expectancy to something to happen. So the pragna is there, the awareness is there. But there is nothing in it therefore it is known as asampragnata samadhi. You are aware but there is no content. The current is there but there is no machine operating with that. But the current is ready to operate the higher mind. This yogic state of mind in the other two sutras is explained by two specific characteristics the 19th and 20th.

Sutra 19(Bhava Pratyayaha Videha Prakruti Layanam.)	
Bhava	Of Birth; Objective existence
Pratyayaha	Caused
Videha	The bodiless
Prakruti Layanam	Of the merged-in-prakriti; Of the absorbed in prakriti

In the previous sutra I told you pratyaya means mind content. Bhava, birth. So by birth the mind has the content of divine energy , avadoothas like Ramana Maharshi. We have so many naked avadoothas in India. We can call them as bhava pratyaya, by birth they are yogis. They have not practiced anything. That does not mean they have not practiced anything. They have practiced it elsewhere in some other space-time. But now they are not aware how they have become yogis. They cannot even tell you how you can become like them. Their presence is enough to make you like that. So do not ignore their presence. But what I want to insist is patanjali yoga sutra is directly classifying them as bhava pratyayas that is they are born with some specific mechanism.

Some people can sing well. They are born with that mechanism. Some people can act well; they are born with that particular mechanism. So do not compare them with yourselves and do not think that they are very great. By their previous samskaras vidheha prakruti layanam, in a bodyless state.

For example the mediums, the great medium of all the time, Edgar Cayce is like that. He just could not explain how he catches the yogic details, intuitional details. He just got it by birth. Bhava pratyaya, he is a yogi. Pratyaya means the content the yogic content of mind. By birth he has got it. Videha means he is not able to leave his physical body enter into the mediumistic state and give us beautiful explanations. But it is by birth.

And why are we not going to be like that. We have to be what we call as ubhayapratyaya yogis that is dealt in the 20th sutra. Upaya pratyaya, upaya means an idea, a method.

Sutra 20(Shraddha veerya smruti samadhi pragna purvaka iterasham)	
Shraddha	Faith
Veerya	Indomitable Energy or Will
Smrutih	Memory
samadhi pragna	Intelligence or Higher knowledge
purvaka	Preceded by
Iterasham	For others; of others

Those who are reading and studying patanjali yoga sutras are not only with academic interest but to practice it and put it into abhyasa should have four very specific characteristics. These are - Shraddha, Veerya, Smruthi and Samadhi pragna.

Shraddha - faith means that nothing should stop us. Whatever may be the physical conditions whatever may be the obstructions we will say no to them. We have complete faith in the path as given by Patanjali yoga sutras, yama, niyama, asana, pranayama, pratyahara, dharana, dhyana. These leads to samadhi. So you should have a perfect faith and practice them relentlessly with energy of will power, with unflagging will power.

Continuously you should go on practicing it day-by-day, month-by-month, year-by-year, life after life. That should be the samkalpa, will, shraddha, veerya and then smruti-memory. Chitta vritti here is being utilized as a tool to develop samadhi.

Lord Buddha had seen three visions. First a disease in man, and he asks "will I also get diseased ?" and was answered yes. Immediately viveka and vyragya sprouted. The smruti of previous diseases came back to him and when he was healthy he wanted to make the best use of it by learning how to master these desires without becoming slave to the desires. So this smruti of when you had terrific headache was that "we just wanted to be free of the disease".

Similarly Lord Buddha saw another vision of an old man and asked whether he would become old and weak and was again replied yes. Then he asked what was the use of all this life. He thought of finding a means by which he would become young again where I can become immortal. We see so many people everywhere becoming old but none of us are becoming Budhhas.

Then he saw the last one, which was a dead body. He asked if he was going to die and again was answered yes. Then what is the purpose of all this life when we are going to die ?

I am not asking you people to leave everything. You have to live somewhere and live where you are. You be where you are, but remember these things vrittis, remember smrutis, remember that all this is transient.

However lucky you are or however diseased you are it does not matter. What matters is not to repeat the same mistakes again. Once you have gone through a particular phase of inconvenience and remember that, that phase of education from nature is not required to be repeated again. Sometimes we eat too much and get indigestion and then we start eating in a very controlled matter. But this remains only till the indigestion goes down. The smruti is lost. This should not happen. We should have a smruti where all the past lessons are remembered.

Samadhi pragna, reading books like this wherein the samadhi is explained, the knowledge is explained. Samadhi pragna must be read more and more until you can understand what is the real basis of samadhi. "Shraddha, veerya, smruti samadhi pragna purvaha iterasham". The Yogis who are not born with that particular time of special talent have to develop these 4 states:

Shraddha - a tremendous faith in executing

Veerya - courage, energy will power to continue until the result is obtained

Smruthi - one experience is enough to mend your ways.

Samadhi pragna purvaha - The study of Patanjali yoga sutras in books where you can learn the details of Samadhi Prajna.

We have learnt today about Samprajnata samadhi and about Asamprajnata samadhi and Patanjali in the 21st sutra, gives the shortcut.

Sutra 21(Teevra Samveganam Asannah)	
Teevra Samveganam	Of those whose wish is intensely strong
Asannah	Sitting near

From the above sutras if we conclude that reaching samadhi state is very difficult, it needs persistence, continuous practice for years and years and some times lives. Patanjali corrects this conclusion and says - If you have a very deep desire, you can at this moment, enter samadhi.

The samadhi is at hand, for those who desire it very strongly. However our desire is not so strong. For such people, Patanjali gives the guidelines in the next sutra,

Sutra 22(Mridu Madhya Abhimatratvat Tataha Api Viseshaha)	
Mridu	Mild, soft
Madhya	Medium
Abhimatratvat	Intense or powerful
Tataha	From it, After that
Api	Also
Viseshaha	Gradation, differentiation, distinction

Your desire may be mild, your desire may be medium or your desire may be intense. Depending upon that your state of reaching samadhi can be classified. So if you have 'teevra samvegam', a very intense desire, you can enter samadhi immediately or you have the other three states,

Mridu – mild

Madhya – medium and

Abhimatratvat – intense

The next is the most important one. This we should practice side by side with all our practices of Patanjali yoga sutras.

Sutra 23(Ishwara Pranidhanat Va)	
Ishwara	God
Pranidhanat	Placing Oneself in (God); By devotional dedication to; By self-surrender to (God)
Va	Or

The samadhi can be attained by surrender to God. This is what we should practice day in and day out. Whatever is happening is the Lord's wish. Let us always remember that to work we have the right but not to the results thereof. If with this in mind we continue doing our actions, we will attain samadhi. But I request all of you to go through it, go through any book you have and the commentary I have made, try to link up what is it that is told about samprajnata, asamprajnata samadhi and then 'Ishwararpanam', surrender to God.

The Patanjali yoga sutras as I have been repeatedly been telling you, is a process of reaching a state of mind known as Samadhi. And I have told you that it is a process of science of union. From this sutra, patanjali gives probably very dynamic and shortest route to attain samadhi state. That is the state we aspire for in our S S S Meditation – Samardha Sadguru Sparsha Meditation. So 'Ishwara pranidhanadva', by surrender to God also you can get the samadhi state. Here the term God has to be very clearly understood, because many people have different concepts about God. At least in Patanjali yoga sutras when we talk about God, we are talking about the solar system's controller. That is exactly what Lord Krishna also mentions in the fourth chapter, 'imam vivasvateyogam proktavan aham avyayam' this permanent yoga has been taught to the Sun God, the Sun. Here 'Ishwara' also means the Solar Logos. This Ishwara is more clearly defined in the next aphorism.

Sutra 24(Klesha Karma Vipaka Ashayaihi Aparamishtah Purusha Visheshah Ishwarah)	
Klesha	Afflictions; Misery; Cause of Misery
Karma	Actions; Activities
Vipaka	Maturation or Fruition
Ashayaihi	Seed-Germs or Impressions of Desires wherein desires sleep
Aparamishtah	Untouched
Purusha	Spirit; An individual unit or Centre of Divine Consciousness
Visheshah	Special; Particular
Ishwarah	Ruler or Presiding Deity of a Solar System

The Solar Logos, the 'Ishwara' is defined as 'purusha visheshaha' a special purusha. All of us ordinary purushas, that means people having a particular, individualized consciousness. Patanjali knows the supreme individual consciousness, which one can reach in this solar system, as solar logos or 'Ishwara'. So this is 'purusha visheshah', the special purusha. All of us are purushas and 'Ishwara' is special purusha.

What is His specialty, viseshah - Klesha karma vipaka ashayaihi - there are four things which do not touch Him. They are the kleshas, the five kleshas that we have already discussed, namely pramana, viparyaya, vikalpa, nidra, smriti. So these five kleshas or they can also be divided into the klisha or aklisha. So the 'purusha visheshaha' or 'Ishwaraha' the Supreme Lord is beyond these kleshas. He is not touched by these kleshas, and then He is also not touched by karma, the law of cause and effect. He is not at all worried about the law of cause and effect and then he is beyond 'vipaka'. We do something now and we get its fruit sometime later. Even that is not a hindrance to the 'Ishwara', the kleshas, the karmas, the vipakas or aashayaihi. Sometimes they are in our consciousness as seeds to be reaped sometime in future, that is aashayaihi, reservoirs. So the supreme Solar Logos, the Ishwara is beyond the five kleshas, the karma (law of cause and effect), vipaka (law of fruition) and also though that are reserved for future development.

Sutra 25(Tatra niratishayam sarvagna beejam)	
Tatra	In Him
Niratishayam	The highest
Sarvagna	Omniscience
Beejam	The seed or principal exists

This sutra is self explanatory. In Him (in Ishwara), is the highest limit of omniscience is present. So that is the level of our omniscience. In the Samadhi state we become omniscient but omniscient of this solar system.

In the next aphorism a very important interesting and tremendous disclosure is being made

SUTRA 26 (Sahapurveshamapi guruhu kalena anavachedat.)

Saha	He
Purvesham	Of The Ancients
Api	Even
Guruhu	Teacher
Kalena	By Time
Anavachedath	On Account Of Not Being Limited.

What this sutra means is - The Iswara being unconditioned by time. He is the teacher even of the ancients".

Tatra niratishayam sarvagya beejam. In That Iswara the highest level of omniscience is present. So that is the maximum limit of knowledge where we can go through. In 26th sutra Patanjali says about the Sun the Solar logos the vishesam.

On account of not being unlimited and unconditioned by time the Iswara is the teacher the Guru even of the ancient that means He is the Guru of Guru - what we in our Hindu parlance call as **Dattatreya**. Beyond the three periods of time past, present and future. Remembering always the presence of Divine Will and knowledge behind evolutionary progress is Iswara pranidhana. We should always remember that Iswara pranidhana means it is the pressure of Divine Will and knowledge behind all our evolutionary progress. The

rapid phenomenal expansion in such a short period of time which science has done and has reached should be known of the Divine Will pushing humanity forward.

All the scientific research that we find in our civilization is because of the divine pressure. The Guru of all. Unfortunately, the materialism overlooks the fact. But if this tendency is allowed to grow, the mighty elements of science is bound to crash and all this knowledge learned in centuries may vanish. Therefore let us teach humanity the humility and reverence to those who are engaged in scientific pursuit. Those who want to practise yoga must always remember this truth. So, "*Saha Purveshamapi Guruhu kaalena anavachchedaat*" means "Surrender to the *Iswara*"

Whatever knowledge we have developed as politicians, as scientists, as economists or any other reliable and powerful personalities, we should always remember that behind these personalities is the Divine Will. *Saha purveshamapi guruhu*, who is *kaalena anavachchedat* - beyond the time but who is the master and who is guiding all of us especially the spiritual renaissance which we find is very important. Our goal is to popularize this knowledge of solar logos, solar energy being the controller of the whole universe. One of the reasons for our studying Patanjali yoga sutras. "*Saha purveshamapi guruhu kaalena anavachchedat*". Being unconditioned by time of the solar logos the *Iswara* is the supreme teacher even of the ancient. We will go now to the 27th postulate.

SUTRA 27 (*Tasya vachakaha pranavaha*)

Tasya	His
Vachakaha	Designation
Pranavaha	OM

Remember what I have told you in the beginning the 23rd to 29th these 7 sutras are a class by themselves. Even if we understand the knowledge imparted to us in these 7 sutras, we can enter Samadhi. So, we understood that if you can surrender to the Divine Will of the *Iswara*, we can understand the entire evolutionary progress and Patanjali is now giving us a method to reach the Divine consciousness, solar consciousness quickly. He says this in the 27th sutra,

It means His designator is OM. Study deeply mantra yoga. The mantra yoga gives us an idea that each kind of vibration is matched by a corresponding state of consciousness. For example, a particular frequency of vibration gives in our consciousness recognition of colour blue. Similarly, you can understand the sensation of taste, smell, touch and sound. So if your vibration can change your consciousness, by initiating a particular vibration the consciousness can be changed. Hence to reach the consciousness of *Iswara* Patanjali advises us to understand Him who is designated by OM. OM.

SUTRA 28 (*Tat Japaha Tat Artha Bhavanaha*)

Tat Japaha	Its constant repetition
Tat Artha	Its meaning
Bhavanaha	Dwelling upon in mind; Realizing; Meditation

The repeated constant practice of japa or meditation on its meaning helps one to specialize in *Iswara pranidhana* to surrender to the lord. So this is the specific yoga technique that patanjali is advising. The simple technique of *Iswara pranidhana* is surrendering to the will of god. Whatever thing is happening in the world whether there is a war in the world, a crisis in the world a scientific discovery in the world a picture is released you are in love with someone you are having a job you are talking with someone all this is because of the knowledge given and imparted by the *Iswara* by the solar logos. So "*tat japaha tat artha*"

bhavanaha' with this feeling OM.....

As you go on chanting this OM kara, try to bring the divine consciousness into the brain. That is what we should do when you are chanting the 21st OM kara in the SSS meditation. With a great expectancy you should not go blank or sit idle but when you chant this OM kara 21 times at the respective places in the Samartha Sadguru Sparsa Dhyana immediately after the 21st OM kara is over be very active and alert and try to catch the pulsation coming from the MMMMMMMMM.....the solar logos. Let your brain surrender itself to the Iswara and when you do this what will happen is being explained in the 29th sutra

SUTRA 29 (Tataha Prtyak Chetana Adhigamaha Api Antaraya Bhavaha Cha.)

Tataha	From it
Prtyak	In-tuned; in the opposite direction
Chetana	Consciousness
Adhigamaha	Attainment
Api	Also
Antaraya	(Of) hindrances; Obstacles
Bhavaha	Absence; Disappearance
Cha	And

By this practice of Om kara and meditating on it's meaning the consciousness will turn inward. At present our consciousness is outwards. We think about someone else, our desires etc. When we go on practicing this meditation, our consciousness will turn inward. That is what is meant by this word "*Tataha pratyak chetana adhigamaha'*".

The turning of consciousness will happen, not only that something else will happen. Api also "*antarayaha bhavaha cha'*". And also all the obstacles will disappear. Patanjali in his previous sutras was talking about the Kleshas. *Panchatayyaha klistaha aklistaha pramana viparyaya vikalpa nidra smrutayaha*. These five kleshas are the *klistha aklistas* are the causing obstacles and this meditation on OM kara removes the obstacles also "*antaraya bhavahacha'*". Disappearance of obstacles will also happen. So this is a very important aspect of Patanjali yoga sutras. These 7 sutras can be grouped together.

- Iswara pranidhaanaadwa
- Klesha Karma Vipaka Aashayaihi Aparam Vrishtaha Purusha Visheshaha
- Tatra Nirati Sayam Sarvajnya Bijam
- Saha Purveshamapi Guruhu Kalena Anavachedat
- Tasya Vachakaha Prnavaha
- Tat Japaha Tadarthabhavam
- Tataha Pratyak Chetana Adhigamaha Api Antaraya Bhavaha Cha

Thus the surrender to the Solar Logos and it's constant japa and meditation leads you to the inward turning of consciousness and disappearance of all obstacles. Patanjali continues his treatise by giving us a list of distractions to which we are prone. He narrates them in the 30th aphorism as:

SUTRA 30 (Vyadhi styana samsaya pramada aalasya avirati bhranti darsana alabhda bhumikatva anavasthitatvani chitta vikshepah te antarayah.)

Vyadhi	Disease
Styana	Dullness
Samsaya	Doubt
Pramada	Carelessness
Aalasya	Laziness
Avirati	Worldly Mindedness
Bhranti Darsana	Delusion
Alabdha Bhumikatva	Inability To find a Footing
Anavastitvani	Instability

He enumerates these nine vyadhi, styana, samsaya, pramada, aalasya, avirati, bhranti darsana, alabdha bhumi katva, and anavastitvani as the '*chitta vikshepah te antaraya*'.

These nine are the main distraction of the mind and they are the obstacles. In the 29th sutra he has very clearly told us that the chanting and meditating of Omkara that is exactly what SSS meditation is clearly removes the obstacles and turns the consciousness inwards, that is the meaning of 29th aphorism '*tataha pratyak chetana adhigamaha api antaraya bhavaha cha*' and in the 30th aphorism he develops and clearly defines nine types of mind distractions and obstacles as disease, dullness, doubt, carelessness, laziness, worldly mindedness, delusion, inability to find a footing and instability. In the 31st sutra he enumerates four main tendencies by which we can know whether we are distracted are not.

SUTRA 31 (Dukha Dourmanasya Angamejayatwa Shwasa Prashwasaha Vikshepa Saha Bhuvaha)

Dukha	Pain
Dourmanasya	Despair, depression etc.
Angamejayatwa	Shaking of the body; Lack of Control over the body
Shwasa Prashwasaha	Inhalation an exhalation; Hard breathing
Vikshepa	Distraction
Saha Bhuvaha	Accompanying

In this sutra patanjali describes how you can recognize whether you can have a mental '*vikshepa*' or not. The first one is '*dukha*' or pain. If you have physical pain a worry that means you have a disturbance. '*dourmanasya*' depression, not feeling happy, that is another symptom of '*vikshepa*'. The third one is '*angamejayatwa*' nervousness and then '*shwasa prashwasah*', hard breathing. Whenever you find yourself in one of these or more states you can be sure that you are having a distraction and OM.... will cure you of that. Pain, despair, nervousness and hard breathing are the symptoms of distracted condition of mind. In the next one he advises the constant remembrance of single principle of truth to overcome these weaknesses.

SUTRA 32 (Tat Pratishedartham Ekatatwa Abhyasaha)

Tat	That
Pratishedartham	For Removal; For Checking
Eka	One
Tatwa	Principle
Abhyasaha	Practice; Intense application

Tat pratishedartham means the removal of these vikshepas. Ekatatwa abhyasa means one principle must be practiced intensively. For removing these obstacles there should be constant practice of one principle on truth and then he gives the methodology to overcome these disturbances in mind.

SUTRA 33 (Maitri Karuna Mudita Upakshanam Sukha Dhukha Punya Punya Vishayanam Bhavanath Chith Prasadnam)

Maitri	Friendliness
Karuna	Compassion
Mudita	Gladness
Upakshanam	Indifference
Sukha	Joy; Happiness
Dhukha	Sorrow
Punya	Virtue
Apunya	Vice
Vishayanam	Objects
Bhavanath	By cultivating attitudes
Chit	Mind
Prasadnam	Clarification; Purification

Patanjali gives one principle to remove the above-mentioned obstacles. For example you develop maitri, friendliness to those states of mind, which gives you sukha, joy. You develop karuna, compassion to these states of mental conditions that causes sorrow. Develop mudita, gladness to those states of mind, which are termed as punya, virtue and develop indifference, upeksha to those states of mind, which are termed as apunya. This is one of the methods that Patanjali advocates to reach the state of mental purification. You just pay a very close attention to these respectivities.

- Friendliness -- Joy
- Compassion -- Sorrow
- Gladness -- Virtue
- Indifference -- Vice

The mind becomes purified by cultivating attitudes of friendliness, compassion, gladness and indifference towards happiness, misery, virtue, and vice respectively. He also gives a breathing technique to develop a strong and restful nervous system. You try this coming sutra to develop the condition of nervous system and also helps for paralysis.

SUTRA 34 (Prachhardhana vidharanabhayam va pranasya)

Prachardhana	Prachardhana
Vidharanabhyam	Rentention
Va	Or
Pranasya	Of breath

This is a tip for a strong and restful nervous system. So you breathe out and stop your breath. And this practice will give you a very strong nervous system. But the japa of OM kara automatically gives this Prachardhana vidharanabhyam va pranasya because when you breathe in and then chant OM automatically there is exhalation and remains in that state of bahya khumbaka (external khumbaka). So this OM kara is an indirect method of practicing this pranayama given in this sutra.

SUTRA 35 (Vishayawati Va Pravrittihi Utpanna Manasaha Stithi Nibandhini)

Vishayawati	Sensuous
Sensuous	Or
Pravrittihi	Occupation
Utpannaha	Born
Born	Of The Mind
Of The Mind	Steadiness
Nibandhini	Binder

Here Patanjali is talking about establishing steadiness of mind. This steadiness of mind coming into the activity of your senses especially concentrating on the charkas. When I talk about the chakras, naturally the method that comes into your mind is the *Samardha Sadguru Sparsa Dhyana*. This is one of the methods advocated by Patanjali in this particular sutra. So coming into activity of higher senses also brings steadiness to mind.

SUTRA 36 (Vishokaa Va Jyotishmati)

Vishokaa	Sorrowless or serene
Va	Or
Jyotishmati	Luminous

Patanjali advices about beautiful sceneries or anything that causes a feeling of happiness also can be used as a method to calm our minds. And this particular sutra is the formula. So by meditating or seeing serene or luminous states experienced within will also give you mental stability.

SUTRA 37 (Vitarana vishayam va chittam)

Vitarana	A Human or Guru
Vishayam	Object
Va	Or
Chittam	The Mind

This is a very important one and every human should practice this. A human object or the mind attached to a Guru also frees you from all the pleasures. So this tells you to meditate on that form, Guru or on anyone who is free from the attachments. For us it is "OM SAI VENKATESA SRI RAM OM" and meditating on their form (Shirdi Sai, Lord Venkatesa and Pandit Sri Rama Sharma Acharya) gives us the stability of mind.

SUTRA 38 (Swapna Nidra Jnana Aalambanam Va)

Swapna	Dream State
Nidra	Deep Sleep
Jnana	Knowledge
Aalambanam	Support
Va	Also

This aphorism means the mind depending upon the knowledge derived from dreams or dreamless sleep will acquire steadiness. Here it should be remembered that swapna (dream) and nidra (sleep) do not refer to condition of the brain during sleep, but to the subtler vehicles, Astral and Mental bodies into which consciousness passes during a period of sleep. When we go to sleep, the jivatma or the 'I am' consciousness or "my" consciousness leaves the physical body and begins to function in the next subtler vehicle. A very limited contact is maintained so that the physical body carries it's normal physiological activities. So the conscious mind in dream or sleep functions is in the subtler vehicle, namely astral vehicle or the lower mental vehicle.

To understand these two states, I advice you to read the book on Astral body and Mental body by A.E.Powell of Theosophical society or you can read the books by Leadbeater about the astral planes and mental planes. There you can understand really the functioning of the subtler vehicles. From the first sutra, Patanjali advises to reach the state of Samadhi. Samadhi is our goal. Always remember this. This particular sutra doesn't mean about your particular physical dreams and the dreamless blank sleep but your ability to perform Yama, niyama, aasana, pranayama, pratyahara, dharana, and dhyana. These must be practiced to reach the state of Samadhi.

Already we have some inkling of it. We know this yoga vidya will lead you to realize the state of Samadhi. Remembering that our goal is reaching the state of Samadhi, try to understand these particular sutras. Therefore this sutra which relates to dreams and sleep state does not refer to your physical dreams and the dreamless blank sleep state but your ability to function in those subtler realms of astral body and mental body and this you can get only by practicing asanas and pranayama.

Therefore this sutra refers to the definite and useful knowledge, that can be acquired in dream and sleep states. You can really acquire messages and guidance in dream and sleep state. For this I will advise you to go through the Edgar Cayce books or web sites. This

aphorism means the mind depending upon the knowledge derived from dreams or dreamless sleep will acquire steadiness or indirectly from the astral world or the mental world. So in theosophical society you have really wonderful insights into these planes. In Hindu Vedanta, we call these two as *Pranamaya kosha* and *Manomaya kosha*. You can read it in the Upanishads.

The four asanas, which are performed by lying on the floor, help to develop the sleep and dream states of mind.

Mind is a reflector, and brain is the mirror, which reflects it. So in the sleep state, the brain somehow becomes dulled or you can say, you have closed your mirror of mind. So the entire utilization of mind depends upon your ability to open the mind when you are asleep. For this I advise you to listen to the *sharanagati mantra*,

'Om Dram Sri Krishna Shyama Kamala Nayana Dattatreya Saranam Mama Dram'.

As you go on listening to this mantra and going to the sleep state, slowly your mental body can be utilized just as the physical body is used.

SUTRA 39 (Yadha Abhimata Dhyanat Va)

Yadha	As
Abhimata	Desire
Dhyanat	Meditation
Va	Or

The sadhaka must always remember that, all these are only methods to keep the mind steady and one-pointed. Here, in this sutra, permission is given to the sadhaka, to select a meditation of his choice and get peace of mind, stability of mind. For example: - 'Om Sai Venkatesa Sri Ram Om' or I would advise it on 'Jagat Janani Mahayogeswari Devi' or 'Gurusatta' photo will naturally lead you to higher levels of consciousness, as you will understand it later. When we go deeper into these patanjali yoga sutras, I will be able to tell you about the selection of the meditation.

SUTRA 40 (Parama Anu Parama Mahatva Antaha Asya Vasikaraha)

Parama Anu	Smallest Atom
Parama Mahatva	Greatest Largeness
Antaha	Ending
Asya	His
Vasikaraha	Mastery

This is the result of practicing all these mental stability techniques. His mastery extends from the finest atom to the greatest infinity. This sutra thus sums up all the powers that can be attained. Yoga is science of controlling all the mind modifications i.e., vrittis and these vrittis are 'Vrittayaha Panchatayyaha Klishta Aklishta'. So remembering this controlling mind modifications in the 40th aphorism, patanjali gives the results of practicing 'Chitta Vritti Nirodhaha' which is the crux of the entire Patanjali yoga sutras.

The mastery of the sadhaka extends from the finest atom to the greatest infinity. This sutra thus sums up all the powers that can be attained and then gives the rationale,

the psychology, the technology of how these vrittis, mental modifications can become weaker and weaker, make you the master of the finest atom to the greatest infinity.

SUTRA 41 (Kshinavritthihi abhijatasya iva maneh grahitru grahana graheshu tatastha tadanjanata samapattihi)

Kshinavritthihi	Modifications Are Diluted Or Annihilated
Abhijatasya	Mind Becomes Transparent
Iva	Like
Maneh	Crystal
Grahitru	Cognizer
Grahana	Cognition
Graheshu	Cognized Objects
Tatastha	On Which It Rests
Tadanjanata	Takes It's Form Or Colour
Samapattihi	Fusion

Try to understand what Patanjali wants to convey in this sutra. Try to understand the example. You have a transparent glass kept on a designed background, it acquires the shape of the design. You will not see the crystal, you will see the design. Similarly when your vrittis are diluted, the mind becomes clear like a crystal, then the cognizer, cognition and cognized objects or the subject, object and the knowledge become one or they become tuned. I would like you all to study and meditate, repeatedly. It has three clear-cut aspects;

First it throws light on nature of Samadhi. How it does it, you think and later we can discuss this sutra.

Secondly, gives insight into the nature of consciousness and mental perception and lastly, gives a clue to the Modus Operandi of the many powers veiled by the yogi. If you are very thorough and if you start from now onwards, for that mental state where your mental modifications are diluted, then the third aspect can be easily understood, the methodology by which yogis use their powers, can be understood intellectually first by you and probably later if you are sincere in your sadhana.

The third aspect is dealt in detail in the third pada, vibhuti pada. Concentrate on the meaning of the sutra which is now going to be given, In the case of one whose chitta vrittis have been almost annihilated, the fusion of the cognizer, cognized and the process of cognition is brought about, as in the case of a transparent jewel resting on a coloured surface, the light of the Divine power shines through that mind.

SUTRA 42 (Tatra Shabda Artha Jnana Vikalpaihi Sankirna Savitarka)

Tatra	There
Shabda	Word
Artha	Real Meaning
Jnana	Knowledge Through Sense Perception
Vikalpaihi	Alternatives
Sankirna	Mixed Up / Confused
Savitarka	Savitarka

The science of union is based on the development of mental state called samadhi. This samadhi yoga is of many types. Samadhi and yoga mean one and the same. What do they mean. Emptying the mind from these five vruthis. Pramana viparyaya, vikalpa, nidra, smruthayaha. So you have to free yourself from these five tendencies.

About the Patanjali yoga sutras we should understand exactly the purpose of these efforts from so many people all over the world, especially from those self realized souls whom we call as Masters or the yogis. What the intention of all these is just as we are now able to understand the world with name and form by our concrete mind i.e the lower mind, the time has come in the history of the humanity to reach a state where you can use the upper mind or the intuitional mind or the abstract mind which is a process of synthesis. Akhanda mandalakaram.... Everything in the universe is bound with a very peculiar state of chittha vruthi. That chittha vruthi we are trying to acquire. To acquire that chittha vruthi you have to release these five chittha vruthis. Vruthaya, panchatayaha klishtah aklishtah. It is a painful modification of mind or non painful modification of mind. So in the lower mind the concrete mind what we call it as the swaropa mind, you have only two types of modifications. The vruthi may be painful or not painful but it is never pleasurable.

In the process of searching of the bliss continuous source of ananda, the yogis have found that the mind can have a particular state which is known as samadhi. This samadhi state can only be acquired when you continuously practice Chittha vruthi nirodaha. The suppression, the inhibition of the lower mind. When you start suppressing these lower minds these attitudes, slowly we enter into various levels of samadhi. The lowest level being what we are now discussing.

Savitarka Samadhi is that in which knowledge based only on words, real knowledge and ordinary knowledge are present in the mixed state. The Savitarka Samadhi is based on Shabda, Artha and Jyana. These are the three attributes of Savitarka Samadhi and we are using the same samadhi state. I am utilizing the words Shabda and Artha. The knowledge which I have acquired to the sense perception is transferred to you without you undergoing those sense perceptions. That is what teaching is. Don't you think so about the present mode of teaching.

I am using the words Shabda, you know the meaning –Artha and when you understand the Shabda and the Artha which I want to intend to put it you will know the Gyana. The Shabda, Artha, Gyana the three are mixed, when these three are mixed then you can have a definite level of understanding. When you know exactly what I mean then you will understand exactly what I mean but suppose I use a word which may mean something different to you then you will not get the same meaning as I want to convey to you that it will be a Vikalpa, an alternative mind and when such is the case you get Sankirna, mixed up.

Say where Shabdha, Artha and Gyana, the words real meaning which is meant by and the

knowledge which you have acquired may be mixed up, is that clear. So this state of samadhi is the samadhi which we are utilizing now, in this conference or whenever we use words our mind is in Savitarka Samadhi. So don't think that a samadhi is a state which you have to acquire, you are born with it. The only thing is many times we don't use it. This classification of samadhi will help us to understand that Savitarka Samadhi is a state of mind which we use when we are utilizing words. So all the human beings are in Savitarka Samadhi state the Scientists, the Teachers, the Learned people are in a better Savitarka Samadhi state, the higher Savitarka Samadhi state than an unlearned man. Therefore the present stress is on the Education because everyone wants to reach the first step of samadhi, the Savitarka Samadhi and as you have already seen it is a mixed and a confused state of mind that is what Patanjali conveys.

Tatra Sabhda Artha Jnyana Vikalpahi Sankirna Savitarka

Vikalpahi is alternative, Sankirna means mixed. So where the word, the real meaning and the knowledge which we acquired through these words may be alternative, may be mixed up. Such a state of mind where the other Vrittis – what are those other vrittis I am talking about Pramana, Viparyaya, Vikalpa, Nidra, Smruthi is absent, only you are hearing my words and you are getting knowledge out of it. You are having a tarka, a rationalization with process of reasoning of what I mean by that particular word. That by the use of these words you are able to acquire a tremendous knowledge which scientists have acquired in hundred years of group effort in different countries. So this Samadhi is a process of understanding knowledge, acquiring knowledge without any trouble, just you use the word, you get the knowledge. This state of Savitarka Samadhi should be understood very clearly by all of us, because every human being is in Savitarka Samadhi, whether it is the higher state or lower state.

The ten sutras hence can be linked up with the ten avatars because they give the different states of Samadhi.

Always remember that Samadhi is not used for any specific state of mind, it stands for a very wide range of super conscious states. Samadhi is the doorway through which a yogi can investigate and control his consciousness. So Samadhi is a methodology of interpreting and exploring the super conscious state, the higher levels, the astral, mental, intuitional. Each state of Samadhi helps one to investigate and gain mastery on a particular inner world. Later we will come to more appropriate word samyama.

These sutras should be treated as, a sketch map of particular place. In this case it is the inner worlds, the astral, mental worlds. Previously, we discussed about samPrajnata Samadhi and asamPrajnata Samadhi. SsamPrajnata Samadhi, as described in I – 17 'vitarka vichara ananda asmita anugamat sampragyataha.' These four types of samPrajnata samadhis, namely:

Vitarka samPrajnata Samadhi
Vichara samPrajnata Samadhi
Aananda samPrajnata Samadhi
Asmita samPrajnata Samadhi, are comprised as sabeeja Samadhi.

These are called sabeeja samadhis because we have to penetrate deep into the realms of the inner worlds.

One point which was stressed was that the entire yoga means understanding various samadhis.

We go ahead, trying to understand the sabeeja Samadhi. Here there is a 'pratyaya', content in mind. At present the pratyaya, content in your minds is the words on this paper. If you were reading chemistry, the pratyaya would be chemistry; and if you were thinking about the various aspects of engineering, then the pratyaya would be engineering. The

word 'pratyaya' will be used frequently, so remember that it is the content of the mind at that particular moment.

At this moment the pratyaya is Patanjali yoga sutras, more specifically understanding the states of Samadhi, and still more specifically trying to understand the states of various types of samPrajnata Samadhi. For example:

Vitarka samPrajnata Samadhi deals with lower mental body/manomaya kosa.
Vichara samPrajnata Samadhi deals with causal body/vijnanamaya kosa.
Aananda samPrajnata Samadhi deals with buddhic vehicle/anandamaya kosa.
Asmita samPrajnata Samadhi deals with atmic vehicle/aatma.

All the educated people in the world are in samadhi state but in the state of vitarka samPrajnata samadhi. This vitarka is in the entire world of name and form, the lower mental body. Everything that has a name and a form belongs to this state. If you are in the vitarka state, you can know what a word means, as and when you utter it, without reading any book. Try to understand the substance that is being penetrated into your minds. These words are like 'beeja'. I am sowing the seeds, it will grow into a tree. The seed which is sown here is that any name can lead to a form, and any form can lead to a name. 'pada-artha', the name with a meaning. If you can empty your pratyaya, the content in your mind, from the vrittis known as 'pramana, vikalpa, viparyaya, nidra and smriti'.

Whatever may be the name that you are uttering will be revealed to you in it's full glory. That is the real reason for asking to do mantra japa.

In this vitarka Samadhi state, when you go on repeating a name it's ardha, it's glory, it's meaning, it's power will be revealed to you in course of time, but when you also practice the yama, niyama, asana, pranayama, pratyahara, dharana and dhyana, only then can you enter the state of Samadhi, whether it is Savitarka samPrajnata Samadhi or the highest and the last one which is known as 'dharma megha' Samadhi.

The nirbija Samadhi leads the yogi to the center of Divine consciousness, where only pure consciousness remains. This particular vitarka sabeeja Samadhi deals with exploration of lower mental body. Which is also known as 'sarupa level' of mind, that is the concrete mind, where forms are to be formed.

According to vedantic classification, Vitarka samPrajnata Samadhi deals with manomaya kosa. This is a sabeeja Samadhi which deals with manomaya kosa, where the knowledge is always based on Sabdha, words, ardha, the real knowledge, real meaning you acquire from the word, jnyana, ordinary knowledge based on sense perception and reasoning. But this knowledge which you acquire may be a Vikalpa, a fancy, means alteration. For ex:- when I say red, I mean a particular shade of red, and you may understand it as a different shade, until you have also seen the same shade of red. Or the knowledge you acquire may be sankeerna, means mixed up and all the present day knowledge, all our degrees, all our education is this type of Savitarka Samadhi, where you get knowledge not by direct experience but by hearing. This process can lead you to a very great extent if you understand this in mantra japa, where the Shabda – Word that is the Mantra, Artha – We have our own meaning, Vikalpa and Sankeerna but we try to understand on the meaning used by the Rishi, Artha given by the Rishi to that particular mantra. For Example, we chant the Gayatri Mantra:

**Om Bhur Buvaha Swaha Tat Sa Viturvarenyam
Bhargo Devasya Dheemahi Dheeyo yonaha Prachodayat**

We can understand the Rishis's meaning to this mantra if we can cleanse and purify our

mind from the five Vrittis – Pramana, Viparyaya, Vikalpa, Nidra and Smrutayaha. If we can slowly remove these mental tendencies from our daily life by practicing Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana then the Vitarka Sampragnata Samadhi which results automatically will show you the Grandale of the mantra. Here the word is used as the beeja so it is Sabeeja Samadhi, in the lower mental body – in the manomaya kosa, the Vitarka Sampragnata Samadhi is a type of Sabeeja Samadhi where the words are utilized as beeja, then we go to a higher samadhi that is Vichara Sampragnata Samadhi. This deals with the Causal Body or the Vignanamaya Kosha and then we go to the Ananda Samadhi or Ananda Sampragnata Samadhi or Ananda Sampragnata Sabeeja Samadhi deals with the Buddhic Level or Anandamaya Kosha then we have the Asmita Asmapragnata Samadhi or Asmita Samadhi or Asmita Asmapragnata Sabeeja Samadhi.

In Vichara Samadhi the seed is from the Causal Plane – the Karana Shareera – Vignanamaya Kosa. So from today you start collecting matter on these various levels of consciousness. Ananda Sampragnata Samadhi deals with the Buddhic Vehicle or Anandamaya Kosha, Asmita Sampragnata Samadhi deals with Atmic Vehicle or Atma.

When we go from one plane to another you always remember that if you are in Samadhi then you can explore the entire world of ideas or planes. For example: The utilizing Savitarka Sampragnata samadhi means shabda, artha gyana. Conveying of words without experiencing it. Combination of artha and shabda gives you knowledge. How much knowledge you get depends on the limitation of vikalpa and sankeerna. The lesser vikalpa is there you get more knowledge that is no alternatives. You do not go for an alternative one. When I say blue colour you have a vikalpa i.e fancy for it could be deep blue, electric blue etc. The word blue has a vikalpa an alternative blue then the blue colour which I am seeing. I might be talking about a blue colour and you might be talking about blue colour i.e mixed knowledge. The word has conveyed something. The gyana may be vikalpa or sankeerna. But in samadhi state there will not be any mixing up or confusing alternatives but directly the word will reveal its true meaning. When I say the word the Padartha. You see the object and go to the meaning. You see a leaf and a yogi sees a leaf. For a yogi it reveals its nature completely. A botanist sees in a different angle.

Thus, the entire sutra can now be read as 'tatra sabhda artha jnyana vikalpaihi sankirna savitarka'. Thus this Samadhi is based on words, real knowledge and ordinary knowledge, either mixed up or alternative. The samdhi we are going to in the next sutra is nirvitarka. The difference is having a pratyaya or not pratyaya.

SUTRA 43 (Smriti Parisuddhou Swarupasunya Iva Artha Matra Nirbhasa Nirvitarka)

Smriti	Memory
Parisuddhou	On Clarification
Swarupasunya	Devoid Of Self Awareness
Iva	As If
Artha	True Knowledge
Matra	Only
Nirbhasa	Appearing
Nirvitarka	Nirvitarka

On the clarification of memory, or the purification of memory, what type of memory shabda artha gyana. Whenever we are talking in this savitarka samadhi these three are

always present. The shabda will be there the artha may be of two types, the artha with which I am using and the artha with which you are understanding. If we are on the same wave length, if the knowledge is perfectly conveyed, if not depending on the shabda artharth the gyana will change. That will be the vikalpa or sankeerna. All this is based on the memory or smruthi. Your smruthi or what you mean by this word shabda, what you mean by that particular word what you understand by that particular word is also a smruthi and the gyana which you derive is also a smruthi a memory. Without these smruthis nothing can be conveyed.

If you forget the meaning of a particular word, because you do not have a smruthi of it nothing is conveyed. On the purification of memory of these shabda, artha and gyana when the mind loses its own form as it were, you understand and the mind is always there. Our repeated practices of yama niyama asana pranayama pratyahara dharana dhyana we reach a higher state of samadhi which we call it as nirvitarka. Here the shabda artha and gyana are gone from the smruthi. When you have removed the mind content from the smruthis it seems as if you are devoid of self awareness. When the mind loses its own form, as it were, the real knowledge of the object alone shines through the mind. At that particular time when you have removed your mind content from the smruthis, it seems as if you are devoid of self awareness. At that particular time you will exactly know what I am trying to say. You need not worry about the meaning that is conveyed. That is how the masters even though they do not know the various languages they understand because they are in the nirvitarka samadhi. As they are in nirvitarka samadhi they do not have to base their knowledge on shabda, artha, gyana. It seems as if the mind seems to become blank. It is devoid of all self awareness. But then the true knowledge appears.

You can understand all the languages in all the worlds. That is what Ramakrishna Paramahansa means when he said that he could understand the language of the animals. Because he is now in nirvitarka samadhi. But still it is in lower levels of the mind because the name and form is there but you are not depending on it. When this state is attained, it is called Nirvitarka Samadhi. This also deals with concrete mind, but at a higher level. Here 'smriti parisuddhou' means the complete reduction of self-awareness by the absence of the memories, smriti of Sabdha, artha and jnyana. That state appears or shines like, the swarupa sthiti, which is the final goal of all these yogic practices. But actually, this is only an appearance and in the mind, the name Sabdha, the real consciousness that the name represents artha and what the individual sadhaka sees as an object, jnyana completely fade out from memory and the real knowledge of the object alone shines through the mind. This is the state where discoveries are made by the scientists.

When the sadhaka continues his Samadhi state in nirvitarka samPrajnata Samadhi, and tries to penetrate deeper, suddenly he will find that he has entered a region where there is no object to concentrate and it is as if he is completely alone, surrounded by cloud, nothing is seen or felt. Such a blank state that intervenes is known as AsamPrajnata Samadhi. That is in AsamPrajnata Samadhi, there is no pratyaya in the mind.

Pratyaya means the content in the mind, he enters into the causal mind, where vichara samPrajnata Samadhi begins where as in the vitarka samPrajnata Samadhi, the Sabdha (words), artha (meaning) and jnyana (knowledge) are all mixed up in different proportions in this higher state of vichara samPrajnata Samadhi. He enters the world of ideas, vichara, and all abstract ideas, without Sabdha, artha and jnyana. Only ideas. In the next sutra, Patanjali deals with the all other samPrajnata samadhis namely vichara, ananda, asmita, in the next sutra, by asking us to comprehend the state of Samadhi, by individual experiences.

SUTRA 44 (Etayaiva Savichara Nirvichara Cha Sukshma Vishaya Vyakhyata)

Etaya	By This
Eva	Itself
Savichara	Involving Ideas
Nirvichara	Not Involving Ideas
Cha	And
Sukshma Vishaya	Involving Still More Subtle Objects / Higher Planes
Vyakhyata	Explained

As in the vitarka case, the samadhis of savichara, nirvichara and other subtler states have also been explained. It should always be remembered just as in between vitarka samPrajnata Samadhi and vichara sampragnata Samadhi, the sadhaka has to go to a state of asamPrajnata Samadhi, we have to pass through asamPrajnata Samadhi before entering ananda samPrajnata Samadhi. In ananda sampragyatha samadhi we have samadhi with ananda and samadhi without ananda.

Similarly from ananda samPrajnata Samadhi through asamPrajnata Samadhi of that level, we reach asmita samPrajnata Samadhi. We also reach another samadhi which we just cannot name. Because in that high level of atmic level in the asmitha sampragnatha samdhi we cannot understand at present what level of deep and beautiful awareness are revealed to us. The asamPrajnata Samadhi through which one passes to enter the higher realms of consciousness after the sasmita samPrajnata Samadhi is technically known as nirbija Samadhi. The nirbeeja samadhi is the last one after the asmitha samadhi ,vitarka, vichara, ananda, asmitha samadhi. The last one is the asmitha samadhi. After the asmitha samadhi the differences you have to remember again. The two stages sa-asmitha and a-asmitha samadhis whatever they may mean we enter into a nirbeeja samadhi. After passing though this Samadhi and beyond it, one finds the highest state of Samadhi known as 'dharmamegha samadhi'. If it helps us to understand, we can say 'dharmamegha' Samadhi is the Nirbija Samadhi. Thus we have the 14 samadhis in a broad generalization.

SUTRA 45 (Sukshma vishayatvam cha alinga paryavasnam)

Sukshma Vishayatvam	The Smadhi With Subtle Objects
Cha	And
Alinga	Last Stages Of Gunas
Paryavasnam	Extending Upto

Patanjali here gives further classification of Samadhis, in still higher realms or worlds. Here, he says in the 45th sutra, the province of Samadhi concerned with subtle objects extends upto the alinga [beyond the three gunas] state of the gunas, that is where the gunas (satva, rajas, tamo) are also dissolved.

SUTRA 46 (Ta Eva Sabija Samadhihi)

Ta	Those
Eva	Only
Sabija	with seed; having an object
Samadhihi	Trance

They constitute only Samadhi with seed. All these because they have an object are sabeeja Samadhi.

SUTRA 47 (Nirvichara vysardhye aadhyatma prasadaha)

Nirvichara	Nirvichara Samadhi
Vysardhye	Expertise
Aadhyatma	Spiritual
Prasadaha	Clarity

On attaining the utmost purity of the nirvichara Samadhi, the spiritual light begins to dawn. At this stage, the individual becomes, a willing instrument of the higher self. At present we are in savitarka samadhi, it has to go to nirvitarka samadhi, then we have to pass through asampragyatha samadhi and then you have to pass and understand savichara samadhi. And then when you can enter nirvichara samadhi then the spiritual blessings start flowing into us. So this stage where you have become an expert in nirvichara state is defined as ruthumbara.

SUTRA 48 (Rutumbhara Tatra Prajnaha)

Rutumbhara	Truth Bearing
Tatra	There
Prajnaha	Consciousness

There, in the state of very refined nirvichara Samadhi, the consciousness of truth bearing is achieved. This in Sanskrit is known as Ritumbhara Prajna. Here the truth bearing or the right bearing consciousness is achieved. Whatever you hear is true, whatever you understand is right. Whatever a yogi does he can solve all our problems because you have the ruthumbara Pragma or this is also as called as nirvichara samadhi.

SUTRA 49 (Etayaiva Savichara Nirvichara Cha Sukshma Vishaya Vyakhyata)

Sruta	Heard
Anumana	Inference
Prajnabhyam	Form These Two Levels Of Higher Consciousness
Anyavishaya	Having Another Object
Visesharthatvat	Because Of Having A Particular Object

The knowledge based on inference or testimony is different from, the direct knowledge obtained in the higher states of consciousness (Ritumbhara Prajna) because it is confined to a particular object. In sutra (I –7) we have three sources of right knowledge, pratyaksha, anumana, aagama; all these three sources of right knowledge are available in the realm of intellect. Therefore, the Ritumbhara Prajna differs from those also.

SUTRA 50 (Tatja Samskara Anya Samskara Pratibimba)

Tatja	Born Of It
Samskara	Impression
Anya	Other
Pratibimba	Preventor

The impression produced by sabeeja Samadhi stands in the way of other impressions. He is talking about concrete mind. And he says that until and unless you cross the concrete mind and enter into the nirvichara samadhi and if possible through the asampragyatha samadhi there into the ananda samadhi state you cannot understand the truth.

SUTRA 51 (Tasya Api Nirodhe Sarva Nirodha Nirbijaha Samadhihi)

Tasya	Of That
Api	Also
Nirodhe	Suppression
Sarva	All
Nirodhat	By Suppression
Nirbijaha	Seedless
Samadhihi	Samadhi

On suppression of all these samadhis with seed thus suppressing all modifications of mind seedless Samadhi is obtained. What are the sabeeja samadhis, vitarka, vichara, ananda and asmitha. After a lot of practice you enter into the deeper and deeper realms the savitarka, nirvichara, annanda and asmitha you finally enter the nirbeeja samadhi then only one samadhi is there megha dharma samadhi will take you to the final state.

Master RK wants all of us to read this letter and to light in ourselves the 3 "madnesses" of Sri Aurobindo.

Sri Aurobindo's letter to his wife Mrinalini Devi (1905, August 30)

Note of [A.B. Purani](#): On 30 August 1905 Sri Aurobindo wrote a letter to Mrinalini Devi. The letter is one of those which were found and taken away by the police during the search of the Grey Street house in connection with the Alipore bomb trial and afterwards produced in court. It was in this way that these intimate documents unexpectedly saw the light of day and what was intended by Sri Aurobindo to be "secret" has become public property. The letters reveal a side of his nature which had to culminate in his great spiritual work. The letter of 30 August, translated from the Bengali, is reproduced below.

30th Aug. 1905

Dearest Mrinalini,

I have received your letter of the 24th August. I am sorry to learn that the same affliction has fallen once more upon your parents. You have not written which of the boys has passed away from here. But then what can be done if the affliction comes? This is a world in which when you seek happiness, you find grief in its heart, sorrow always clinging to joy. That rule touches not only the desire of children, but all worldly desires. To offer, with a quiet heart, all happiness and grief at the feet of God is the only remedy. [...]

Now I will write the other thing of which I spoke before. I think you have understood by now that the man with whose fate yours has been linked is a man of a very unusual character. Mine is not the same field of action, the same purpose in life, the same mental attitude as that of the people of today in this country. I am in every respect different from them and out of the ordinary. Perhaps you know what ordinary men say of an extraordinary view, an extraordinary endeavour, an extraordinary ambition. To them it is madness; only, if the madman is successful in his work then he is called no longer a madman, but a great genius. But how many are successful in their life's endeavour? Among a thousand men, there are five or six who are out of the ordinary and out of the five or six one perhaps successful. Not to speak of success, I have not yet even entirely entered my field of work. There is nothing then for you but to consider me mad. And it is an evil thing for a woman to fall into the hands of a mad fellow. For woman's expectations are all bound up in worldly happiness and sorrow. A madman will not make his wife happy, he can only make her miserable.

The founders of the Hindu religion understood this very well. They loved extraordinary characters, extraordinary endeavours, extraordinary ambitions. Madman or genius, they respected the extraordinary man. But all this means a terrible plight for the wife, and how could the difficulty be solved? The sages fixed upon this solution; they told the woman, "Know that the only mantra for womankind is this: 'The husband is the supreme guru.' [Up to this point the translation follows an early version by Barindra Kumar Ghose which was seen and revised lightly by Sri Aurobindo. The rest of the translation is new.] The wife shares the dharma [law of conduct] of her husband. She must help him, counsel him, encourage him in whatever work he accepts as his dharma. She should regard him as her god, take joy in his joy, and feel sorrow in his unhappiness. It is for a man to choose his work; the woman's part is to give help and encouragement."

Now, the point is this. Are you going to choose the path of the Hindu religion or follow the ideal of the new culture? Your marriage to a madman is the result of bad karma in your previous lives. It is good to come to terms with one's fate, but what sort of terms will they be? Will you also dismiss your husband as a madman on the strength of what other people think? A madman is bound to run after his mad ways. You cannot hold him back; his

nature is stronger than yours. Will you then do nothing but sit in a corner and weep? Or, will you run along with him; try to be the mad wife of this madman, like the queen of the blind king who played the part of a blind woman by putting a bandage across her eyes? For all your education in a Brahmo school, you are still a woman from a Hindu home. The blood of Hindu ancestors flows in your veins. I have no doubt you will choose the latter course.

I have three madneses. The first one is this. **I firmly believe that the accomplishments, genius, higher education and learning and wealth that God has given me are His. I have a right to spend for my own purposes only what is needed for the maintenance of the family and is otherwise absolutely essential. The rest must be returned to God. If I spend everything for myself, for my pleasure and luxury, I am a thief. The Hindu scriptures say that one who receives wealth from God and does not give it back to Him is a thief. So far, I have given two annas to God and used the other fourteen annas for my own pleasure; this is the way I have settled the account, remaining engrossed in worldly pleasures. Half my life has been wasted - even the beast finds fulfilment in stuffing his own belly and his family's and catering to their happiness.**

I have realised that I have been acting all this time as an animal and a thief. Now I realise this and am filled with remorse and disgusted with myself. No more of all this. I renounce this sin once and for all. What does giving to God mean? It means to spend on good works. The money I gave to Usha or to Sarojini causes me no regret. To help others is a sacred duty; to give protection to those who seek refuge is a yet greater sacred duty. But the account is not settled by giving only to one's brothers and sisters. In these dark days the whole country is seeking refuge at my door. I have three hundred million brothers and sisters in this country. Many of them are dying of starvation and the majority just manage to live, racked by sorrow and suffering. They too must be helped.

What do you say, will you come along with me and share my ideal in this respect? We will eat and dress like ordinary men, buying only what is truly needed and offering the rest to God:

this is what I propose to do. My purpose can be fulfilled, once you give your approval, once you are able to accept the sacrifice. You have been saying, "I have made no progress." Here I have shown you a path towards progress. Will you take this path?

My second madness has only recently seized me. It **is this: by whatever means I must have the direct vision of God. Religion these days means repeating the name of God at any odd hour, praying in public, showing off how pious one is. I want nothing of this. If God exists, there must be some way to experience His existence, to meet Him face to face. However arduous this path is, I have made up my mind to follow it.** The Hindu religion declares that the way lies in one's own body, in one's own mind. It has laid down the rules for following the way, and I have begun to observe them. Within a month I have realised that what the Hindu religion says is not false. I am experiencing in myself the signs of which it speaks. Now I want to take you along this way. You will not be able to keep step with me, for you do not have the requisite knowledge. But there is nothing to prevent you from following behind me. All can attain perfection on this path, but to enter it depends on one's own will. Nobody can drag you onto it. If you consent to this, I shall write more about it.

My third madness is that while others look upon their country as an inert piece of matter - a few meadows and fields, forests and hills and rivers - I look upon my country as the Mother. I adore Her, I worship Her as the Mother. What would a son do if a demon sat on his mother's breast and started sucking her blood? Would he quietly sit down to his dinner, amuse himself with his wife and children, or would he rush out to deliver his mother? I know I have the strength to deliver this fallen race. It is not physical strength, - I am not going to fight with sword or gun, - but the strength of knowledge. The power of the Kshatriya is not the only one; there is also the power of the Brahmin, the power that is founded on knowledge. This feeling is not new in me, it is not of today. I was born with it, it is in my very marrow. God sent me to earth to accomplish this great mission. The seed began to sprout when I was fourteen; by the time I was

eighteen the roots of the resolution had grown firm and unshakable. After listening to what my aunt said, you formed the idea that some wicked people had dragged your simple and innocent husband onto the bad path. But it was this innocent husband of yours who brought those people and hundreds of others onto that path - be it bad or good - and will yet bring thousands and thousands of others onto that same path. I do not say that the work will be accomplished during my lifetime, but it certainly will be done.

Now I ask you, what are you going to do in this connection? The wife is the shakti, the strength of her husband. Will you be Usha's disciple and go on repeating the mantras of Sahib-worship? Will you diminish the strength of your husband by indifference or redouble it by your sympathy and encouragement? You will say, "What can an ordinary woman like me do in these great matters? I have no strength of mind, no intelligence, I am afraid to think about these things." But there is an easy way out. Take refuge in God. Enter once the path of God-realisation; He will soon make good your deficiencies. Fear gradually leaves one who takes refuge in God. And if you can put your trust in me, if you can listen to me alone and not to all and sundry, I can give you my own strength; that will not diminish my strength but increase it. We say that the wife is the husband's shakti, his strength. This means that the husband's strength is redoubled when he sees his own image in his wife and hears an echo of his own high aspirations in her.

Will you remain like this for ever: "I shall put on fine clothes, have nice things to eat, laugh and dance and enjoy all the pleasures"? Such an attitude cannot be called progress. At the present time the life of women in this country has taken this narrow and contemptible form. Give up all this and follow after me. We have come to this world to do God's work; let us begin it.

You have one defect in your nature. You are much too simple. You listen to anything anyone might say. Thus your mind is for ever restless, your intelligence cannot develop, you cannot concentrate on any work. This has to be corrected. You must acquire knowledge by listening to one person only. You must have a single aim and accomplish your work with a resolute mind. You must ignore the calumny and the ridicule of others and hold fast to your devotion.

There is another defect, not so much of your personal nature, as of the times. The times are such in Bengal that people are incapable of listening to serious things in a serious manner. Religion, philanthropy, noble aspirations, high endeavour, the deliverance of the country, all that is serious, all that is high and noble is turned to ridicule. People want to laugh everything away. At your Brahmo school, you picked up a little of this fault. Bari also had it; all of us are tainted by this defect to some extent. It has grown in surprising measure among the people of Deoghar. This attitude must be rejected with a firm mind. You will be able to do it easily. And once you get into the habit of thinking, your true nature will blossom forth. You have a natural turn towards doing good for others and towards self-sacrifice. The one thing you lack is strength of mind. You will get that through worship of God.

This is the secret of mine I wanted to tell you. Do not divulge it to anybody. Ponder calmly over these matters. There is nothing to be frightened of, but there is much to think about. To start with, you need do nothing but meditate on the Divine each day for half an hour, expressing to Him an ardent desire in the form of a prayer. The mind will get prepared gradually. This is the prayer you are to make to Him: "May I not be an obstacle in the path of my husband's life, his aim, his endeavour to realise God. May I always be his helper and his instrument." Will you do this?

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