

## Preface

"I do not deny or affirm; I just would like to share my thoughts"

Since every truth is but half truth (Hermetic Law), I shall start by noting that, in the attempt of going through the topics of this book, I will try to avoid the use of opposites, or stand at one of the shores of the river. For instance, I say you shall *be* rather than *become*; and I will say you should make your best effort to *become* until you naturally reach your *being*. If you observe those things of your persona that are not going too well, and you immediately stop doing them, then you are starting to *be*. When your acts reflect the nice, pleasant and good things in you, then naturally and spontaneously you *become*.

Sometimes you must consciously exercise your will, programming your acts and reprogramming your mind, until there are not interferences between you and yourself, between your psyche and the impulse of your soul. Is that coherence what leads you to *become*.

The process of cleansing and education of the mind and the sub-consciousness includes both the oriented strategy and the sincere, natural and spontaneous acts. When there are not interferences in the actions of the soul, you reach the spontaneous expression and perfection of the acts; your expressions include the ingenuity of a child and the wisdom of the old, the innocence of a kid, and the loving care of an illuminated Master. To *become* is about that combination.

When your acts are based on love and innocence, there is no risk, nor conflict; just joy is freedom. When you liberate yourself, you encounter the beauty and the truth, experiencing pleasure and happiness that brings the spontaneous expression of your *Self*.

To be is not to become, but sometimes you must practice and learn to *become* before you reach your *being*.

## "Yoga, the Experience of the Soul"

Since my first publication on this topic, two years ago, many things have happened. I have thus included some changes in this one, while keeping the essence of the previous publication.

This is a comparative, subjective and intuitive interpretation of the excellent and not comparable work of *Guru Lord Patanjali* (the creator of Yoga), known as "*the Yoga Sutras of Patanjali*". (*Guru* means Illuminated

Master, the one who has the power of illuminating others). Only such a pure light as the one of this Yoga can enlighten our walk among human ignorance. However, I must say that Patanjali's is not the only source of knowledge of this book which, unlike the dogmatic-religious attitude that tend to make us owners of a single truth, attempts to bring together different sources of knowledge.

It is a comparative interpretation because the original text is written in Sanskrit and my knowledge of it is in process. This work is based on the study and comparison of different authors' translations, and on seminars and conferences that I have attended to.

It is subjective because it reflects my own approach, which has been influenced by my own spiritual search and my current experiences.

It is intuitive because my love for Him has made that in some paragraphs, sentences and ideas have popped up naturally. At those times I have experienced his Divine presence.

My comments on *Slokas* emphasize the perspective of those who are initiating the practice and investigation of Yoga, even though they still could be stimuli for those who have already practiced it. I will comment on the aphorisms that are helpful in the search of *Nirodha* or *preliminar and necessary* phase to reach the spiritual realization, that is the two first texts of Patanjali's original four. I have selected those that I understand better, based on my own experience and consciousness. Therefore, I will not analyze the sutra 1- 1-18, or the ones between 1-40 and 1-51.

Once you have finished the text, I suggest you to randomly open the book, using it as a support for your meditation or personal reflection, as part of a process of absorption and learning of the wonderful teachings of Patanjali. The excluded aphorisms are those related to paranormal power, the different types of Samadhi and the final phase before reaching the liberation. I exclude the aphorisms of the third and fourth texts, and some of the first text.

The *Sutras* represent the numbers; just like in the Bible there are versicules. The *Slokas* are synthesized teachings of the aphorisms. The aphorisms are the sentences included in the Sutra. Not only does an aphorism have an intrinsic meaning expressed in the word, but it also has a hidden guidance (*Sloka*) with a profound content, which will be internalized and accepted depending on the level of understanding and ability to internalize the knowledge of each person. It will also enable you to assess the stage of the process you are in, and the direction in which you want to go.

The name Patanjali means "the one who puts the hands hollowed to receive what comes from above (the Absolute Truth, the Divine Truth, the

laws that governs to the Man and the Universe)". I do not know of any other name as beautiful and perfect as this one for a Master. Patanjali also, as the great Guides of all the times, puts the hands hollowed with the only loving intention to serve the humanity. This great Teacher is considered the first psychologist of India: he physically lived around the 200 BC and/or 200 AC. The legend says that he has lived 400 years. The longevity of some Masters is discussed in sacred texts such as the Bible and the Mahabharata. His main legacy is the synthetic and meticulous extraction of the sacred Vedas, millenarian Indian texts, which were told from Master to disciple before the creation of the Sanskrit writing.

The Vedas embody the most perfect metaphysical knowledge, which have been delivered by God through the *Rishis* (Saints-Profets) who had gone through long periods of imprisonment in the caves of the Himalayas, in meditative isolation. These texts constitute the foundation of other sacred writings of India and of this Yoga. Patanjali builds on the *Samkhya* philosophy (to know the truth). *Samkhya* and Yoga are Darsanas or points of view. The work of Patanjali, an Illuminated, was to rescue from the Vedas the different processes through which people go in their spiritual life, from initiation to liberation; it was to enunciate and to enumerate them. Patanjali as the creator of Yoga (a physical and psycho-spiritual system) is also considered a Sad Guru that is a superior energy that takes human shape to enrich the evolution of humanity. He is a pure soul at the service of God and the evolution of consciousness. Perhaps he is one of the maximum manifestations of the divine, a blessing for us. His work is philosophical, and psychological. He briefly mentions God-Spirit as the master of all masters. Yoga is extremely religious; Yoga is union with the Divine. Yoga is religious as it refers to encounter and relation of the inner world with the outer world. As you encounter yourself, you can encounter the others.

We all are able to incorporate this knowledge. God is presented like a philosophical principle and a great universal spirit, even though it suggests that we should develop our devotion to the divine with respect and admiration to the Guru. It explains what is the mind, how does it work, how does it get corrupted, and how to purify, to develop, and to govern it. Patanjali proposed a concrete, scientific and effective "inner alchemy", which today is extremely appropriate, yet two thousand years have passed.

The only permanent thing in life is change; everything changes, even you. But all divine knowledge is eternal; it remains beyond in spite of change because it emerges from the Unity; it is kept aside from the laws of duality. It shows meticulously the immediate benefits of the practice and its contributions to the development of the virtuous aspects of the human

being. It explains what are meditation and its objectives, the obstacles and allied forces that are obtained as the mind is ascending from one level to another, until it reaches the personal accomplishment.

When I got connected with these lessons I felt as if it was something that was not new for me; a process that have already begun. I felt reunited with this great love towards the master and his knowledge. I found answers to permanent questions. I felt calm and hopeful.

*Sadhana* means practice and discipline. It embodies the conviction you need to keep the right and ethical path, one that allows you to govern and transform yourself and your mind's desires. It helps you in the process of finding genuine devotion and total wisdom, while facing your own shadows. To overcome a deep crisis, enthusiasm, effort and tenacity are necessary; but to stay outside from it, you also need to be alert and conscious since it is easy to fall again.

*Sadhana* is really for those who are brave and courageous, for those who have real goals and a true intention. When the *Sadhaka* (spiritual practitioner) settles down in moral principles, obstacles vanish in its presence.

The beginning is tough because the strength of the opposite force. But when you keep yourself in *Sadhana*, the adversity will be diluted, and you will gain an allied force. Endurance and perseverance are tools for you to develop in this path towards the Truth, which will inevitably include both highs and lows. You must first identify your own rhythm, and then should follow it. A plant does not grow sooner just by pulling out its leaves.

The original works includes 195 aphorisms, divided into four chapters. The first one SAMADHIPADAH (towards the state of supra consciousness) has 51 Sutras, including:

- the definition of Yoga and the mind
- the different states and functions of the mind
- the way to reach Yoga
- characteristics of the practitioner
- a path to examine yourself so that you understand in which stage are you in
- discussion about God
- obstacles for the practice
- guidance to know how to calm down the natural instability of the mind
- benefits of a calmed mind

The second SADHANAPADAH (practice) is compounded by 55 Sutras, including:

- Kriya Yoga (Yoga of the superior action)
- obstacles for the perception of reality
- effects of leaving with the obscurity of your mind
- description of Ashtanga Yoga (eight steps of Yoga),
- and the development system by itself

The third, VIBHUTIPADAH (psychological power) is compounded by 55 Sutras, including:

- the practice of the last three Angas, internal Yoga (Dharana, Dhyana, Samadhi)
- perfect concentration
- the development of hidden paranormal abilities
- the analysis of the eight main powers, yet referring to a total of forty

The fourth and last chapter, KAIVALYAPADAH (towards liberation) is compounded by 34 Sutras, including:

- the transformation of the being and its final independence
- Yoga

This exhaustive knowledge does not have sense if it is not applied into practice. It is correct to be informed and knowledgeable about the laws that govern your life; it is correct to accept them because they are reasonable and fair, but if you do not apply them then you will feel far from them. It is like when you read a story where the events are fictionary, and you remain as a simple observer. But in this case you must be protagonist. To have knowledge and not to apply it will bring you unfavorable karma. When you act erroneously but because of ignorance, the reaction is less painful than if you know and you are not consequent with your knowledge. The more knowledgeable you are, the higher your commitment with yourself and your surrounding should be. *Shankaracharya* says: "after discerning correct and properly you must put in practice the most advisable concepts and thus you will manage to follow the ideal". Yoga is the science of life, is a school of life but it is only possible to participate in it if you put it into practice and let yourself experience it. Yoga is wisdom, and wisdom is the application of true knowledge. The applied truth is the manifestation of the wise person. Knowledge and experience go together, sometimes you experience and then soon you will know. When you make it yours, when you

own your experience and are conscious about it, then the experiment takes place (to experience with your mind). To experience is to make experience with your consciousness (go into your inner world). To experience with intelligence is a divine factor in people life, because without a correct action there is no self-realization (superior happiness). The word intelligence comes from the Latin Inter-legere, that is to say, to read the inner world; it is about self-knowledge, knowledge of the divine factor that we are essentially.

For you to cut the wheel of suffering and to experience with intelligence and reach your spiritual accomplishment, it is that Patanjali has given us this precious Yoga.

## CHAPTER I SAMADHIPADAH

This discipline takes you into the path of the Samadhi as a practitioner of sadhana (a disciple), according to your time, place and circumstances.

*1-1-atha yoganusasanam*

***Now is the initiation of Yoga***

Atha is expressed as a prayer and could be used either at the beginning or at the end of any event, to make it favorable and successful.

Yoga is reunion. Initially the name was used to refer to the yoke, which helped to tie and reunite the cattle. Yoga reunites the best of you, connecting you to happiness. Yoga enables you to manage your senses and control your mind so that you govern yourself, building your total independence.

This sloka is joyful, embodying a subtle initiation, like a ceremony full of happiness and best wishes. There is a connection between Patanjali and the apprentice; the lessons are the tools for you to become initiated in the discipline of the Raja Yoga, the real Yoga, the one that enables the control of the mind and meditation. That is the way of love and will. The Master happily encounters you as the new disciple.

*1-2-yoga chitta vritti nirodhah*

***Yoga is about stopping the mind***

This might be the most important aphorism because it explains the very essence of this practice. It defines Yoga. *Nirodha* is the state of lack of expression of the *vrittis*. It is a state of profound harmony and peace of mind, of absolute quietude. Yoga takes place once the mind is completely calmed down. Once the mind is able to leave aside its activity and darkness, you can achieve your own essence, transcending ignorance while experiencing the hidden truth.

It is not about leaving the mind in blank or aside, because the mind is also a powerful tool to reach the truth. On the opposite, it is about concentrating your attention on a specific object. Then, while keeping your concentration on a specific object, your mind will liberate itself and reach *Nirodha*. This state of mind is produced by the voluntary isolation of the subconscious activity. When your consciousness calms down, laying in itself, you reach a spiritual expansion, and from then you can use your mind as a superior cognitive tool. This is a process and as such it requires time, patience, acceptance and understanding.

*Vrittis* means turbulence (from the subtle, astral, mythical body); they are mental trends or modifications. *Vrittis* are the expressions of your mind. Each mind is compounded by fifty basic mental trends or *vrittis*: "Human beings are systemic entities" (body-mind-emotions-memory-intelligence-consciousness-karma-etc.).

The mental characteristic of each organization is defined according to the vibration of each one of fifty *vrittis*. As societies reflect the behaviour of each member, also each mind reflects the level of purity of each *vritti*. *Vrittis* are located in the chakras (wheels). Each chakra is a center or vortex of psychic energy. These wheels absorb universal energy (prana). Prana is the fuel of the mind, and for the Yoga this universe is cosmic mind or cosmic conscience. Prana is the foundation of the universal or cosmic mind. As taught by the Gurus, the chakras resemble flowers of lotus; and each lotus (chakra) has certain amount of petals. Those petals are *vrittis*. For example if we refer to the first chakra (*Muladhara*), it is represented in the *Mandala* (symbolic figure) with four petals. The *Muladhara* involves four *vrittis* or mental tendencies, which are the four desires of the mind (physical, psychic, ethical-moral and spiritual desires). I will not discuss this matter in depth because it would turn us aside from our concern, which is *Patanjali*. However you could read about this in another book, "Something about the mind".

Each *vritti* vibrates with a different intensity. This is, in part, what makes each of us unique, special and different. For example, the *vritti* of hate exists in every person, yet its intensity differs. You will express

yourself (in thought, word or action) depending on the intensity of these vrittis.

We are constituted by five motor devices or Karmendriyas, which are: genital and excreting, hands, feet, and voice.

It is not enough to have a sharp and cultivated intelligence for the mind to vibrate with purity. These are two different internal elements shaping your personality. As a practitioner you must purify your mind to keep your psychic energy ascending towards the superior chakras, towards your self-realization. The practice of Yoga will expand your mind and make it subtler, develop your memory, intelligence, will and sensitivity, all of which enriches your consciousness. If your consciousness is sensitive to human values and you are able to learn from your life experiences, you will note the consciousness' expansion into happiness.

This system (Ashtanga Yoga) is an exercise of mental alchemy for the path into other levels of consciousness. In fact we could say that life is an alchemic process, because through it we are able to move from the shadows to the light, from ignorance to wisdom, from hating to love, from falsity to truth. One of the most serious paths to move into these processes that we have in our hands is Patanjali's Ashtanga Yoga.

As you move forward in this path, the obstacles get neutralized and dilute themselves. You will find a superior strength, a feeling that the universe is related to you.

We could think of *Samskara* as mental printings, just like a fingerprint remains in a ball. *Samskara is a thought* that was printed through attention and concentration.

*Samskara* is energy accumulated in the vrittis or mental body. Samskara means potential reaction, accumulated karma in latent state. When Samskara expresses itself, it does so with an automatic impulse but with a perfect and exact order, according to the universal law of Karma. It does so in a particular circumstance, place and time. This is called Causality.

Yoga allows you to modify your mind's process, reprogramming it with new patterns, moving from ignorance and unconsciousness to wisdom, health and consciousness. You will be able to modify the Samskaras through the practice, while purifying the negative Karma and creating a positive one. This will bring happiness and joy.

Yoga is a practice for the destruction of Karma. It is a method through which you can voluntarily die at the physical level, and be born at superior levels of existence. Life is a continuous process of birth and death; it is change and evolution. You must follow that rhythm, feeling that you die every day so that you can live in a renovated way. Some elements, those that are not virtuous, die while new ones are born.



Death and resurrection. Death and ascent.

If you close your eyes and try to concentrate on a specific object, you will understand how those printings (Samskaras) come out from your mind, changing from one subject to another, inhibiting your concentration. Hindus refer to the mind as the crazy monkey, one that jumps from one stick to another without stopping.

*Chitta* is the group of internal states: intuition, ego, the mind of the senses, consciousness, will, emotional body, intellect, accumulated Samskaras (Karma). Depending on the author, *Chitta* also could be interpreted as a mental screening.

*Karma* is a principle or law that governs the phenomenal universe. Every action has a reaction, or every cause leads to a consequence, while every consequence is related to a specific cause. A good action will bring a good reaction, and in the same way a bad action will lead to a bad reaction. The reaction could take time. A seed requires time to become a grown fruit. Karma is either good or bad. You could have positive or negative karma. As suggested by Buda we should have a virtuous life so that we could reach happiness.

Samskara is the potential reaction; once it expresses itself it becomes Karma. Karma reflects the sum of Samskaras, or seeds about to produce fruits. It is the silo where the subtle seeds of your energetic field are stored. Yogis say that in sadhana, coma and death karma gets consumed, without becoming materialized. That is why a person that gets in coma comes out so different. The intuitional practice (Sadhana) does the same; it modifies your inner world, accelerating your development.

The practice of Ashtanga Yoga accelerates the change of seeds or Karma's Samskaras, enabling the substitution of negative by positive ones, even though the final goal is to eliminate the karma (good and bad) for liberation. The practice or Sadhana (effort and discipline) leads to that. To avoid generating more karma, you should offer your actions to the Guru, acting as his channel of energy, and divine will.

Sri Krishna, in the Bhagavad Gita, says to Arjuna: "You must follow the prescribed orders", that is develop your Dharma (personal nature).

Patanjali identifies five potential states of the mind:

- 1- Kshipta - unstable
- 2- Mudha - confused
- 3- Vikshipta - distracted
- 4- Ekagrata - concentrated
- 5- Nirodha - without activity, which leads to Samadhi

The illuminated masters say that Samadhi is a state of consciousness through which you experience divine wellbeing (Ananda), or a state of super-consciousness. When your individual mind is able to couple the cosmic mind, you are experiencing the state of Yoga.

Yoga leads to self-realization, so that then you can project it to your people and surroundings. The practice of Yoga prevents your mind from getting into confusion and instability. It allows you to build a new life, full of harmony, both at the inner and outer levels.

Yoga shows your personal duty. The person who emphasizes pleasure over duty has to pay the price of pain and suffering. The sequence should be duty-pleasure-happiness. You should respect this sequence in any situation.

If you establish yourself within moral principles, making them the support of your life, you will certainly experience happiness. The moral and ethical principles are the leading aspects of any spiritual process. When you are firmly established in the practice, duty and pleasure become the same. At that moment, the inner state is Ananda (well-being), because you harvest the sweetest fruits. One's passions are others' aversions. There where you experience pleasure, another could experience pain. It is in the process of purification of the vrittis that the difference is shown. Think about it and you will see that your tastes have changed.

*1-3-Tada drasthu svarupe 'vasthsnam*

***Then when the mind reaches a state of quietude (Nirodha), you experience the Soul***

The immediate goal is to calm your mind (Nirodha), which is a mean to know your divine essence and to obtain the truth (Vydia), or wisdom. The restriction of your mental activity, and the consequent calm granted by this process, you experience the joy of being. On a calm surface you can reflect yourself, seeing your inner world. At that time you experience the soul, knowing by your own accomplishment that you are not only body and mind, but also something deeper, a spiritual being. Then you will begin to live a conscious and spiritual life. You will begin to correctly nourish your soul with your daily actions.

*1-4-Vritti sarupiam itaratra*

***When the mind is not concentrated, it identifies with its own expressions or trends***

Patanjali excludes another possibility: when the mind is concentrated and absorbed or is playing its own game, the game of the Vrittis and Samskaras.

*1-5- Vrittaiah pancatauah klistah aklistah*

***There are five different modifications of the mind, from which some are painful and others are not.***

The enumeration of these modifications can help you to assess yourself, trying to orient your mind in the search of truth.

*1-6- Pramana - vipariaia - vikalpa - nidra - smrtaiah*

1- the correct knowledge or understanding

2- the mistake or mistaken interpretation

3- imagination

4- deep sleep

5- memory

The combination of this five expressions, shape your personality. You are a mixture of ignorance, wisdom, memories, illusions, and dreams; and depending on how strong they manifest in you, is how you will introduce yourself to others. Your personality, in part, reflects the combination of these five elements.

Only the correct knowledge is beneficial, the rest are modifications of the mind, which bring pain or are not useful for Yoga.

*1-7- Pratiaksanumanagamah pranamami*

***Direct perception, inference and testimony constitute the correct knowledge***

This aphorism presents the different ways of acquiring correct knowledge:

- *Direct*: through the senses, Gnanendriyas: sight, smell, touch, taste, hearing).

- *Inference*: through logic thinking (comparison and deduction) and memory.

- *Testimony*: through authorities, teachers or Masters, or through the study of divine writings.

You could experience the heat of the fire by maintaining a hand on it. Talking about it is not enough to feel the heat. It is necessary to experience it. It could be a pleasant or painful experience depending on how

close and for how long you keep your hand on it, but it is necessary for your to live that experience in order to know. This process is called direct learning. You can logically and scientifically analyze it, seeing that the molecular friction releases energy, increases the temperature, producing heat, and that your body can resist heat until certain degree. This process is called inference. You do not need to experience it directly; you know it with your intelligence. And the third form of learning is by reference. For example, when a father prevents his son from approaching to the fire because he will get hurt, the son accepts based on confidence and love. But in general, we choose to learn by direct experience and so we get burned. Patanjali says that we must avoid the pain that is about to come.

For that you will have to reprogram yourself. The first step is to be responsible, and stop blaming on others. When you modify your internal world, the external one will also be changed.

Leave the automatic and mechanical processes aside. Just start leaving in an intelligent way, open yourself to superior advice because you will need it. Just learn to be confident. This process of opening will take place when you are tired of suffering. At that time is a good moment to start, to awake yourself. If your attitude is different, then you will be able to see your surrounding in a different way. Only with observing this process you are making a quantic jump. It depends on your reaction, which depends on your ability to re-programme yourself. Please renew yourself; one way of doing it is taking Patanjali's hand.

*1-8- Vipariaio mirthia-ñanam atad-rupa-pratistham*

***The mistake is the incorrect understanding of an object or concept. It takes place until, in more favorable conditions, it is correctly known.***

The mistaken knowledge reflects your inability to understand correctly due to your ignorance. Patanjali dedicates several aphorisms to this matter. It is mistaken because you perceive in an incomplete way, you assess incorrectly, letting your ego to be the protagonist and allowing too much influence to the crude aspects of your mind (animal aspects), so that then your psyche is excessively influenced by the qualities of the matter (the Gunas). Your mental printings, the society in which you have been born, your family and your frugal relations, all of these contribute to darken your perception of reality. Patanjali says: "the error is the incorrect understanding of an object...". Independently of your interpretation of the truth, the certain issue is that an idea or concept that changes through time is relative or mistaken. But something that is true is perpetual, goes

beyond time and does not change. Change is within the dominion of time, but the truth belongs to the eternity.

*1-9- Shabdajñananupati vastushunyo vikalpah*

***Imagination is fiction, it is unreal and takes place without the object even being there or existing***

At the present time there is an endless set of spiritual practices. You must quickly discard those that are misleading, selecting the one that helps you understanding this world. Sometimes you pay so much attention to the goal, disregarding that the real learning takes place in the process. You must learn to go in depth at every moment. If we do not understand men issues, how can we try to understand divine ones? Imagination is not a tool for development. When something appears you should ask is it real, or is it imagination. Often at the beginning you use visualizations, but Patanjali says that as time passes you should discard them.

*1-10- Abhavapratyayalambana tamovrttirnidra*

***The deep dream is the end of mental activity.***

Nidra or the deep dream is not comparable to Nirodha. Nirodha belongs exclusively to the superior nature developed by the spiritual man. Nirodha can be reached by means of mental purification. Your mind is purified when you manage to mitigate your ego, when you set aside from duality, so that your mind begins to be unified. Three are the states of the consciousness: deep sleep, watch, and super-consciousness. This is the sequence as far as its degree of spirituality. The dream is a natural state, or basic need; it is part of our physical nature. These four psychological manifestations (sex, food, sleep, security) are natural to all animals, including men. The old texts suggest that if you do not awake the latent spiritual power located in the base of your spine (the Kundalini), then you are only an animal in which these four basic desires cannot be dominated.

The deep dream is the recreation, the watch the hour of the class and Samadhi is obtaining the title of life's doctorate. Following with this language of classes, recreation and titles, you have to know that the spiritual path, the path towards your inner waking up and its consequent happiness, will require much more time and dedication than any other career. In this path there are not short cuts, or degrees. It is either yes or no. Jesus already said: "either cold or warm, but not lukewarm". Zen says the same in different words: "or you stand or you sit, but please do not stagger anymore"

*1-11- Anubhuta visaiasampramosah smritih*

***The memory is a mental retention of a past and conscious experience.***

Smriti means memory. All the conscious experiences leave a print (samskara) in the form of memory, but they are in latent state. They are only considered memory when they arise in the conscious level, so that the experience is retained. The memory makes it possible the concept of time, past and future. By dominating the memory, you can control your neverending backward and forward journeys. The ego is the one that makes possible the memory. Purifying the ego, you clean your memory, deepening your present time.

*1-12- Abhiosa vairaguiabham tan nirodhah*

***The control of the mental printings and the state of Yoga are achieved through practice and detachment***

The practice requires you to focus your energies towards the final goal. It requires full consciousness, total commitment, and beyond everything, your faith in the achievement of your goals is extremely important. Faith is a synonym of self-confidence.

Our concepts and attitudes are always changing. But when somebody has been able to control its own human and divine nature, it should not change. You are a spiritual being living a human experience; you are not a human being looking for a spiritual experience. You are here to learn, to experience and to be happy. The more you cultivate your detachment the happier you will be. The more you practice the more you will be detached. The Bhagavad Gita expresses something similar to Patanjali's words, in the 35<sup>th</sup> sloka, sixth chapter: "No doubts, oh the one of powerful arms, how unstable and reel is the mind, but with constant effort (practice) and the lack of passions (detachment) it can be dominated".

The lack of passions requires that you learn to ignore certain emotional thoughts and feelings, which does not mean that you have to stop being lovely, compassionate, intelligent and true.

*1-13- Tatra sthitau yatho bhiasah*

***Abhiosa, the practice, is the continuous effort to acquire the control of the mind while remaining in the spiritual life***

To practice is to embrace a system of life, valuing the teachings and recognizing that the results will be achieved. You must recognize that is your mind the one that has led you to chaos, and it is not in its dominion the way out from it. You should follow the teachings, and choose not from your thoughts but based on the practice. When you find your way out from darkness and you feel happy then you can think by yourself. You should reprogram yourself and your life based on the teachings so that then you can be your own master.

The lotus, the flower symbolizing purity and spirituality in the Eastern culture, blooms in suspended and rotted water. This symbol shows that we must be like the lotus, blooming in the city. Even though the spiritual path is personal, it requires the exchange and interaction with those surrounding us. To advance you need to be in contact with others; without interaction you will not find out the things you must change. A time of loneliness will help as a transitory retire, to align yourself and experience silence and introspection, but then you will have to return to the "noisy world", facing your own reality. At the beginning of your practice the mind will be calm and it will be easily concentrated so that you will feel your progress. But at some time you will feel a stop in the process, which will confuse you. Just keep going, continue practicing, and do not separate from Abhiya, because if you establish yourself in this discipline you will find what you are looking for.

*1-14- Sa tu dirgha-kala-nairantaria-satkarasevito drdhabhumih.*

***The practice gets established once it is cultivated for a long period of time, without breaks and with a serious and positive attitude.***

The practice requires your commitment to learn. Once there was a farmer who received a calf. The man used to live in the northern shore of the river, but he worked every day in the southern shore so that he had to cross the river walking twice a day.

But then he walks all the way with the calf, which would provide him with milk and butter. He could not leave her alone since other animals could harm her. So he decided to take her with him, under his arms. He got stronger, without realizing it he was lifting a grown up cow.

A continuous and less demanding effort is more effective than a discontinuous one.

*1-15- Drstanusravika visaia vitrsnasia vasikara samña viraguam*

***Vairagui or detachment is a state of consciousness (control and will) in which desires and personal pleasures are left aside***

The detachment is the dominion of us, based on the development of the will. It is the state of alertness mentioned by Buda in these teachings. It sets you aside from an excess of sensitivity, equilibrating your emotions; it happens when you function with intelligence and consciousness. It is the psychical functioning of the vrittis, the voice of consciousness. Just like in sadhaka you always choose what you must do rather than what you want to do, although generally both inclinations are compatible. If you are a true practitioner you will get involved with this system without waiting for results, just offering to the practice for love. This detachment involves commitment and devotion, leaving aside your personal desires and your expectations. You must practice based on your ideals, avoiding a selfish attitude. One of the most beautiful things in life is to become a channel of light, a server, and a missionary.

**Sometimes detachment is confused with indifference or lack of love:**

"Detachment (Vairagui) is the state of consciousness (control and will) where desires and personal pleasures do not get involved".

Yoga introduces a classification by layers of your being. Each layer is nurtured with certain substances, which are specific to your vibrations. On one side there are solid food to nurture the more dense mental layers, and on the other more subtle food is appropriate to nurture the deeper and spiritual layers. Each layer is like a link in a chain, and each link has an influence over the rest of the related links.

**First it is the human body:** this is the more concrete layer, the one that has a slower vibration and is nurtured by food and physical exercise.

**Second it is the power mind:** its force, brightness and vitality depend directly on the first and third layers. In the mystical language it is called double ephemeral, and its amplitude depends on the amount, quality and quality of solid or subtle foods with which you feed yourself.

**Third it is the mind of desires:** shaped with the Yogi's ethical code. The features and qualities of this layer's desires are reflected in your appearance (face) and in your body's functioning. The more virtuous and humanist your life is, the calmer and more peaceful this substrate is.

**Fourth it is the analytical mind:** it relates to the reasoning, and the intellect. The intelligence belongs to a subtler or deeper layer of the mental system. The detachment has to do with this substrate. It is through the intelligence and will that you exercise a conscious control of whims and



desires. Detachment is not synonymous of deficiency. Even though you could have absolutely anything, you could still have plenty of desires. The root of the attachment does not lay in external things, but in your inner world, or mind. A detached attitude represents an inner attitude that leads you to live and relate in a different way. It is not about denying or neglecting, but about overcoming. There is not true detachment when you leave something just because you are tired, failed, or you do not need it anymore. When you deny an object then there is a conflict, rather than overcoming it. The process of detachment is based on conviction not on obligation. It is based on your will, understanding, discernment based on your values and ideals. It is exactly viveka, the discernment that leads to vairagui. Detachment should be understood like inference and not like indifference. It is a higher quality that takes place when you overcome passions and selfish complacence; and it is the fruit of a moral and virtuous life. Your passions and aversions vanish when you relate to the spiritual practice.

You experience detachment when you act in an unselfish way, with consciousness, using your intelligence and will. A person with an indifferent attitude makes prevail the sensual aspects (desire and selfish pleasure) over the ethical ones. The practice of inference and detachment emphasize the will and intellectual principles over the immoral thing. The comparison of detachment with lack of love is nonsense. A true love is full of detachment. The sincere love is intelligent and goes beyond selfish and sensual desires. A genuine love is virtuous and moral, and is spiritual. An attached person lacks love and miss love. The pure love is free and freedom will emerge once you have overcome the passional aspects. Love, purity and detachment are a beautiful trinity. Just cultivate it, conquer it, enjoy and share it.

*1-16- Tatparam purusakhyatergunavaitrsnyam*

***The one who has reached a full understanding of the Purusha spirit, not only vanishes the internal and external concerns but also gets liberated from them***

It is not psychologically possible to change a custom if it is not driven by a higher goal. If you have eaten your nails for years but now you are playing guitar it will certainly be a strong incentive to change that custom. If you have smoked for years even if you know that it is not healthy, your new interest in jogging will become stimuli for you to stop smoking. If your appearance is untidy, but then you fall in love and want to be liked by that person, you will try to change that type of thing. Now you

look tidy, beautiful and you do not recognize yourself. You have changed because you found an incentive for that.

Yoga does not suggest a sacrificed resignation, but it offers a change that moves from the finite to infinite. It is a change from visible to invisible, from immediate to something that transcends mind and perception. That is why it has risks and difficulties.

In this sutra Patanjali explains that once you purify your ego you become a saint and the mind of desires vanishes. The person gets liberated from the three gunas reaching an absolute purity.

This is the genuine Vairagui, the dissolution of the mind and the ego, to become one with the cosmic consciousness, in Purusha and Brahman. This is the state of full happiness that we all are looking for, conscious or unconsciously.

*1-17- Vitarka vicaranandasmitanugamat samprañatah*

***The Sampragnata samadhi (conscious samadhi or with a seed) goes together with understanding, deep happiness and consciousness of the being.***

Sampragnata samadhi relates to the state of consciousness in which the mental waves are calmed down (Theta and Delta) but have not gone into the cosmic consciousness (samskaras are latent, waiting for the opportunity to express themselves). This state of mind includes hidden abilities and enables the yogi to have a complete understanding of the objects and state of wellbeing.

I will not analyze more in depth this sutra because of lack of experience.

*1-19- Bhava pratiaio videha prakrti laianam*

***The Sampragnata samadhi and its respective powers can be reached by being born in a state of purity due to previous lifes.***

Some people have prodigious capabilities since their birth. They have related with prakriti in previous lives. They do not need to practice or to discipline themselves, but something jeopardizes them so that they must change few samskaras to become liberated. Patanjali says that Asampragnata samadhi, is the state of total union with the Whole.

*1-20- Sraddha viria smriti samadhi prañapurvaka itaresam*

***Others reach Sampragnata samadhi through faith, energy, memory and a clear consciousness.***

Thanks to faith (internal conviction), energy (will), memory (of spiritual samskaras) and the intuitive knowledge (direct knowledge from the being), all obstacles are overcome, reaching the purification of the mind and perfect concentration. If apart from Raja Yoga, you practice Hatha Yoga, you have more chances of reaching it due to the accumulation of energy in the nervous system.

Besides your intelligence and a conscious practice, you have your strength and with asanas and pranayama can move the energy located in the basis of your spine. That is Hatha Yoga Pradipika (Shiva's original text that contains the teachings of eighty four poses, mudras, bandhas and pranayamas) and Tantras to awaken Kundalini through "violence".

*1-21- Tivra samveganam asannah*

***The more intense the desire for liberation, the sooner you reach it***

A mathematical rule, a directly proportional equation: the more involved from the heart, the more successful the result.

The student asked: "Master, when will I reach liberation?"

The Master replied: "Let's go tomorrow to the river and I will answer you".

Next morning they were in the river and the master put the student's head into the water for some time. When the student recovered from that dangerous experience, the master said: "what did you think while you had your head into the water?"

The student replied: "My only wish was to breathe".

The master finished: "Well son, when God is your only wish, then you will reach illumination".

A student asked to the Buda: "please tell me, what is the main requisite to reach liberation?" Buda responded: "the wish to be liberated". Then the same student asked: "what is the main obstacle to reach liberation?" And Buda responded: "the wish to be liberated".

Go through the path with the strength of a fighter and with the caring love of a mother.

*1-22- Mrdumadhyadhimatratvattato pi vishesah*

***Faith varies between people, and within us it does so through time; it can be low, moderated or intense. Just like that the result can also vary.***

Faith varies depending on the inner process of maturity, the practice and the influence of gunas, and on the expression and purification of karma. And based on that directly proportional law, spiritual results and experiences also vary. At the beginning you will feel certain resistance. Your mind will be a little tamasic and rajasic. When you adjust your nutritional customs and your way of life, everything will be perfect. Just let yourself and experience it for a year, you will see how wonderful your life will be.

In his final days, Dr. Jung was asked: "Do you believe in God?"  
His answer was: "NO"; and after a pause, he said: "I know".

One thing is to believe and another one is to know by spiritual accomplishment. Jung did not believe in God, he knew it. That knowledge comes when no longer there is faith but wisdom. Life is like that, and so is sadhana; it is about experiencing, living and finally knowing. We are becoming wiser, and as far as we go in completing the cycle the greater life is. We will reach a time in which life will be complete ananda. Meanwhile, we have to try to fully leave now and here... Life is about moments; do not waste the current time dreaming about past or future. Take Patanjali's advice of deeply leaving the present time.

*1-23- Ishuara pranidhanad va*

***Sincere devotion towards Ishvara (cosmic consciousness) brings a successful experience.***

The devotion, prayers, commitment and submission lead to the state of Yoga because the ego is purified. The mental trends such as vanity and pride get vanished in the presence of devotion. If you are devoted when cultivating your love towards the divine, you will acquire simplicity, humbling, beauty, purity and kindness. The gift and the grace will descend on you, because nothing resists to an open heart.

**"The process of the inner pray"**

The pray is the greatest power of the universe; it is the sacred bridge that communicates you with the divine kingdom. It is a dialogue and an intimate appointment with the Loved one, with a quiet mind and a devoted heart. The pray should be the key of your mornings and the bolt of your nights. Some people are already born with the love to the divine, but others have to go through a long path before rejoicing. In such case, it happens that the period previous to the waking up is dark, and full of pain and

misfortune. When God is absent for you, it is because the outside is too present in your heart. You interpret the world and interact with it from your own ego; you are full of superfluous ideas, internal conflicts, and material yearnings. Nothing seems to fit in life. Everything seems chaos to you. You think you are God but you do not contemplate God. Your ego is so huge that you think that everything has been created to serve you. You ignore that you are here to serve the Universe. You are slept: you identify more with your lower self than with your internal giant. This state of illusion is called Maya.

**In a second instance**, when the internal and external tension is at their higher level, you collapse, your ego gets broken and you feel miserable. That is a precious moment, long waited by God. When you are happy life is not as deeply lived as when you are sad. Just receive that sadness as a special friend. Happiness is beautiful but it does not imply that level of depth.

When you are sad it comes the time to offer yourself and ask for help to the superior. It comes the time to transcend to higher levels of your personality.

Intuitively you will feel the need to pray. Your soul becomes the protagonist, just as the return of the prodigious son. If the prodigious son had not left his father, then he would have never been received with joy. If Pedro had not suffered the pain of denial, he would not have been chosen the principal of the church. If Buda had not lived a life full of sacrifice for some years, he would have never understood the importance of joy. It seems that even if the treasure is hidden in your house, you will only perceive it once you are far from it. It is part of the process. According to the hermetic law of the pendulum, after moving away it comes the approaching phase. Then you are born again, and initiate yourself. You stand in the threshold, stop time, and locate in the thin line that separates your material self from your spiritual being. At that time you pray to God asking for help, you beg him because you feel defeated.

**The third phase** appears when you receive what you have asked for. Your consciousness opens a new door; you realize that it is magic, life surprises you and you feel lucky. You find out that when you ask for you get what you wanted. You begin to relate to the divine consciousness from your own needs; and she responds. You begin to experience a feeling of inner lukewarm.

**The fourth phase** is again a new blessing. You feel fortunate, surrounded of privileges. You feel a new spiritual sensation and you thank

for it. The focus of your pray is on the joy and gratitude for the divine presence in your inner.

**In the fifth stage**, you discover a new reality. You find out that much of what you have asked is not really convenient for you because you have asked from your own uncertainty, ignorance and selfish need. You discover that you did not need that, or that you have mistakenly asked for it.

**Then we reach the sixth part.** Now you stop in the threshold of discerning. You begin to differentiate what it is from what is not; the truth from the false.

To open this door you need another self-initiation; you will need wisdom and love. Your pray is transformed as you recognize how much can you still learn and spiritually grow. Again you feel weak, but now sadness and suffering are more subtle than those experienced before you begun this process, because now you feel that you have a hidden treasure, the most important one, a treasure that is waiting for you to discover.

So you ask God to choose what is convenient for you. You do not ask for yourself, rather you say: "Lord or Divine Mother, just give me what is convenient for me, what makes me a loving, wise and awoken person. Please give me the grace of devotion towards you".

It could happen that before praying like this you must face some obstacles. If that is the case, it will not matter because now the strength of love is part of you. You feel loved and protected by God; you trust him, and put your soul in his hands.

**This is the seventh stage.** You feel connected; new energies flow within you, and you thank for that. It is a feeling of lightness, contained, secure and beloved.

You pray and thank for being able to ask from your deep core. You feel grateful for not asking. The love is so deep that it brings you a profound feeling of joy. You have gave yourself.

This process surprises you. You start a new life, living in a new world full of light, confidence, harmony, inner peace and love. You have liberated from suffering, loneliness, fear, slavery or desire, and guiltiness. It is like being out from jail, enjoying the pleasure of running under the sun, feeling its lukwarmness, feeling the breeze, and enjoying the whole planet.

The most wonderful energy fills you, and you have opened another door: **At the eighth stage** of your inner path, everything is full of colours. You offer your pray to his will, asking what can you do to serve Him? What makes Him happy?

Remember that you can live relationships in different ways: either lives on others, with others, or for others. The same is in your personal relationship with God; you want to live for Him, not from Him, or with Him.

**You have opened the ninth door**, through which God is taking care of you in a different way. Now you are like a missionary. Intuitively you will know what do you have to do to please him. Your creativity grows, as you become a man of God with a divine mission. Your service to God is sacred as this is your mission, your Svadharma, his will. There is plenty of joy or Ananda.

Once that light shines on you, you feel illuminated. All your life becomes pray and service to others. You emerge as a seed, from ignorance, with your heart full of divine love. You know that everything is God and nothing else than God.

**Pray:**

**Lord have mercy on me.**

**Please enlighten me. That is my only wish, my Lord.**

**If at any time I ask you for something, do not listen to me, is my mind, which wants to play again.**

**Just give me what brings me closer to you. Please let me know how can I make you happy, what do you want from me, ask me Lord.**

**Thanks for letting me pray like this, thanks for letting me serve you  
Thanks Lord, thanks for your love.**

**Aum**

*1-24-Klesha karma vipakashayair apamrstah purusa visheasa ishvarah  
Ishvara is spirit, which is not affected by negative aspects or karma.*

Beyond good or bad, or the dual aspects of matter, is Purusha, the spiritual consciousness. In its state of absolute purity, there is something from which you have detached yourself, known with different words, God. Patanjali replies to the question of 'What is God' with the answer of God is spirit free of any bad.

*1-25- Tatra niratishayam sarvajñabijam*

***Within Him we find absolute wisdom, because He is omniscient***

The divine spirit knows anything that can be knowledgeable. The small human consciousness can only experience one thing at a time, but He is

present in the universe. The great Spirit is connected with everything and everybody. He is everything.

"Under the universe, time, space and change, the substantial reality, fundamental truth, the whole can be found"

*Chapter IV - The Kybalion.*

"While everything is in the whole, the whole is in everything. The one who really understand this truth has acquired a great knowledge"

*Chapter VII - The Kybalion.*

*1-26- Sa esa purvesamapi guruh kalenanavacchediat*

***Because He is not limited by time, God is the master of the first masters***

The divine spirit has been teaching forever, from a time with no time, without beginning or end. His eternity is without shape but with absolute presence; He is a supreme guide, because he has been the invisible teacher of all times' teachers.

*1-27- Tasia vacakah pranavah*

***God is experience with the Aum mantra***

Mantra means to liberate the mind. According to the *Samkhya* philosophy, Aum is the first vibration of the universe. The Bible, the *Khabala*, the philosophy of the old *Guaranies* and other traditions say that first it was the word, the vibration.

It is from the Aum that other elements are created: ether-air-fire-water-earth (matter, mind and energy).

Aum is the link of God's closer life chain. Patanjali affirms that the repetition of the Aum calms the mind and leads to Nirodha. He suggests an only mantra, the fundamental sound with universal characteristics because it adjusts to everybody. It is within you, you are Aum essence. Yet you should know that some masters teach personal mantras, which are more in concordance with your individual vibration.

To those who meditate without a personal mantra, the Pranavah (Aum) is indicated. You should inhale mentally repeating Aum, and exhale repeating Aum (half of the time the sound focuses on the Au, and the other half does it on the M).



There are four ways of practicing Mantra Yoga: writing, saying it loud, saying it low, or mentally. This last way is the one that has the strongest effect on the mind and consciousness.

*1-28- Taiiapas tad artha bhavanam*

***With continuous repetition of the Aum and the idea of its meaning (Samadhi is achieved), God is experienced.***

This teaching is fundamental to progress on the way through spirituality. The repetition of a mantra makes you powerful when you say it correctly, when you have the idea in your mind and a profound feeling of love. To love and to repeat the mantra produces a source of energy. This vibration goes to the universe.

The mantras are a source of peace in you, and probably in the future they take you to the Samadhi, with the most important feeling that you can experience as a human being: Ananda the psychic wellbeing or spiritual joy.

The mantralization makes you progress, but not towards matter but towards infinite. The mantra is a key that opens the door of your inner temple. Like that the obstacles vanish themselves and your path to God is everyday clearer.

*1-29- Tatah pratiak cetanadhigamo pi antaraia bhavas ca*

***By repeating the Aum we conquer our divine nature and destroy all obstacles***

As a human being we have the chance to experience God through the divine vibration: Aum. The mind goes into the cosmic rhythm with the mystic music of the Aum. It is a way of destroying the karmic impurities and the personal realization.

AUM is the symbol of the Brahman because it includes all the sounds, all the levels of manifestation. It is the fundamental seed representing the Absolute, and therefore it includes in itself the whole universe. It goes through matter, energy and consciousness.

*1-30- Viadhi stiana samsaia pramadalaria virati bhranti darsanalabdhahumi katvanavasthitatvani citta viksepas te ntaraiah*

**The obstacles for realization are** (in brackets I describe the opposites, that is the virtues that facilitate the enlightenment):

- 1. The illness** (health)
- 2. Apathy** or mental stagnation (interest)
- 3. Doubt** (certainty, faith)

4. **Negligence** (enthusiasm and cleverness)
5. **Laziness** (vitality and stimuli)
6. **The attachment to pleasures** (detachment, control of ourselves, intelligence)
7. **Illusion on ourselves** (truth-reality)
8. **Lack of persistence**, the inability to practice and keep concentration due to instability and distraction (will, attention, concentration and peace of mind).

Everybody more or less, goes through these obstacles. Patanjali affirms that the practice of Ashtanga Yoga prevents from these obstacles.

*1-31- Duhkha daurmanasiangameyayatva svasa prasvasa vikshepa sahabhuva.*

***The obstacles for concentration come together with suffering, lack of hope, breathing difficulties, and mental sadness.***

If your health status is stable try to destroy these obstacles. Do not rest too much. If you act with negligence, you will not be able to experience the true happiness, while you might also create the circumstances to become ill.

This sutra says that if the inconveniences are too developed, the karmatic consequences are worst and you get psychophysical pathologies (nervous system and breathing). This sutra acts as a medical diagnosis. Patanjali is a specialist of the human mind and the process of somatization.

The mind can move the matter and make the body ill. The breathing is the bridge between the mind and body. One of the stages of the practice is to dominate the breathing. The control over the breathing has effects on mind and body. Just try not to discourage yourself, even at those times in which you do not feel the original enthusiasm. Try to keep practicing until the obstacles completely vanish and you reach the results. The practice, apart from strengthening your will, purifies your karma because it helps you stay in the positive aspects and costumes. This sutra emphasizes the relevance of the practice and concentration.

*1-32- Tat pratishedhartham eka tattvabhasah*

***To dissolve the obstacles it is necessary to put your best effort at the beginning***

A principle could be thought of as aspects of truth, or as a single entity, as a way of combining the antagonistic obstacles for concentration. The more spirituality is sharpened, the most accurate it will become. It is better to do one thing at a time.

Do not become a spiritual tourist. If you want to reach the truth, assuming that it is in the centre of the earth, you must start digging a well and keep doing it until you reach the end. But if you try all over different places, you will hardly reach the end of the well.

At any point you will be able to make a well, you just have to choose and work on it. Every path and principles hide the same and only truth. You have to look for your path and once you find it, get established on it with your best commitment.

*1-33- Maitri karuna muditopekshanam sukha dukkha puniapunia visaianam bhavanatas citta prasadnam*

***To reach a state of mental calm you must practice benevolence, compassion, approaching noble people while being indifferent to the vicious people.***

What should you do to calm your unstable mind? The interaction with other people is a source of learning, but with precaution and discerning. Patanjali says: be careful.

1. Get along with happy people. Enjoy being with those that are happier than you. Be nice with the happy one; share his/her happiness and cultivate his/her friendship. Avoid enviousness and jealousy.

2. Be compassionate with the afflicted, with the one who suffers, with the misfortunate. You should practice kindness and service without expectations. Be compassionate and feel love towards the mineral, vegetal and animal worlds.

We are all one living and feeling being; "we move, life and have our self within the whole". All is One. Be conscious of that unity. Whatever you do to other will have an impact on yourself, and vice versa. Act in a conscious and lovely way. Love and you will be loved.

3. Cheer with the Saint; enjoy with the virtuous.

Try to get closer to virtuous people, Saints, masters and those that can guide you with their example.

4. Try to avoid all vices

Condemn the lack of mercy, and try to avoid others' mistakes. Be indifferent with others' bad comments.

Try to be good, kind, compassionate and selective in your relationships. Take care above everything because everybody needs you to be healthy so that you can serve in a better way, and accomplish your last goal.

*1-34- Visaiavati va pravrttir utpanna manasah sthiti ni bardhari*

***Also with exercising the practice of breathe control (inhalation, retention and exhalation).***

Pranayama means control of prana through breathing. But at the beginning it may have to do with the control of breathing: the attention will be focused towards the inhalation, retention, exhalation and again retention. You must take into account the length and smoothness of breathing.

The breathing has to be smooth, and slow, almost imperceptible and subtle. Imagine you have a plate with ashes in front of your nose and you cannot move a single ash while breathing.

Patanjali suggests the practice of pranayama as a mean of purification and control of the mind. The prana circulates through the subtle nervous system (nadis); the control over those vibrations is also a goal of pranayama.

*1-35- Visaiavati va pravrttir utpanna manasah sthiti ni bardhari*

***Also with focusing the attention towards an object, mental stability is achieved.***

Choose a symbol as a support for meditation. It could be a cross, a flower, a mandala or any other object that is important for your. Just put all what you are on that object.

*1-36- Vishoka va jyotismati*

***Also with happy and enlightened experiences***

Any favorable experience, or memory of a calm and happy experience, in which you have felt peaceful and joy could be used as a support for meditation. Just absorb your mind and use this memory as a support.

*1-37- Vita raga visaiam va cittam*

***Also concentrating on the Masters who have demonstrated complete transcendence to mundane things.***

All the Masters have taught with their example. You will recognize a Master just by looking at their lives as they have lived according to their teachings. They have oriented their life based on their ideals. The master lives with simplicity, purity, generosity, wisdom, equity, justice, love, and spiritual power and mainly oriented towards God, who is recognized as the father and master.

Patanjali gives you another option; your Guru could be your support for meditation. He may choose you; you just have to remember him.

Yogis imagine their Guru sitting in a flower of lotus located in the crown of the head; that point is called Guru Chakra.

If you concentrate your mind on what is stable, calm and shiny, you will receive the same characteristics as a consequence.

*1-38- Svapna nidra jñanalambanam v´a*

***Also concentrating on a memory of a lived experienced during the deep dream.***

The unconsciousness connects with symbols and archetypes from the deepest of your consciousness. The meditation on them shows the meaning and discovery of an inner aspect that will not be asleep anymore.

*1-39- Iatabhimata dhianad va*

***Also with meditation on the greatest wish***

Even though your desires are disturbing, Patanjali suggests using those desires that are really important as a support for meditation. The concentration on them will help to calm your mind. Just an advice, be careful with what you wish. Be cautious, wish as little as possible, choose well, and practice your contemplation asking to have only what helps your accomplishment.

## Chapter 2

### SADHANAPADAH

You are a flower blossoming in the middle of a garden; blossom completely so that you can fill the universe with your delicious fragrance.

In the first chapter, Patanjali referred to the science of Yoga, and described the functioning of the mind and its different levels of consciousness.

In this second instance, his teachings are focused on the practice itself, which will lead you to that state. Patanjali explains the Kriya Yoga (superior internal action), and enumerates those afflictions that cause your pain, and the methods that can help you to eliminate them.

Yoga is a process of gradual development based on the eight stages of Patanjali's path. This chapter includes the characteristics of the first fifth stages and their effects.

**Sadhana** is the effort and daily commitment to the practice; is the assumed duty, and the set of votes that will lead you to the final goal. It is the achievement of the commitment to transcend your animality and humanity, and to realize your divinity.

This chapter has been written for the practitioner. If you consider yourself a Sadhaka, you will know how to orient yourself, and have guidelines to follow the path of spiritual development so that you can reach your goal.

*Charaka, the father of Ayurveda* offers you the following definition of sadhana:

"The study of any branch of knowledge is traditionally known as sadhana. It is a practice that if followed sincerely and persistently, it will lead you to a state of peace, which is beyond all comprehension".

Sadhana is an intuitional practice that enables you to change the state of consciousness, broadening and clarifying your perception, while developing your internal skills. Sadhana brings real discerning and it is through it that you reach the real discerning.

*2-1- Tapah svadhiaiesvara pranidhanani kriya yogah*

***Austerity, the spiritual study of us and our commitment to God constitute the Kriya Yoga.***

Patanjali proposes this aphorism as a mean for purification. An austere attitude is necessary to modify the will and to our selfdomination, while the study improves the development of the intellect (reason and memory) and your commitment to God purifies your ego.

When you are able to dominate your desires, transforming them through austerities, and you relate to hidden forces that provide true and correct knowledge, and commit your life to the Great Spirit, then you open a channel towards another dimension of your Being. Then you can feel that you are initiated.

**Austerity** is the tool to govern the influence of the senses over your mind. The mind's nature is to wish at every moment; its functioning is based on the attempt to experience and feel, and through that it tries to control the different situations, or in other words your life. An untrained mind would say: "desires must be fulfilled in life, a little bit of this or that, will not be harmful". Or it will suggest: "why are you doing this? You can leave it for tomorrow, just stay and sleep for longer; or, do not interfere, I am like that, etc."

The asceticism at first includes the regulation of four basic desires or animal instincts, including having sex, sleeping, the need to be secure (fear), and eating. You will have to find out what is that you must do. Regarding sex, it is suggested to control the seminal loss. The old texts of Ayurveda comment the following: "the men who sacrifice his semen in the belly of a woman..." Shukra dhatu (semen) is a precious substance for the practitioner; it is in the limit of the physical and astral worlds. When you waste your semen, your spiritual abilities decrease, and your connection with the divine diminishes.

Regarding your sleep, it is recommended to sleep according to the sun cycle, between 10 pm and 5 am. The mattress should be hard so that you avoid the excess of complacency. A hard mattress keeps your skeleton, requiring your joints to reach complete relaxation, and soon you will get the corresponding benefits.

In terms of your nutrition, you must decide how many times to eat per day, what type of food, and what attitude you will have towards the food. It is fundamental to avoid eating frequently, preferably during Ekadashis.

The Ekadashi is eleven days after the moon changes its phase (full moon and new moon) each fourteen days, that is two monthly fastings.

During Ekadashi the moon is physically closer to the planet. The approach of the moon to the earth leads to the attraction of liquids towards it, tidal waves are produced and in some places the earth crust loosens up to 7 cm.

Your body is constituted of water for more than seventy percent. During Ekadashi, liquids move in the upper direction, towards the head, disturbing the normal functioning of the brain. The mind is more unstable, drowsy, irascible, disturbed; it may lead to the rise of darker samskaras. A domino effect is generated.

With the fasting (better dry) a vacuum in the stomach is generated, pushing the liquids towards the lower level. To fast is a powerful tool for mental control and self-discovery. During the fasting you will also get extra nervous energy because you do not waste energy in digestion and your body cleans itself liberating toxins, just like when you have a holiday and decide

to clean your house. As a general rule you should start fasting the night before Ekadashi until the morning afterwards, for thirty-six hours. It is important that after fasting your first food is easy to digest.

By fasting you separate from the collective effect caused by the satellite, keeping with your practice and with a calmer mind.

"The food is the life for everybody, and everybody seeks it. Everything, from the health of the skin, to the clarity of thought, a good voice, a long life, the ability to understand, happiness, satisfaction, growth, strength, and intelligence are possible because of food. It is said that everything what is related to vedic sacrifices, and what is related to actions leading to spiritual salvation is based on food. The food, which makes life possible, must be carefully taken into account. If it is mistakenly approached, it might cause harm, while the poison, which goes against life, if appropriately taken can act as an elixir."

*Charaka*

Just the fact of controlling your diet helps in the control of the behavior because you are what you eat; the food also nurtures the consciousness.

The food must be approached with love and devotion because it will soon become part of you, while leaving the universe in that process. Pray and thank for the food, and for everything what participates in this universe. That is the healthiest attitude in life.

An attitude of austerity contributes to the control of the body. This is the first step to control the mind, and this in turn, is the first step to your self-realization.

The fear is a constant in modern life. Security should not be pursued only through objects. It is an inner state and God supports it.

There is a say: "man is an animal of routine". From the point of view of the four basic desires or needs it sounds reasonable. If you are not able of controlling your instincts, then you are almost like an animal. The human being must be constantly improving his/her customs.

One of the signs that you are approaching true is simplicity, old friend of austerity.

**The spiritual study** is not about any type of reading, even if it is enriching. It is about the study of sacred texts. Most of the content shown or discussed in mass media is about phenomenical issues. The spiritual study however, is an introspective study, which leads you to a review of your persona and to the development of your best qualities. If you want to learn based on the literature that is available everywhere, it is like approaching



an artificial flower trying to smell its fragrance. The sacred texts in all religions are like smooth blossoms of wisdom, which with all their perfume are trying to be as open as possible at the minimum signal of your soul. These blossoms are only perceived by minds that are alert and full of good intentions.

A mind which is excessively corrupted with material issues cannot find interests in the content of the sacred literature, which for years and years has been transmitted directly from God to the saint profets.

These texts are like the sun, which illuminates you every day, but you will have to learn how to read with your heart rather than with your mind. The hidden essence of these sacred texts goes together with your devotional development. The heart always wants to go deeper.

You must take care of the sacred texts that arrive to your hands, because them constitute one of the paths to the sacred and divine. When you decide to read a text like this, do not look for new knowledge but look for an opportunity to discover you.

Everything changes all the time, but the sacred texts, which are permanent, and their knowledge goes beyond time and space.

**Your give to God** reflects the growth of your faith; it represents your surrender to the intangible, your renunciation to the sensual world through purification, love and service. It represents a change of direction. As your love towards God grows, it proportionally grows your service towards your environment and the people surrounding you, because your love to Him also implies your love towards others and your need to help them, make them happy; you become his instrument. For faith to be true, it means service and help.

The Bhagavad Gita says (IX-27): "Whatever you do, whatever you eat, and any offering or austerity you accomplish, do everything in the name of God".

This attitude could be easily accomplished if you love God. Remember that: "everything depends on the quantity of love".

If you find it difficult to do things, or feel that you are sacrificing too much it is because there is lack of love. When you love you are happy, and you will only happy when love. When you love there is not time or space, your ego disappears and you reach your soul. When you love, you do exist.

The practice of Kriya Yoga is at the heart of the spiritual exercise. A good practice requires order and discipline, which requires a good management of time. Do not waste the sacred coins of your life in things that are superficial. Use your hours like precious pearls, tied together with spirituality.

We must take some time for the study and meditation, without disregarding our practice within society, trying to spend more time on this.

Ramakrishna says: "with one arm do your actions, with the other hug God and in the meanwhile ask him for the chance that one day you could hug him with the two arms".

*2-2- Samadhi bhavanarthah klesha tanukaranarthas ca*

***The Samadhi diminishes the obstacles and helps in the realization of the being.***

The practice of Kriya Yoga leads to Samadhi, and this breaks the chains that link you to ignorance and pain, letting you free from your karmic debts.

The Samadhi is the goal of every Yogi, as it is the goal of any mystic, no matter their name or religion. It takes place as a consequence of meditation, and takes you to the state of cosmic consciousness. It is the level where the mind and duality have been totally transcended. In Samadhi you experience the state of a pure consciousness, last reality and wellbeing. In this state, the yogi reaches its optimum, becoming an enlightened person.

If you follow the advice of this master, your mind will soon reach a state of equilibrium. Patanjali suggests the path of Sadhaka to reach it and it will depend upon your desire:

*"you are the profound desire that stimulates you,  
as it is your desire is your will,  
as it is your will are your acts,  
as there are your acts is your destiny."*

*2-3- Avidiasmita raga duesabhinivesah klesah*

***Ignorance, egoism, passion, aversion and attachment are the five impediments***

These are the five psychical manifestations, which lead to suffering and constitute the obstacle for self-realization. They grow as seeds, and generate the rest of them. Buda used to say: "We cause our own suffering, our own corruption, we stop doing bad, we purifies ourselves. Purity and corruption exist in ourselves, nobody can purify somebody else".

And until we become awaken, trying to be better persons, we are closed to any type of external help.

**Confuce** said:

"I cannot help the one who first do not ask him/herself what can he/she do for him/herself".

The disciple asks: Master, can you teach me? And the master replies: can you learn?

One day you feel the need to go out from your dark place, to see some light because it is in your nature the search for love, truth, happiness and compassion.

It is an energetic journey of your mental aspects, which takes place through your spine, starting in the coccyx (muladhara chakra) to the crown (sahasrara chakra). From the lack of mercy you go to compassion, which starts to overwhelm you towards everything what surrounds your, mainly as a consequence of your love to God.

*2-4- Avidia ksetram uttaresam prasupta tanu vicchinnodaram*

***The main cause is ignorance, which has different forms: latent, weak, controlled or with intense activity***

Patanjali says: in the current vibration of your mind you are a field full of imperfections and the ignorance is the fertilizer that strengthen everything else.

Your opinion about things is not important because it will change, and whatever you think today will differ by tomorrow. You do not have control over your life. Even if you try, your thoughts cannot be kept for more than few seconds. If you cannot govern your mind, which is full of borrowed ideas and changing concepts, what is left?

When you feel lost or abandoned, you will find yourself.

You must understand this and try to learn from the divine teachings. The Tibetan Buddhism book "Lam Rim" says all the time that the teachings are instructions. The Buda does not suggest, but he says "do it like this".

It is important that you realize that is your mind and thoughts that have taken you to this situation, and it is not trough it that you will solve your life.

To order your life, you must locate in a higher vibration to the one in which you were when you created your own chaos.

While you do not have control over your life, your opinion will not be taken seriously. If you accept that your mind is responsible for your problems, and that you cannot govern it, then you can ask Patanjali for help, and as a consequence you will feel hopeful.

If you have reached the bottom, you feel desperate, and understand that you cannot solve your problem alone, then it is the time to break the ignorance and to accept with total confidence the blessed teachings of Patanjali. With this powerful ally and your own will, you will be able to cut the processes that have taken you there and feel free. Once you accept that you do not know, ask for help soon and follow this path. Try not to think more, just discern and practice. On the other hand, I think that when Patanjali refers to ignorance, he is talking about the ignorance about your essence; you do not know what you really are, your spirit. But as you ignore it, you live exclusively dedicated to serve and feed your body and mind, while your true reality remains hidden, lonely and undernourished. Is this situation, born of your ignorance, the one that makes you suffer.

*2-5- Anitiasuci duhkhanatmasu nitia suci sukhatmakhiatir avidia*

***The ignorance is to confuse the eternal with the ephemeral, the pure with the impure, happiness with pain, and the Being and the Ego.***

Patanjali says that until you do not transcend your mind and your ego is purified (feeling of individuality), you cannot obtain the true knowledge. Meanwhile you live confused, in the game of Maya, which for the Samkhya philosophy is the false world, the game of the mind. The door that leads you to a change is the Samadhi. To stop being confused you must improve viveka, your ability to discern between what is and what is not. It is fundamental to purify your mind by following the instructions of those that before you have already been in charge. Do learn by reference, and your journey will be shortened.

*2-6- Drg darsana saktiar ekamatekasmita*

***The egoism results from confussing the identification with the mental activity, not recognizing with the true self, our essence.***

The current state of your mind confuses your spirit, leaving you in darkness, with your ego creating its own games. This state of blindness prevents you from seeing the essence beyond the appearance, the things that will last, or that truth referred to by the wise masters.

*2-7- Sukhanusayi ragah*

***The passion (attachment, desire, and sensual attraction) exists in the pleasure.***

Raja yoga suggests the control on the senses, until your mind becomes crystalline. The passion is the attraction towards the object; it is the printing of an experience and the desire to live it again (attachment). The pleasure takes place by affinity between the vibration of the subject and the one of the object. The one who controls his/her desires, is practicing Raja Yoga (mental transformation - inner alchemy). That is to locate in your crown, the seat of the consciousness, to control your own nature.

The Yoga proposes to live this experience, but it advises not to try to repeat it. The true pleasure feeds the soul, but how to know out from darkness, if it is a true pleasure? You must be able to distinguish between the pleasure (Kama) and the happiness or well being (Ananda).

The pleasure is nourished by the senses and everything what is external, without selection or discernment, while the happiness emerges out from the soul. The pleasure is fleeting, appears and disappears, while happiness is beyond change and time. The wise Vyasa says that "who has the pleasure as a goal sinks in the great sea of the pain". Do not search based on attraction or aversion, just try to concentrate on what is the true source of happiness. Be clear, ask Patanjali how can you reach this sublime objective.

*2-8- Duhkhanusayi duesah*

***The aversion exists out of pain.***

The pain results from the discordance between the vibration of the object and the subject; and this leads to aversion. The alchemy proposed by this book, is indeed oriented to change, sometimes in a very subtle way your passions and aversions. Look at your past and you will see how many things you have changed in terms of your priorities and pleasures.

**The aversion** is a natural impulse of the mind; it is part of the polarity, as the positive side is the passion, the aversion is the negative one.

*2-9- Svarasavahi viduso pi tatha bhinivesah*

***The attachment to life (fear to death) is a feeling that also affects to the wise person.***

The need for security and the fear to death are part of the more intimate nature of the human being. This basic instinct of attachment to life is kept in the mind, until we die, except for the one who has already illuminated.

The desire to live is the greatest attachment of all the attachments, since death implies the vanishing of the ego. But the one who has been illuminated lives without desiring, without raga nor dvesha.

"From the early times;  
from the origin of the earth,  
I have known the end of everything.  
The time has arrived, the known time.  
I am free, free of life and death.  
Pain and pleasure are not with me anymore;  
I am not looking for something in affections;  
I am beyond Gods' fantasies.  
Calm like a full moon in the time of harvest,  
I am like that during my liberation.  
I am simple as a leaf,  
because I have many winters and springs in me.  
As the drop is born out of the sea,  
I have been born out of the ocean of liberation.  
As the mysterious rivers go into the big seas,  
Like that is how I have gone into the world of liberation.  
That is the end I have known".

*J. Krishnamurti*

*2-10-Te pratiprasava heiah suksmah*

***The five impediments, even if they are subtle, must be destroyed with an alert mind.***

The alert mind is a state of consciousness also suggested by Buddha. Your psyche will try to show that are the objects the cause of the painful situation. The purification through Yoga and a conscious attitude destroy such impurities. You will have to change the natural process of your mind. You will have to tell that you are the object and the others are the subjects. Only after knowing that, you will be free of Maya. A conscious attitude will allow you to observe the behavior of your mind. It will be necessary to have activated the vritti "the voice of the conscience" located in the Anahata chakra. You will have to elevate your kundalini at least until the center of your chest. This expression of the mind is the element that will allow you to be "more objective". As the voice of your consciousness expands, transcending your ego, you will allow your soul to pronounce itself in the matter.

The soul or consciousness is different from the voice of the consciousness. The soul is the being itself, subtler than the mind and

intelligence, and it does not take direct part in the psyche. It is experienced when the state of Yoga takes place (Sutra 1-2).

*2-11-Dhiana heias tad vrttaiah*

***Through meditation the fluctuations of the mind (vrittis) are avoided.***

The meditation is the fire that burns destroying the logs of samskaras. The control and elimination of samskaras transform karma.

Meditation is the greater path towards liberation. We are all growing, but the difference between somebody who does not practice and a meditating person is that the second travels faster towards its destiny, as he/she is aware of the journey. If you walk in ignorance, you are blind, you advance but you do not know towards where, facing all the obstacles in your way.

*2-12-Klesa mulah karmasai drstadrsta yarma vedanaiah*

***These impediments are the one that lead to bad karma, determining your current and future life.***

Patanjali, in a very clear way, says that these impediments are the first cause of bad karma. To eliminate them, you must seriously follow the path of meditation. To reach your transformation, growth and personal accomplishment, you must destroy these five impediments.

Remembers Krishna and Arjuna in the carriage thrown by ten wild horses, as they were getting ready for the battle. The wild Krishna (Consciousness), Arjuna (the person with his faculty to discern), the carriage (the mind), and the ten horses (the 10 devices of the senses).

*2-13-Sati mule tad vipako yati ayur bhogah*

***If there is a seed (action), then fruits are grown (samskaras), which determine the birth (karma), the length of life and the personal, family and social life experiences.***

According to the philosophical-Metaphysical concepts of Yoga, you will have to exhaust your karma, good or bad; you will have to act only for and by God, within your prescribed duties. You will have to feel your responsibility and live according to it. Each individual has a specific and divine mission to fulfill (Svadharm). If you observe the nature, you will find out how each creature (birds, trees, flowers, etc.) has an established role to play. It happens the same to you. You must discover which is exactly

your role, so that you can perform it better, because as you develop your mission, your true personality, talents and capacities emerge. According to this idea, your action will be for Him and by Him, and not by or for your individuality. Your ego makes you believe that you are the one who act. You are an instrument in the hands of the Whole. When you follow your designated path you are happy, but when you are against it you suffer. You must understand that is God who is acting.

It leaves then that also is who takes the resolution to act and finally she gives all the fruits that you receive, to his blessed feet. This way it will be who is in the beginning, in means and at the end of all action. With this consciousness, easily you reach the goal because your selfish arrogance will be vanished. When I express myself God that, I use as an analogy, I never think about God like a personality or a personification. He is Spirit, Cosmic Mind. If you find your Svadharma, it is to say that for which you have been born, related to your service to the Earth and the humanity, you will find a rejoicing daily, because you will be making in each act (personal, familiar, labor, social, world-wide, universal), which you have genetically in each one of your cells, that are what your express Core in the matter. If not yet you know as it is the place that you must occupy, you will be able to obtain your native letter, numerological study or to repeat a mantra asking: What can I do for you, tell me how I can serve you better? An indication to know if these occupying the correct place are that, the cosmos conspires so that everything comes together favorably. You are associated God.

A second and third indication constitutes your state of physical health and inner happiness. When you find your mission, your soul takes your body and mind like instruments to accomplish this task. Of that form, when the three are working to the unisonous one, the result is the health and the perfect happiness. The health listens to solely mandates of your core. You can judge your psycho-physical health by your happiness, and by your happiness you can know that these obeying the dictations of your core. The disease is the result of the mind, of the resistance of the personality to be guided by the core. It listens your core, listens your heart, you do not listen your mind. The core speaks to you with the language of the intuition. A fourth indication: your Dharma is born with you, alongside yours, like your mother. As well as it is not necessary that you are going to look for it nowhere, with your mission happens the same. Whenever you must go in search of your svadharma, surely that will be some class of Adharma there, (what it is opposed the Dharma, an erroneous form to act that it will bring unhappiness to you), or Paradharma (the Dharma of the others, which is not yours own one). It trusts your core that communicates through the meditation. Trust Patanjali. Trust God; let him guide you following your



intuition. Sri Anandamurti has said: " you are never abandoned, the same force that guides stars also guides to you".

*2-14- Te hlada paritapa phalah puniapunia hetutvat*

***Reactions could be either pleasant or painful, even if the corresponding actions belong to the five impediments or not.***

The karma can be favorable or adverse, and therefore it will either lead to happiness or suffering. You will have to act based on Yama and Niyama, which will free you from sin. The pain does not come towards you as a result of a punishment from somebody, but it is a result of your own choice (conscious or unconscious). You choose to harvest pain in the measurement in which you choose to seed badly, welcomed in the five impediments. Your harvests which sowings, therefore you are responsible for your destiny, you are responsible for your pain and you can avoid choosing correctly it, choosing to make well. The same it happens in relation to your pleasure. In order to harvest to please you must finish with your vicious circle and generate a new circle, but virtuous. You must locate yourself in satva; you must follow the Divine will. Apply your will in the earth as in the sky (Law of Karma, or correspondence, order and synchronicity in different levels of existence). Do not leave us in temptation (dominion, will, ethical-moral code). And protect us from bad (humble, offer and devotion), Amen (Aum).

2-15- Parinama covers samskara to dukhair guna vrtti virodhac ca dukkhan eva sarvam vivekinah

**Those with wisdom understand that everything is cause of suffering as opposed to its potential reactions (Samskaras - latent Karma), and understand ahead of time that there will be changes in their mental trends according to the influences of the qualities of the matter (prakritti - gunas).**

This aphorism reflects the essence of the education of the Buddha: "everything is impermanent". In addition to the fragility of psyche that is influenced by the Samskaras in a while you feel divine and to the following one you suffer of an emotion and changes your feelings. Sometimes the external thing will interfere between you and your calm, other times you will feel the interferences of your inner world.

"You will need to know the nature of the phenomena, knowing that in all of them there is an absence of existence. And it is through the

training of the mind that you will be able to transform the way into which you act, you speak and you think." Dalai Lama

The wise person is who remains stable before passion and aversion, because he understands that they are impulses of gunas, since everything is a vortex of changes. The wise person is who enjoys the wonders of life consciously, knowing that everything is ephemeral, fleeting. The only way of liberating you from pain and anxiety is through settling over gunas. First in Satva, and soon over this one.

First in the clear and limpid mind, soon in the pure conscience. Those that anticipating itself to the future, know to discern, see before the whims and mental desires, the painful adversity in its erroneous mental tendencies.

I will again take words from the Dalai Lama, that are applicable to this sutra: "we must be compassionate and never get angry with those who damage themselves. And when other damage us, we must verify if to be damaged it is in its nature or if one is simply something temp. If it is in its nature, it does not serve anything to get angry with them. If the bad thing is something temp then is not in its nature, but that simply they damage to us due to temporary influences. Therefore, he is not appropriate to get angry with them".

*2-16- Heiam duhkam angatam*

***Painful reactions can and must be avoided before they take place.***

Who understands this law, she indeed becomes aware instantaneous from the importance that she has to practice here and now, at any moment.

To practice is to take refuge in the Yamas and the Niyamas. The *Rosa Crucis* (Christian), sing a mantra-oration that says at certain moment: "make the good without looking to whom ". You must begin to do good and to good things. This will do that transmutes your old karma negative, besides to begin to build an accurate and happy future. He is not accidental that you cross yourself somebody in the ways of the life; the encounter are governed by the law of karma, with the purpose of which every one can bring up to date with its debts and new learnings. feel protected in the law of the affinity. For the case of the pairs, one says that the cores are to burn karma or to practice together. According to which it says the aphorism, in relation to the people, it is not possible to avoid the pain who already you have caused, nor the one that you are experimenting at this

moment. But it is possible to avoid the pain that does not even exist that has not even arrived. All the people and all the events are there because you have summoned them. You must decide what to do with them.

*2-17- Drastr drsiaioh samiogo heia hatuh*

***The identification of the subject with the object is a cause that must be avoided.***

You must remain always conscientious of this sutra and not to leave mind it is identified with the objects. Sadhaka must be alert, like spectators and without identifying themselves. Thus it is explained how and what to make not to suffer. What triggers the process of the suffering is the identification that is known in India like the false world, Mayan, where the ego is appropriated your Being and you act with ignorance, thus incurring new karma negative.

He remains always calm: "If the problem has solution, why to worry. If the problem does not have solution, why to worry "

*2-18 Prakasa krua sthiti silam bhutendriiat makam bhogavrgartham drsiam*

***The universe and the tools to perceive it have a shinny, active and dark nature, and their goal is to experience and liberate***

The three qualities or three GUNAS (prudent, forces, qualities, characteristics). Prakriti (the Divine Will) creates all the forms of the Universe, whereas Purusha is the witness of the creation. Prakriti is fundamental physical energy, that contains the three attributes or Gunas found in the nature and the Cosmos. These are the three foundations of all existence. The first manifestation of Prakriti is the Cosmic intellect, the collective mind (Mahat), of this one with the aid of Satva forms the Ego (Ahamkara), this one pronounces in the five senses (Indriyas) and the five motor devices, creating therefore the organic universe. The Ego continues pronouncing itself with the aid of Tamas to create the inorganic universe. Cracks are the vital force and activate of the body, respectively move the organic and inorganic universes towards Satva and Tamas. Satva and Tamas are inactive, are energies in power that need the strength and kinetic Raja. Satva: creative force potential Cracks: kinetic force Tamas: destructive force in power

The foods and the Gunas: Satvic: pure foods that maintain clear the body and mind, balances, harmonious, calm, strong, and nourished. They are easy to digest and its toxin content is minimum. Some satvic foods are:

fruits, vegetables, grains, seeds, milk, yogurt, butter, cheeses, honey...  
Rajasic: they are stimulating, unbalancing food, activators like the coffee, the sugar, the fried ones, onion, fungi, etc.

Tamasic: they create inertia, and inactivity. Are passed, damaged, fermented foods, too much cooked, very process, like for example: meals fast food, chemically treated foods, with pesticides, artificial, sweeteners, addictive drugs, or foods that are ingested after three hours of cooked... the meats, eggs, gelatin of origin animal, garlic, onions (all), eggplants, Turkish lentils. Also it is tamasic to smoke, consume drugs and alcohol. To consume does not tinkle (practical of Amaroli) is advisable either; without doubts he is the best one of "medicines". The ingestion of something of before mentioned can be beneficial for the physical body; but he is not advisable for the spiritual medical instructor. Some could be consumed like medicines and during the least amount of time since they destroy the brightness of the Being, growing dark the mind, and cutting the connection with the Divine thing. The cigarette, the drugs, the alcohol, etc, confuse the conscience, causing vulnerability in the different power fields (fissure and permeability of the dawn), creating a magnet able to attract negative organizations (elementary), or beings of low phantom (according to it indicates the esoterism).

Satva = I am

The satvic people wish to progress; their minds do not look for action just for the sake of action, rather they look for creative and healthful actions that favor life. The satvic person is a healthy, creative, happy person and always has healthful thoughts. The satvic person only looks for the beneficial thing.

Raja = I move

The mind of rajasic people work without pause. They are impatient, impulsive people. The rajasic person always tends to run, where the angels fear to put a foot.

Tamas = I made

The tamasic people prefer to remain equal, the mind does not want to act, they are of fixed routines, and they want to remain quiet. The tamasic people, are slow to move, they resist to the change and they live in the past.

The satvic, rajasic or tamasic condition of most of the components of a society, characterizes this society, for example: The US is rajasic. India

is tamasic, Uruguay is tamasic, Argentina is rajasic, etc. However, the work always is personal; our society does not condemn us.

"Tamas is destroyed by raja and satva; raja by satva and this last one when it is purified disappear by itself. For that reason, with the aid of satva it finishes with your illusions ".

*Sutra 278 Viveka Churhamoni-Sri Shankaracharya*

Patanjali is a Teacher who answer the question, why are we in this planet? He says to you: you are here to experience the Being and to realize (become real). The pain and the suffering have principle and aim; we have seen it in sutras previous. Free yourself from the causes that produce pain to you. Be centered in you, who your happiness does not depend on the contact with the outside. It lives, it feels, it enjoys and it makes. Every day Lao Tzu had a long walk before the sunrise, in the hills of the kingdom of Su Wen. He used to be with his disciples who had to commit not to talk during the walk. Not even the Teacher spoke. One day a new disciple joined them, accepting the condition of silence. He admired the nature but when the first sunray emerged he could not keep his word, and exclaimed: "It is marvellous ". The ashamed disciples kept their breath: somebody had disobeyed and disturbed the Master. When they returned from the walk, one disciple told the Master: "Please forgive us, Teacher, for the new disciple who has spoiled today your walk with his commentary. We will not allow him to go with us again."

Lao Tzu replied to him: "I can see that he has spoiled your walk, because you are ashamed. But he has not spoiled my walk. I do not give the key of my happiness to anybody. I can enjoy my walk in silence, and still know how to enjoy it when somebody breaks the rule of silence and speaks. The key of my happiness is in me. It has been a beautiful walk and the new disciple can come at any time".

*2-19- Vicesavisesa lingamatralingani guna pravani*

***The three qualities of the matter are present in all what is perceived.***

The characteristics of gunas were already detailed and in them it is including the thought. The thoughts have their own life, and in general they invade your mental screen (chitta). They lay in the ether and take more substantial form in your chitta. Thus, it happens for example, that is at the same time discovered a vaccine in two or three places of the planet. If you

create a thought he is really powerful; it has an own power. Thinking is a capacity; the thoughts are not it. The thoughts can be acquired of others, thinking, never. You must learn to think by yourself. In the old schools of learning, in the wisdom schools, the Teachers taught to think, not to acquire thoughts. To think is a quality of your inner being. A man of ideas is a memory man; he does not have the capacity to think. If you raise a new question to him, it remains perplex. He will not know to answer. If he already knows the answer he will answer immediately.

This is the difference between a Pandit and a man that knows, a man who is able to think. The true reasoning leads to the true reflection; the true reflection leads to a state of extasis, and this state of extasis leads to a purified state, to a state of direct connection with your Being.

"the knowledge is the supreme pleasure. Nothing in this world exists, that produces as much happiness, as the true answer, to the indicated question, in the time just. Thus your mature core like station fruit, allowing to bloom the most beautiful flower, within your heart: The LOVE by GOD."

Nevertheless, you do not get dizzy with this subject of the knowledge. The way towards God is not a full way of complications, but of simplicities. The simpler your ideas, the more you will approach God. It is said that when Kepler studied the cosmos and found several explanations to describe a stellar situation, always chose the simplest theory because, it said that that would be without a doubt next to the truth. And Einstein, in its theory of relativity, also chose the simpler system of equations saying than God was not lost the opportunity to choose that before more complicated others when doing the world. Everything is much more simple of which you imagine.

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*2-20- Drasta drisimatrah suddho pi prastia nupasiah*

***The witness is pure consciousness, even if it must perceive through the mind.***

The conscience does not take part; it only observes, it will only become protagonist when the illumination happens. Now your mind is the homeowner, while after illumination it will serve you. When there is no mind you are in Yoga, when the mind takes part you are not in Yoga. Once during my daily practice of meditation, it happened that my thoughts stopped, the heart beatings and breathing stopped completely. I was left inert, but completely conscious physically and mentally. Whatever was left after that experience is what I call the Being. Beyond the mind and the body is the

Being, a calm observer; a wonderful peace emanated from that state of conscious calmness. There was a combination of love, harmony and beauty. When all the psycho-physical functions stopped (including heart-breathing and mental functions) my Being was revealed. There was not any risk or damage for my health. It was one of the most beautiful experiences given to me by the Divine grace. That is why I let myself pronounce the word To be (soul) like something real, based on experiential wisdom and not on readings or based on an act of faith. Another reason to practice meditation is that it is a joyful experience, and you only have to enable a space and a time. Be aware that always you have to start from the beginning.

A man asked al-Husayn:

What shall I do to be closer to God?

Tell him a secret, but do not let anybody else know the secret. By doing that you will establish a tie of confidence with the Divine.

But the man continued:

Only this will help me to approach Him?

Do establish a strong relation at the beginning of your spiritual day. Pray.

It is also important to have will. And if it is possible to enjoy a little bit of solitude it will be great.

But how do I get at the ideal stage of communication with Him?

I have already explained you everything what you needed - said al-Husayn - but you want to reach the end before beginning, and this is not possible.

*2-21- Tad artha eva drsiasiatma*

***The perceptible existence (an object) is aimed at being perceived by the witness***

The universe that appears to the consciousness is perceived for the experiment and the experience. That is why everything has the right to be and of the wonderful thing that is the creation, the life. You are to experience and the existing objects are to be experienced. Remember that the objects are: thoughts, individuals and the other kingdoms (mineral, vegetal, animal) animated or inanimate, subtle or material.

The subject is the only entity that has the sense of individuality; everything else are objects. This way is the return, you are the object and He is the subject. The Cosmic Consciousness is the one, which is experimenting and experiencing with your consciousness; that is why the expression that He is the Subject and you are the object. Until you do not

recognize that you are an object before the others, and that the others are the Subject, you do not achieve a spiritual awaken. Every one must understand that he/she is to the service of others. The perception of an existing witness comes from that interaction or loving exchange.

*2-22-Krtartham prati nastam api anstam tad aniasadharanatvat*

***Prakriti disappears for whom has been illuminated, but remains for whom have not yet achieved it.***

This is the game of life and the divine present. Only the one who has been illuminated can understand this Sutra.

Prakriti is the dual aspect, the movement, the mind, illusion, pleasure and pain. Beyond the state of Purusha (consciousness), it is the quietness of the pendulum, the wellbeing, the purity itself.

To know the eternal Self, you must first know the psychological Self, the one of your own mind.

If you are honest and prepare your way, life will guide you tenderly towards you heart desire. It always happens; it is a universal law.

*2-23- Sva suami saktioh svarupopalabधि hetuh samiogah*

***The unity between Purusha and Prakriti is to clarify the true essence and powers that both of them have***

The union of the matter and the spirit determines the game of life; that is why the opposite, the lack of unity between them (spectator and agent) is also called Yoga.

Patanjali says: this is the mystery of life; you will be illuminated when you reach the essence of life through true discernment.

One more answer and meaning to your life's reason.

*2-24- Tasia hetur avidia*

***Ignorance is the reason for existence***

The lack of unity of purusha with prakriti is based on ignorance and darkness. It is due to that ignorance that the soul forgets its divine nature and gets materialized, becoming attracted to the objects of the senses.

You exist (here) because you ignore what you really are. And you are here to learn (know) and be illuminated, become full of light.

*2-25- Tad-abhavat samiogabhavo tad drseh kaivaliam*



***The lack of unity (of Purusha and Prakriti) is the result of the end of ignorance (avidya) and liberation is produced.***

Yoga can be interpreted as the unity between the individual soul and the universal spirit, the unity of that divine piece that lives in the heart with the cosmic consciousness. But it is also true that the separation (lack of unity) between the soul and the matter is the return to the self, that is to go back to the sources (the state of Yoga). Therefore Yoga could be interpreted as the unity or lack of unity depending on the point of view.

Patanjali enumerates the Sutras in a scientific way, and before he explained that the soul goes into Prakriti under the influence of ignorance, that is why this Sutra highlights the opposite. The wisdom leads to the return of the individual soul to its universal origin.

***2-26- Viveka khatir aviplava hanopaiah  
Wisdom is the way to liberation***

Clarity of reasoning, analysis, comparison, and deduction; knowledge, perfect discernment, lucidity, intuition, true perception and experimental processes that lead to the only truth (wisdom) are the tools to achieve the desired goal of realization and liberation.

The mean to destroy ignorance is the true discernment "that you are one soul". It is not an intellectual process; rather it is a product of your emotional intelligence.

A long way is done step by step. In this process you have to pursue small realizations day by day.

This philosophy is conceived as part of the reality that the soul goes through a circular path since its conception in matter as simple consciousness (mineral, vegetal, animal, human and saint) to sanctity, to go back to its cosmic origin. This cycle is known as Brahma Chakra or wheel of life. But to be pragmatic in your concept of life is enough to think that wisdom liberates you from suffering and that wisdom takes you to happiness and plenitude.

First you will have to do your daily exercise as a soul looking for light, and then the soul's light will remind you.

***2-27- Tasia saptadha pranta bhumih praña.***

***The final goal (liberation) is achieved through the seven divisions***

This gradual process is defined as follows:

- 1- Be conscious about what must be avoided: pain
- 2- Eliminate the causes of pain: obstacles
- 3- Abandon everything what you achieved through different ways of concentration (nirodha-samadhi)
- 4- Practice the discursive knowledge
- 5- Calm your mind through stopping vacillations and internal conflicts
- 6- Make it disappear and vanish the constituting elements of the fundamental matter, like a mountain that collapses and cannot be reconstituted
- 7- Liberate the spirit constrained to its own nature, only pure and isolated light. The Yogi is known as Kushala (with ability)

Buda taught the same:

First, identify bad

Second, stop doing bad (that is already good)

Third, identify the good

Fourth, practice good

A whole philosophy of life could be summarized in these fourth steps, which have understood this will shine.

Buda said in these four noble truths:

This life is full of suffering

Suffering results from a cause (the seed is in your mind)

The suffering can and must be stopped

The way is the teachings

*2-28- Yoganganusthanad asuddhi ksaie nama diptir a viveka khiateh*

***The practice of the different aspects of Yoga contributes to the purification, and then the spiritual light emerges to get wisdom***

With this sutra Patanjali assures you that practice will lead you to the goal.

He says: "if you trust me, practice intensely, and if you surround you to the Yoga system, you will harvest your own individual realization".

The realization is a final product and you must build it, it does not appear by itself, it is the effect of a cause, as everything else in this life.

If you were born as a saint it would be the consequence of whatever you acquired in previous life. Maybe you do not believe this, but if you do it will be good for you. Then you will accept differences among people, based on what they bring from birth. Imagine that they have committed sin previously or that now they have to go through that experience, maybe each one of us have to go through each and everyone of life experiences (painful and happy ones) before liberation.

*2-29- Yama niyama asanas pranayama prathihara dharana dhiana samadhaio stav angani*

**The eight steps of Yoga are: prohibitions, internal control, yoga poses, control of vital energy through breathing, retirement of the senses, concentration, meditation, and illumination.**

Ashtanga Yoga is a process in eight steps towards illumination, suggested by Patanjali. The gradual system of the practice is known as Raja Yoga. The goal of the follower is its own purification through the emergence of the spiritual life, to reach the divine wisdom.

**The eight steps of the Raja Yoga are:**

- 1 - **YAMA** Control of ourselves towards the others (ethical- moral code)
- 2 - **NIYAMA** internal control (personal rules)
- 3 - **ASANAS** Yoga poses
- 4 - **PRANAYAMA** Control of the vital energy through breathing
- 5 - **PRATIAHARA** Retirement of the sense
- 6 - **DHARANA** Concentration
- 7 - **DHYANA** Meditation
- 8 - **SAMADHI** Illumination

*2-30- Ahimsa satiasteia bramacharia aparigraha yamah.*

**Yamas are:**

- 1 - **ahimsa**: no violence, no killing, no harming
- 2 - **satya**: veracity, no lying
- 3 - **asteya**: no robbing
- 4 - **brahmacharia**: sensual control
- 5 - **aparigraha**: no acquisitions, no possessions, distributed wealth, no accumulation, and balanced prosperity

**Yamas are the controls that allow the Yogi a perfect relationship with others.**

"We should avoid even the smallest negative action, and should practice even the most insignificant positive action, without underestimating its value."

"The ethic is a state of the spirit that does not get involved in any situation or event that could be harmful to others. The essence of the spiritual practice is the attitude toward the others."

Dalai Lama

### **1 - Ahimsa:**

No violence, benevolence, no killing, do the least harm possible and the most good. Patience and forgiveness.

Compassion toward other living beings, particularly those that are not able of defending themselves, or with lower degree of spiritual evolution (mineral, vegetal, animal and also human kingdoms).

Ahimsa should not be related to inaction or letting the unfair be.

The principle of no violence should not be understood as a passive attitude. To not do something is an action in the world of no action. For instance, suppose you are in the beach and somebody asks for help, because he/she is drowning. If you remain quiet you are not directly contributing to his/her damage, but in that case your inaction becomes an action since if you would act you could help that person. Ahimsa always implies some type of activity.

Our body is constantly facing viruses and microorganisms through the immunological system. Each one of us depending on the situation must choose between the passive and the active attitude, trying to act with love and wisdom.

### **a- Lovely benevolence**

Once, a saint was meditating, sitting in the shore of the river. Suddenly he saw a scorpion floating in the water and decided to help it, taking it with his hands. While doing this, the scorpion bites him and the saint suffered a big pain. The scorpion fell into the water again and the saint helped it one more time. The scorpion bites him for the second time. This whole scene happened for a third time, and the saint reacted in the same way.

A man who was observing this situation asked the saint, why are you helping the scorpion if it bites you once and again?

The saint answered: "it is the nature of the scorpion to bite, and it is mine to do good. If the scorpion does not betray his nature, why would I do it with mine?"

**b- Benevolence, but lovely intelligence**

Son, take a big leave, please.

This one Master?

No, Son, bring one from the floor, do not take it from the tree.

Take it, beloved Master.

The Master went closer to the shore, and took a sinking scorpion with the leave.

Master, you had a nice attitude, you saved the life to the scorpion.

Yes, Son, it is in my nature to help others.

Why did not you take it with your hands, Master?

If I would have done it, Son, he would have bitten me. That is his nature.

But my nature is to help others, but in an intelligent way.

Do not hurry, act with intelligence, which is beyond the impulse of the mind. Be conscious; only if other life would depend upon yours, give yours up.

The realization of no violence is the strength that appears when you are conscious of your weaknesses.

Do not confuse weakness with cowardly. Ahimsa can only be practiced by the strong ones, those that have taken contact with their own weaknesses.

This yama, the accomplishment of this virtue, refers not only to what you do, but also to what you think and say. Ahimsa means much more than to abstain from the physical or mental pain.

The masters of no violence do not define it as the "negation of" (violence in this case), but as the "compliance with" (the strength of love in this case).

An example of that is Gandhi's choice for a word that would reflect his cause: Satyagraha. This word, with a Sanskrit origin, could be translated as the "compliance to truth". It is not by chance that Patanjali chose to put the truth together with the no violence.

In a more profound sense, the no violence is experienced when you understand that if you hurt any other element of the universe, you are hurting yourself too. Your degree of ahimsa increases directly as you

diminishes your self and the false dualism of yours and mine. You must consider everything as one.

## **2-Satya:**

Veracity, prudence, texts and sincere communication. The appropriate communication through correct language; correct writing, gestures and actions are also part of satya. It also indicates the capacity of being honest in the communication and of communicating with sensibility, without hurting or lying.

The 'no lying' should be controlled depending on the situation and the person, so that he/she does not get hurt. If you have to inform of a situation that could be emotionally strong, you should be careful. You could also keep silence if you think you could hurt the person.

It is always convenient to be prudent at the time of communicating, preparing the person and the circumstances.

Satya often operates together with ahimsa. When you are coming closer to the truth, and of sharing it with others you should be careful, since too much light makes you blind...

These are commandments (superior laws or rules of the life game), so you should try to stick to them. Commandments are to be followed.

Only a man with firm principles and a clear mind can be flexible.

Every time you lie, you accept your own duality and that furthers you from the truth.

Not to follow this rule will lead you to a great tension, because unconscious and consciously you will always be alert and/or with fear that your lie could be disclosed or discovered, diminishing your capacity to ascend.

## **3-Asteya:**

No stealing, lack of coveting, ability to resist the wish of what does not belong to you, honesty.

The lack of coveting and the ability to resist the wish of what does not belong to you are expressions of no stealing. You must be careful. Be alert to your own wishes and desires of your mind.

As much as your necessity is in relation to something, the more you become a slave of that. The more you can do without this object or situation, or person, the more you will free yourself. You must be careful all the time, constantly taking the weeds out of your beautiful garden. With the purification and change of this aspect of the mind, you will control your whims, until they become more and more subtle and finally disappear. If one

day you wonder what is yours and you cannot find anything that you can call "mine", then you will be able to affirm: "everything is mine".

#### **4-Brahmacharia:**

Sensual control, moderation in our acts, moderation or sexual abstinence (celibacy). Regulation of the attraction, desire and the passionate impulse of the mind. It is the moderation of all our acts, including the sexual abstinence. Brahmacharya means to release the mind of the influence of Prakriti. A Brahmacharii is the person whose mind is dedicated to Brahma and is always absorbed in Him. In that sense it must be associated to Ishvara Pranidana (surrender to the supreme).

Only through the Sadhana the mind can be freed of the influence of Prakriti. In general, the simple fact of overcoming the sexual desire (kama ripu) is considered Brahmacharia; but in fact, all the sensual fastenings are extroverted tendencies of the mind that make you lose your balance and equanimity. You get established in Brahmacharia when you overcome the six enemies (sadripu) and the eight ties (ashtapasha). From these fourteen themes, the sexual desire is only one, and just to overcome it does not mean that you are in Brahmacharia.

#### **The six enemies are:**

- 1- kama: desire for mundane objects
- 2- krodha: anger
- 3- lobha: coveting
- 4- moha: attachment, attraction
- 5- mada: pride
- 6- matsarya: envy

#### **The eight ties are:**

- 1- bhaya: fear
- 2- laja: shame
- 3- chrna: hate
- 4- shanka: doubt
- 5- kula: sense of family lineage, family attachment
- 6- shiila: family vanity
- 7- mana: vanity of personal prestige
- 8- yugusa: hypocrisy, gossiping

You should control your desires by living an organized and pure life. If you chose resignation, you must be sure of having had the object at issue before. You will not be able to renounce to something that you have not had

first. If you want to renounce to your sexuality, first you must assure having had the experience of human love. In fact you will not be able to renounce to sexual desire because it is not something that you can neglect; it is in your cells, in your human nature. You are manifested sexual desire. Only a state of sanctity will make that interest disappear. If you do not change your psychic vibration do not try it because in that case your thought will be perverted.

A saint eats very little, does not almost sleep and is not scared of death. Sexual desire is sublimated by intellectual desire and this one in turn, by the spiritual one. Your sexuality is a great blessing that you have; it embodies everything what you are and have, therefore enjoy it in a correct way. The sexual act is the culmination or materialization of an endless sum of thoughts, yearnings, passions and feelings; it is another manifestation of love. In a true loving sexual encounter the two bodies express the language of the feelings involved. The sexual act also is an instinctive necessity, rooted in you as one of the four basic instincts. Only those that have been able to purify their heart will be able to sublimate such energy and turn it into love and compassion. Take advantage of this beautiful analogy: sex is like a seed, the love is the flower and the fragrance is the compassion. Physiologically the seminal fluid (shukra dhatu) and semen (viirya) are necessary to nourish the nervous cells and fibers. It is necessary to preserve them in order to develop mental strength and intellectual sharpness. The orthodox education of the Bhagavad Gita proposes the practice of continence and monastic life to temper the spirit; in the maturity to marry and to take care of the family; and at the later stage to return to a monastic life. If you choose the celibacy practice it is necessary that you keep a Sattvic diet. However, besides the need to purify your dense body, most importantly you should take care of the purity of your heart. This purity consists of taking all your attention to Brahman, to God that is why is Brahmacharia. The true abstention begins in your interior and from there it expands outwards, not the other way around.

The bad use, abuse, not use and repression inopportunately are the problem.

Brahmacharia also refers to the regulation of joy, the control of self-complacence; in that sense it should be related to Tapas (austerity).

It could be that at this point you ask what is the purpose of so many controls. The idea is to try your expansion outwards, so that the spiritual energy can be channeled towards your Center. You specially dissipate your energy when you have sexual relations. If you are not ready for abstinence, then after fulfilling the "conjugal and corporal duties", try to have a



controlled sexual life, so that this energy, vital force can go towards the spiritual experiences, through your Dharma and your Karma.

### **5-Aparigraha:**

It is to share and distribute your personal wealth; the denial of coveting and the ability to accept only what is appropriate; it is to be generous and to serve others.

The more you have, the more your mind wants to possess. The least you possess, the lower samskaras are involved in your chitta or mental screening.

Time and energy wasted in acquiring and protecting your goods is in contradiction to the dedication to life's essential things. How much do you have to have? What are those things for? For whom and for how long? Death could come earlier than your planning of these things. Many people concentrate only on work just to earn money and then they do not have time to enjoy it or they do it to have things that are not necessary. Many others think that they are ready to the spiritual life, renouncing to the material life too soon, experiencing what this short story shows. Look if you are in one of these two extremes, and try to be in the right place.

Time before his illumination, a yogi decided to live in a small cave in the mountains after a long time of practice and austerity.

He had only two *lungothi* (cloth used as underwear), from which one was always clean to change. He spent many hours practicing asanas, pranayamas and meditation.

During one of his introspections he was disturbed by a mouse. He tried to keep meditating but without reaching that idea state of concentration. Later when he opened his eyes, saw the mouse eating his left lungothi. Without attachment and knowing that everything has a solution, he decided to go down the village to buy a piece of cloth and repair his lungothi. While coming back to the mountain he thought, what will I do? I cannot kill the mouse, because I would skip the principle of ahimsa but if I keep being interrupted by the mouse I will miss my concentration; oh, I know, I will find a cat.

Immediately he went back to the village and in a closed street he found a beautiful cat, as if God put it in this way.

The yogi took the cat back to the mountain. Once in the cave the cat laid placidly on the lungothi, what a coincidence! The next day, the cat was meowing, looking for food and that again disturbed the yogi who was meditating. So he decided to find a cow to have milk and thus feed the cat. But then the cow was also hungry and again the process started. This time the yogi decided to find a spouse to feed both animals.

"An intelligent man must dedicate specially to those things that assure his body's wellbeing since that is our home, what makes our life possible. We must leave aside everything else to take care of our body, since only with a healthy body we can manifest ourselves.

Once a healthy life is assured, we must go after prosperity. There is not anything more painful than a long life lived without the belongings for a life lived with dignity.

With the help of health and prosperity we can have a long and worthy life, attempting the correct spiritual practices and preparing for a comfortable future life.

*Charaka*

*2-31- Yati desa kala samaianavacchinnah sarvabhauma maha vratam*

***Controls do not depend on social class, race, place, time or any other personal or cultural factor, and constitute a big commitment.***

Maha-vratan is the big commitment (is an initial commitment, vote).

The commandments are universal and does not exist any reason not to accomplish them. This sutra indicates the sense of universal equality in terms of the rules of the game (karma).

If everybody would embrace Yamas, this planet would be paradise and we would live in harmony and happiness.

School education is incomplete, or better it lacks good structure for building our personality. In reality kids are taught about these issues, not in terms of science of the life and soul, but a set of rules and norms that are immediately corrupted by the elder (referents). They are taught not to lie, not to steal, and to behave but their teachers have not yet understood the reason of those rules. These moral principles harmonize people's life, and help to keep out sickness, and to provide mental serenity so that the individuals are able to project and develop themselves.

Patanjali says: it does not matter how virtuous you are, or if you are an emperor; if you have incarnated in a human body you must embrace the laws of life; the laws that rule the minds and their karmas.

You must develop your virtues to avoid suffering and be totally happy.

*2-32- Sauca samtosa tapah svadhiaiesvara pranidhanani niyamah*

**The Niyamas are:**

1- **Shaoca:** psycho-physical cleansing, and the purification of the environment that surrounds you

2 - **Santosa:** mental contentment, serenity

- 3 - **Taphas**: austerity, sacrifices, discipline
- 4 - **Svadhiaia**: personal study, spiritual
- 5 - **Ishvara Pranydhana**: surrender to God, accept cosmic consciousness as the goal; it is also obeying the Master

**Niyamas are the set of controls that enable the Yogi to have a perfect relation with his inner world.**

The same as with Yamas, these tend to the elimination of your internal conflicts, calming and purifying the mind, taking it to a better place for meditation.

C. G. Jung have said: "a believe only proves the phenomena of the belief, not its content."

Everything what Patanjali teaches, far from being a belief, it is pure science, a path full of experiential knowledge, that has been accepted along and across the planet. Since what you have now in your hands is a book you can take Jung's phrase and apply it to your life, and to your contact with these texts.

For you to consubstantiate with the content of these teachings, it is necessary that you prove them, leaving your intellect and your ego aside, going deeply into them. Try this process for one year or two, and if you do not experience a marvelous experience, or your mind does not get into a purer vibration, or your subjectivity and objectivity are not changed positively, you can leave it.

### **1-Shaoca:**

Hygiene, psycho-physical cleansing and of the environment that surrounds you.

Try to keep the purity of mind, body and environment.

Try to understand the impeccability of your yoga practices of purification. These practices are not only related to the poses, pranayamas, bandhas and mudras, but it also exist a range of other purifying practices that are complementary such as: shankaprakshalana (deep cleaning of the digestive system, starting with your mouth up to the rectum), jala neti (nasal shower), kunjla (water vomit, stomach cleaning), jala basti (enema), dhauti (cleaning techniques of the body in general), etc..

A yogi is clean with his body, dressing and environment. This is regarding the physical body. The aphorism also refers to the mental purification, which Patanjali has been talking about since the beginning of the text. If you would disregard the external, you could not purify the internal. You must understand you body and soul, knowing that they are one,

just two words but one. Body and mind differ in their degree of vibration. When you work on the matter, also the subtle body gets affected, and vice versa

In general you will need an appropriate physical space to practice the sadhana. Remember that the means have to be adequate to ends. Only then you will be able to experience more subtle vibrations and joy. There is a strong relation between the food you eat and your sensibility you can acquire through meditation. For instance you will not be able to ascend to subtle worlds, if your body is full of toxins and Tamasic food and always facing a difficult digestion.

All these helps you to guide your mind to a higher level of existence.

When you body and mind reach that state of purity, you will feel like a sweet flute through which the divine breath come through and become a subtle tool for God to sing a beautiful song.

## **2-Santosa:**

mental contentment, serenity or the faculty of feeling happy with the things you have and not to regret the things you do not.

Your aspirations should not trouble you, mainly because they are not yours but coming from your ego. Content means that contains. You contain within you anything that needs to be contained. When you discover you get contentment, you do not need to look for anything outside you.

If you are divided, this intimate division troubles your existence, and disturbs your natural state of contentment. You are never happy simply because you are not living the present.

The action of contentment and/or content is a process that integrates happiness and acceptance. You must make a party out of life and feel the joy, only by educating your mind (re-program it).

You often put the reason of your happiness outside or in others. But now and here you are happy. IT does not exist any path that leads you the happiness because happiness is the path.

If you are not happy, if you do not know, listen to Patanjali.

Be aware that a simple smile transmits Santosa.

Raja Yoga is control, balance, without extremes (extreme laugh or cry) or opposites; it is the centre, the balance that you can experience as a consequence of your internal peace.

This state of internal peace has nothing to do with a sort of lazy resignation; on the opposite it has to do with facing life's events from a higher, different and "optimist" point of view.

It is to have an internal security that makes you feel that everything is perfect, and helps you to face failures as transitory, external and superficial states.

You stop being trapped within ups and downs that used to come. Santosa is the experience that within you there is something sacred, perfect and stable. You become a mystic (Yogi). Remember that santosa is for those that are initiated.

The laugh results from a mental excitation, but a smile comes from a state of inner calm. This does not mean that you should not laugh (as an adept), on the opposite it is very healthy but you have to control it, because laugh brings cry since everything operates through the law of polarity. Just control your energies.

Practice Santosa consciously. Enjoy, remain happy, and irradiate that happiness to others from your balanced centre.

If you still need to go into catharsis or therapy, this is not the way. The catharsis and the therapy will guide you into equilibrium, the one you need to take your own initiatives.

The initiated person is helped by his own strengths, and knows that his way depends on this judgment and will.

Locate yourself beyond duality to avoid the movement of the pendulum, but try not to oppress anything because that would generate tension. Just be yourself, happy and consciously.

Another important aspect of Santosa is to try to help others coming out from sadness and temporary concern make them laugh. You could find a clown nose as it never fails. You will also feel happy. Remember that those who do not practice have a disadvantage and often suffer a lot; realize this in a humble way and act with compassion because you are very fortunate.

Be enthusiastic, happy and positive. Accept situations that might seem adverse at the beginning take them as life teachings, as necessary experiences for your personal development.

When you face problems is because you need their benefits. But problems do not exist. The problem is to think that we have problems when in reality they do not exist. Everything what comes to you are lessons that can wake you up from the confusion that produces pain.

### **3-Tapas:**

Austerity (there is not too little or too much), discipline, sacrifices (sacred action), correct habits of sleeping, exercise, nutrition, work, pleasure and relax. It refers to the correct exercise of the faculties (avoid the bad use, abuse or not use).

"The one who is moderate in his habits of eating, sleeping, working and recreating can mitigate all the material suffers through practicing yoga".

*Chapter 6 - sutra 17 - Bhagavad-Gita.*

When you practice austerity you develop a strong will that could take you to the improvement of your being.

Yogis never use this energy to wake up paranormal powers (sidhis), rather to improve their spiritual achievements. When you purify your ego and improve spiritually, your powers enhance by themselves.

Due to your purity, you can use them to your wellbeing and the one of the others. That is why Ashtanga Yoga is a process of spiritual expansion: first it purifies you as a child and then it fills you with divine strength.

The things you think, say and do have to be aimed at perfection and balance, even if you know that perfection is not reachable, at least until illumination.

You can start practicing taphas right now, with small details like: drink water instead of refreshments, keep silence one hour a day, read a good book instead of watching TV, get up a little bit earlier to calm your mind (meditate), and even for five minutes do not criticize people, walk instead of driving, abstain from eating one meal a day, serve somebody without expecting anything in return. You know. Everything could help your to strengthen your will, which is fundamental to control unstable mind.

#### **4-Svadhiaia:**

It is the study and the need to revise and assess your progress, through the study of the sacred writings or lessons from your masters.

Svadhiaia is so important that for some schools only the analytical knowledge and discernment lead to the ability of transcending.

You must dedicate some of your time to this issue, particularly because mediation in Yoga is about the restriction of the thought (nirodha).

The spiritual study (self-knowledge) is a good complement; developing your intelligence and memory will help your Sadhana. It is about elevating your thought to its higher expression.

The more you nurture your spirit with the adequate knowledge, the more your mundane thoughts will vanish, which lead you to weakness and suffering.

Sankaracharya said: "It is clear that we cannot understand Brahma through sensitive organs; however, we can cultivate our faith in Him through the evidence of the writings".

### **5-Ishvara Pranydhana:**

Veneration of a superior intelligence. Acceptance of your limits with God, the Omniscient.

Give yourself and obey to the great Spirit or to the Master. Accept his teachings as instructions. The idea is to do everything as if it is a sacred offer, so that slowly your ego disappears until you understand that your actions are a manifestation of the divine strength. The constant devotion leads to illumination.

Try to understand the rituals and different forms of adoration, Guru Puya, prostrations, reverences to the Master, etc.

During meditation repeat the istha mantras (sounds with ideation in your personal guru), which generally are two-syllabic.

Other mantras are also two-syllabic but universal, for instance: *Sho Ham*, or *Hum Hamsa*. It is about seeing the divine in everything, since everything is a manifestation of it.

**Yamas and Niyamas** are interrelated, depending on each other. The line between each one of the ten is very thin making it difficult to know where do one start and the next ends. The same happens with the eight steps of Yoga, because all of them are interrelated.

Everything what is considered a virtuous act is part of this Yoga code.

Yama and Niyama are a universal law very subtle that rules men mind. Its true and deep comprehension is through the constant practice, when the mind is transparent (Satvic).

Yama and Niyama make that mundane desires vanish so that you can develop the most profound wishes of your being. They govern the health of the physical body as they lead to psychical stability. Only with an organized mind you will have physical health. You must calm down your desires because they require a lot of energy. Try to add flexibility to your spine and a calmed breath.

Patanjali said: "The controls are not conditioned to social class, race, place, time or any other personal or cultural condition, and they constitute a big commitment".

This is the law that governs the universe and its karma. If actions are within Yama and Niyama their effect will be beneficial, if not it will be painful.

Without Yama and Niyama, the illumination (maximum happiness) is an impossible.

*2-33- Vitarka badhane pratipaksa bhavanam*

***To destroy the inappropriate mental trends it is necessary a clear concentration on the opposite ones.***

The mental purification is one of the first goals to achieve, suggested by Yoga. In fact, any effort is for that.

You must change the vrittis of your raw nature for more subtle and altruist ones.

The virtue and happiness are the result of a pure mind; you must ascend your psychical energy to the higher charkas. Think that your spiritual life is a journey of your kundalini through your spine up to the crown. The higher it gets the better you will feel and the more divine you will be.

If you still feel hate you must meditate on love; if you get irritated easily you must meditate and practice patience; if you are self-indulgent (self-destructive, vicious) you must meditate in the good and healthy, in everything that keeps your health longer and good life; if you are scared or shy you must meditate on security, service and trust, etc.

Aristotle said: for a twisted tree to turn to the middle, it first has to move to the opposite direction so that when you leave it alone, it will remain in the middle. The same happens with your weaknesses. To get an internal balance it is necessary that first you push in the opposite direction, guiding your energies towards virtue.

The self-evaluation is important. Every new day is a blank page for you to write your life there and plan different situations; in your process of self-analysis when you find lack of harmony you should stop and reflect.

The daily event is the school of life. If you increase your vision of consciousness and establish in it, you will not loose the learning opportunities that will come to you, depending on your own karma.

Once you identify the bad, you will separate from it and get closer to the good.

Imagine that you are in a dark room and want light. Open the windows, look for the light and let it in. Many psychological schools will take you to walk in the dark room where you will get hurt. Forget that, and if you want the food go to it. The rest is in the past, forget it. Embrace the good you find and fill with it. .

The aphorism indicates that to destroy the inappropriate mental trends you should concentrate on the appropriate ones. What is one of the main tools you have in hands to reach that goal? The ATTENTION. The attention enables you being alert, observing the trends or hosts of your mind. If your attention is activated, you will be in condition to decide what hosts are invited to visit your mind. Remember that it is more difficult to



stop the entrance of a bad thought once it has established in your mind. Shrubs can be taken out with hands, but for a tree to be removed you need an axe. If you are not aware, then you will have to learn from mistakes, pain and regretting, which are good cure for the heart.

Krishnamurti: "Why the trend to divide life in "good" and "bad", generating a conflict among the opposites? It is not that there is no envy, hate, brutality in the mind and human heart, absence of compassion or love; but why do we divide life in those good and bad things? Is not there a single thing called a mind? By the way, when attention is complete, that is when the mind is awoken, alert, vigilant, there is not such a thing like good or bad; there is only an awoken and lucid state.

Kindness is not a quality, nor a virtue; is a state of love. And love is a manifestation of the mind (vritti).

When there is love there is not good or bad, just love. When we truly love somebody, we do not think if that is good or bad, all our being fills with love.

Only when the complete attention stops (love), a conflict between what you are and what you should be emerges. Then that who I am is "bad" and who I should be is identified as "good".

*2-34- Vitarka himsadaiah ktra karitanumodita lobhakroda moha purvaka mrdu madhiadhimatra dukkhañanamanta phala iti pratipaksa bhavanam*

***Negative issues such as violence, lies, robbery, lack of sensual control, and coveting, either if they are consciously there or following an order, must be balanced by meditating on their opposites, since their effects are pain and ignorance.***

Through meditation in the opposites, in the positive, your personality, mental vibration and your karma are purified.

If you are a soldier and they push you to kill; if you are clumsy and ignorant; if you allow the unfair to happen; if your actions are motivated by egoism (prestige, coveting and power), or if your actions, words and thoughts are not in agreement with Yamas and Niyamas, then you will suffer the karmic consequences. It is not about being good and heaven and hell. It is not about acting based on an interest, or thinking that all these things exist in a different level, or that you must use your current time thinking on the future, because heaven and hell do not exist in any specific

place, they are here, in you and provoked by you. It is about acting now to enjoy your present time and live heaven now.

A soldier, named Nobushige, went to Hakuin and asked:

- Is it true that heaven and hell exist?

- Who are you? - said Hakuin.

- A samurai -replied the other.

- You, a soldier? - affirmed Hakuin. - What type of sir would want to have you under his service? You seem like a homeless.

Nobushige got so angry that took his spade, but Hakuin said:

- So you have a weapon! But you sure are too clumsy even to cut my head.

And, when Nobushige was taking off the spade, ready to hit the master, and Hakuin observed: - This that you feel is the door to hell.

Surprised with the answer and the calm of the master, the samurai took the spade in and inclined it respectfully. And Hakuin said: - This what you feel now is the door to heaven.

*2-35- Ahimsa pratisthiam tat samnidhau vaira tiagah*

***When the yogi is established in the principle of no violence, hostility and unfriendship vanish in his presence***

This commentary is also valid for the next aphorisms. You are a magnetic field. As a magnet recognizes and attracts iron, you will also attract inconvenient situations until you do not establish yourself firmly in Yamas and Niyamas. Once you purify these aspects through a conscious practice, you can change your magnetic field attracting beneficial situations. Everybody wants the best thing for themselves, that is the human nature. Patanjali says: "you do not want enemies, you want to be loved, you want a calm life, so start with yourself, practice the nonviolence and take it as part of your being."

A yogi established in ahimsa emanates a beauty a sense of plenitude that protects him from all danger.

"the no violence is the law of the human gender such as violence is the law of irrational ones. For them, the spirit is asleep; they do not know another law but the one of the physical force. The dignity of man requires obedience to a higher law: the force of the spirit "

*2-36- Satia pratisthaim kriya phalasaraiatvam*

***Once the yogi establishes in the principle of veracity, he achieves power in this words.***

Buda: "Why do not we are pure so that our words lead to others' purity?"

Why do not we speak truth so that every single liar feels ashamed in our presence?"

Words are vibration, and energy. If you are established in the truth, inside you have a never-ending storage of energy. That same energy flows from your Being towards others, through your words. No word is more powerful than the one that is pronounced by a person who is coherent with these actions. Coherence between what you think, say and do.

A devoted person goes with his son to the master and says: "Master, please tell to my son not to eat so many candies." The master makes silence and replies: "Loved daughter please bring the boy in three days." During the morning of the third day, very early, the devoted one returned with her son, seated in front of the Guru and she said: Master please tell my son not to eat so many candies. The master looked at the boy's eyes and said: "Son do not eat so many candies." Before the silence of the Guru, the devotee asked tenderly, Masterful pardon, why you did not say that same thing three days ago? The master smiled and told her, three days ago I myself ate many candies, and then my words would not had any value.

Never give advice if you have not experienced that truth spiritually, because it will be a burst of energy. You will not convince anybody of anything, since your words will not have any value. When you know, you are; when you are, the divine presence is in you. When that happens your Being pronounces itself.

In general everybody says: "God is the Truth". Nevertheless, Gandhi expressed it the other way around: "the Truth is God". And also said: "God as truth has been for me a priceless treasure; wish is like that for everybody ". If you are established in the Truth, you are established in God. As a consequence, your contact with others will be very special; what is a triumph for others to achieve, it is very easy for you to obtain.

*2-37- Asteia pratisthaim sarva ratnopasthanam*

***Once the yogi establishes in the principle of no stealing, all the wealth are presented to him.***

Not to steal, like in the other Yamas, must disappear from your thought, word and actions. Look for coherence in the three levels and you will get divine gifts. It reminds me of Jesus words: "Ask and you will get", for Him it was very simple because he was an illuminated Yogi. For you, an advice: be careful with what you ask because you will probably get it. You must use your discernment at the time of requesting. It become finer as you start purifying your mind. Your mind is purified as you establish in Yama and Niyama, as you practice Ashtanga, as you approach, from your own reality, the experience of sanctity.

*2-38- Brahmacharia pratisthaim viria labhah*

***Once you establish in the principle of sensual control, the yogi achieves a shiny vitality.***

With sensual control and a moderated general attitude you reach a shiny vitality.

Sexual control, besides it increases energy and physical vitality, you also acquire essential energy that feeds the brain. This produces clarity of thought, and nurtures the intellect, memory and concentration.

By keeping the seminal fluid, the yogi increases his energy based on a feedback. With each ejaculation, men losses the energy equivalent to one liter of blood.

In the case of resignation, the change is clear from the tenth month of sexual abstinence on.

Apparently after eleven years of abstinence, if it has been guided with the appropriate internal attitude, the yogi lifts his Kundalini, since that practice affects the nerves that start in the perineum.

Besides the seminal fluid is the last dhatu (one of the seven substantial elements of the human body), which accumulation becomes ojas (ephemeral substance of spiritual value).

*Ojas* is the final product of an appropriate digestion, it is the final element of metabolism. In the physical body, *rasa* is (plasma) the sap of the body, the nurturing liquid that touches every cell. It is aimed at nurturing the body and the mind. *Ojas* is the essence of all that process.

*Ojas* settles in the head. Its luminosity is located surrounding the pineal gland. *Ojas* is like the saint's light surrounding their head. The essence of the marrow takes part in the creation of *shukra* (sperm or ovule), the reproductive fluid in both male and female. *Shukra* does not

have any secondary weave like the rest, or either remainders. The action of a very subtle fire on shukra generates ojas, the fifth essence. The process, that

culminates in the ejaculation, begins with a disturbance of ojas that causes its movement downwards, which impels the movement of shukra in the same direction. Shukra is the raw material from which ojas takes place. Ojas is the subtlest refinement of the sap produced by the body, and when ojas is firm the mind and the body also are. The loss of this fifth essence debilitates the immune and digestive capacity. For that reason it is considered that sexual activity without restrictions could be damaging to health since exhausting the corporal juice, produces an increase of Vata diminishing (drying) ojas.

At the psychological level, ojas is responsible for the compassion, love, peace, and creativity. Through pranayama, and spiritual disciplines, and tantric techniques, we can transform ojas into spiritual energy. A person with strong ojas is attractive, with bright eyes and a spontaneous smile and tranquilizer. That person is full of energy and spiritual power. The spiritual practices and the celibacy or the austere regulation, promote these qualities in the individual. The abuse of sex and masturbation dissipate the energy of ojas at the time of orgasm, and so the person is susceptible to psychosomatic disorders. The fetus directly receives from the mother ojas as of the eighth month that is the main reason that enables survival in a premature child. Maternal milk reinforces ojas in the body of the baby.

Rasa is the base and ojas is the apex of the nutritional pyramid of the body. If you have not reached sanctity, the advice is to control sexuality and sensuality, and to transform that free energy in whatever makes you feel better, depending on your interests. The least desires you have and the more limpid it is your thought, the more energy you will have.

*2-39- Aparigraha stairie yanma kathamta sambodhah  
if you establish in the principle of no acquisition and no possession,  
the yogi discovers the mystery and purpose of his existence.*

The answer to the most uncertain and mysterious question of the spiritual man (Who am I? Where do I come from?), is revealed through the resignation to attachments, the sensual world and superficial pleasures; the true detachment to life.

Aparigraha is complete when besides the resignation to possessions; you distribute the wealth among people, balance your strength and contribute with the wellbeing of others, alleviating their poverty.

The service to others must be intelligent and should be done without expecting anything in return.

There are three ways of service: material, mental and spiritual.

You can feed, dress, host, cure, and transmit knowledge, etc. You can teach moral and initiate others in the spiritual practice. The latter is the most sacred task of all.

Jesus: The one who commit to the commandments and teach them to others, will be big in the Heavens (Mathew5-19).

If you are able to take part in your everyday life with sacred harmony you will be in the right path and accomplish your task.

Santa Teresita de Lisieux: "My way does not have to do with extraordinary things, but with making ordinary things extraordinarily"...

*2-40- Saucat svanga yugupsa parair asamsargah*

***When the yogi purifies, he is indifferent to his body, avoiding intimate contact with others.***

Some wise people think of this aphorism as the disgust for the body. How a saint can avoid contact with others?

Patanjali refers to intimate, to feel from the body.

You have reached the no identification with your own body when you have realized that you are a spiritual being.

Your Kundalini has lifted towards the vishuddha chakra; you have opened a superior portal, do not feel vanity anymore.

Your spiritual energy shows through compassion; you only want the wellbeing of others.

When you love, you want others to be happy. But when you are compassionate, you want others not to suffer.

Compassion is a vibration superior to love; it is in a different dimension.

When you relate to others from compassion your self vanishes, you do not think of you, only the other person exists.

With love is different, your self is still present, you still enjoy. Loving is a nice feeling. When you are compassionate you do not feel that. When you are compassionate you disappears, only relate from your soul.

*2-41- Sattuasuddhi saumanasiaikagriendriya yaiatmadarsana yoguiatvanica*

***Once you purify yourself (body and mind), you get clarity of thoughts, peaceful joy, concentration, sensual control and the ability for self-realization.***

Purification is both physical and psychical (astral).

Hatha Yoga includes several techniques of cleansing and purification for the elimination of toxins and the preservation of an appropriate mean to receive the cosmic energy. A Hatha yogi is working all the time on this.

Through the elimination of physical impurities you can reach the purification of nadis, which are the channels through which the universal energy (prana) circulates.

Since the mind is linked to the charkas and nadis system, it is vital to keep the ephemeral body clean. This is the purpose of the Asanas and Pranayams practices.

Purification gives you a different and introspective consciousness. It is like taking away a heavy weight with negative impressions; you feel happy and start enjoying life, can concentrate and think for yourself; you become independent. You see clearly.

*2-42- Samtosad anuttamah sukha labhah*

***Once you establish in the mental enjoyment, you reach an insuperable happiness.***

Ocasionally life gives you situations, which are not favorable to your present interests. But at the same time, and once you overcome those problems, you can appreciate their importance and teachings.

After time has passed, you would not change those experiences even if you could, no matter how much you have suffered. You are what you are in part because of them.

God makes everything for the better.

A king had a minister well known because of his wisdom. His wisdom was such that everybody was coming to ask him for advice. He would always say to those that were suffering, "God makes everything for the better".

Once the king invited his minister to hunt in the jungle. But suddenly, they got lost in the woods. At noon when the heat was unbearable, the king was complaining, and asked this minister:

"Minister" - he said - "I am running out strength and am starving. Please find something to eat."

The minister went and came back with fruits which offered to the king. The king hurried to eat them and in the meantime he cut his finger. "iAh, it hurts, minister, said with this finger hurting and bleeding.

But the minister, replied, "God makes everything for the better".

The king became angry at those words. He pushed the minister, and hit him, while saying: "iI am sick of your philosophy! I am suffering and the only thing you say is that".

The king, alone, put some clothes in his finger. Suddenly two big men came from the woods, and tied him with ropes.

"What do you want from me?" asked the King.

"We will offer you to our queen, Kali. Every year we do this, and now we were looking for someone for her."

"This is not possible!" complained the king; "You cannot do this to the King"

"iAh that is good!" said the two giants, "our sacred mother Kali will be very happy when she sees what an important person we offer her this year. Come with us".

The king, scared to death, was taken to the temple and located in the altar. The priest was about to kill him when he saw the blood in the king's finger.

After he saw the damaged finger, he made the king free, as "he could not be taken to the Goddess Kali".

The king went away, very happy of his freedom. Then he remembered the words of his minister: "God makes everything for the better". If it had been for that accident, he would be killed by now.

As he was regretting his lack of gratitude to his Minister, he looked for him. Once he found the minister, he hugged him begging for forgiveness.

"Sir, I have nothing to forgive", said the minister" and you have not offended me. On the opposite I owe you my life because if I had remained with you they would have taken me for the Kali goddess. So as you can see God makes everything for the better".

If you want to relate to the divine you will have to learn to accept and surrender. You will become a Yogi (mystic), and will feel calm and happy.

*2-43- Kaiendriya siddhir asuddhi ksaiat tapasah*

***Once the yogi has purified himself through austerity, he achieve special abilities at the level of the body and the senses***



The levitation, clairvoyance, telepathy, etc, are the result of the practice of austerities. A disciplined life, with containment, without pendular oscillations between the opposed pairs will make of you a wise person involved with nature's powers. You must practice austerity with the purpose of serving and looking for God, to experience it, to shorten the apparent distance between you and Him.

Patanjali does not suggest any difficult practice, or one that leads you to suffer in the corporal level. If you want penitence, the service to others is the best choice.

It is not convenient to deplete energy without love or intelligence. Remain balanced in your centre.

"Not for action, nor for family descendance, nor fortune, but for renunciation you reach immortality."

*2-44 - Svadhiaiaad ista devata samprayogah*

***The study of the spiritual teachings connects the disciple with the beloved Master***

The understanding of the hidden teachings facilitates the relationship with the master. The Bhakti (devotion) develops and gets strengthened, which helps to create a unique tie with the master. If you read Jesus, Krishna, and Patanjali you will love them. You can cultivate divine love every day.

The Samadhi cannot be achieved through logic analysis.

The Vedas say: "this knowledge cannot be achieved by reasoning". "The one who knows is the one who has been able to study with the guide of an instructor". "The knowledge acquired through a master is fruitful".

*2-45- Samadhi siddhir isuara pranidhanat*

***Through devotion (to God) we reach the state of samadhi***

When we love, we are happy. To love is to nurture ourselves with the most powerful energy of the universe.

The relationship with the cosmic consciousness can connect us to God, to his love and devotion. We can love him but never feel compassionate for him. It is not possible because we depend upon him. God is the one who feels compassion, and loves us. We are thankful to him, and offer our love to him.

When you go beyond time and space with your thoughts full of love, you connect yourself to him. The devotional Samadhi is full of love, and even tears for the feeling of completeness.

This new state comes along with new neurochemical reactions, which New neurochemical information is in you; it is your soul that impregnates your brain through the Pineal gland; then you get full of Amrit. Patanjali says that devotion, knowledge and meditation are a holy trinity.

The meditation combines mind and soul, thinking and feeling. It must be purity in the mind (intention) y purity of heart (feeling). You must know and love at the same time. You must learn to love in the best way, in a way that you have hardly imagined. You will experience the most wonderful feeling.

Vedas: "all the chain of the heart are broken, all doubts are solved and all karma stop generating new results, when Him, who is the highest and the lowest is contemplated".

*2-46- Sthira sukham asanam*

***Asanas must be firm and comfortable***

This refers to the third stage of Ashtanga Yoga. Asana means pose or meditative seat. The path of Hatha Yoga suggests a variety of asanas.

In this sutra, Patanjali refers to those that are used for meditation. This is the purpose of Yoga exercises and poses, to get a light body, with an alienated spine and smooth joints, to have a calmer mind within it.

It is as if the mind would locate in a comfortable and firm seat. You must include all the poses in the practice, including: standing, balance, strength, torsion, anteflexion or retroflexion, inverted poses, laying on the ventral or dorsal **cubito**, or just sitting. You should find the practice that is convenient for you, for your current situation. Sadhana changes with time.

In some cases, the great masters of Hatha Yoga disagree on some issues. For instance in the case of Shirshasana - headstand- some of them recommend it while others think that is not convenient.

It is your responsibility to look for the system that suits you better, according to your circumstances and body and mind's needs. The poses should be a tool for the meditation practice and not a waste of energy.

In old days, Yogis would only teach asanas to the initiated ones.

The asanas could be defined as yogi poses that could be kept in a comfortable way, internal exercises, which affect positively the mind, emotions and body. Psycho-physical practice of Hatha Yoga (yoga to conquer the mind through the physical body).

The system developed by the Rishis (profets), with the primary goal of keep the sitting pose of lotus (Padmasana) for four hours and twenty minutes, to reach a state of mental calm by imitation of the physical quietude (psycho-physical osmosis).

"The wise person, keeps his/her body firm, with the trunk, the neck and the head aligned, keeping his/her senses and mind in their heart, can cross the ocean of birth and death with the boat of the Brahman".

*Shvetashvatara Up. 11,8*

The Hatha Yoga is the core from which all forms of Yoga emerge. The body is definitely more than a biological mechanism; it is an essential dimension of the human being. The body is the common entity in which all levels of existence converge.

When you work on your body, thanks to Hatha Yoga, that is when you decide to be impregnated with consciousness, dominating it, you accomplish a crucial aspect of your life. This is the spirit with what Hatha Yoga should be practiced.

"The first signs of the Yoga practice are luminosity, health, absence of desires, good physical status, nice voice and body fragrance".

"Those who have conquered the body through self-control, through the fire of Yoga, will not experience illness, oldness or death".

The Asanas not only do equilibrate the gland secretion, but they also help for relaxation, muscular tonification, for stretching and massaging the internal organs, and help concentrating the mind.

The physiological benefits of Asanas include relaxation and tonification of the nervous system, cleansing of joints, flexibility, particularly of the spine, stimulating the blood circulation and breathing.

However the enormous benefits tend to eliminate their contribution to the emotional wellbeing, which constitutes its original purpose.

The main characteristic is its subtle effect on the gland system.

The glands of the endocrine system are like emotional stations and have profound effect on the emotional state of a person.

The Asanas are certain body patterns that tend to influence the body and its functioning, the character, energy, mind and emotional system. Through the control of the body, the mind is going to get controlled.

Asanas require three type of controls: over the body, the energies (breathing), and over the mind (inner attitude and concentration).

Patanjali says: ethical preparation should go together with the physical one. It should not be interpreted literally (meditative sit); it is clear that Asanas are not only meditative poses.

In Patanjali's time, and even now, we know the importance of physical exercises. Patanjali himself, apart from a Yogi, he was an excellent dancer. He was so good that even today in India before dancing they offer a mantra to him.

The personal practice of Hatha Yoga must include a number of Asanas, Mudras, and Bandhas.

Shiva introduced Hatha Yoga only to reach Raja Yoga.

"Due to the darkness that emerges from the mistaken opinions, people are not able to know about Raja Yoga.

Adinath (Shiva) keeps Hatha Yoga Pradipika like a torch to shoot it".

"Hatha Yoga is a science, that like the stairs, leads to the heights of Raja Yoga".

*Gheranda Samhita.*

The seven exercises that belong to this Yoga are the following: purification, strengthening, persistence all of which lead to peace, perception, lightness and isolation.

*2-47- Praiatna saithiliananta samapattibhi*

***The pose is perfect when the mind is relaxed, and concentrates on the infinite.***

Most of the Teachers suggest that the process of awareness goes from the personal towards the infinite. You must first focus your perception towards the body, then towards the surroundings, geographic location, the planet and the Solar System, and finally towards the cosmos. You must take your consciousness away from you. Through this technique the body is no longer perceivable and the mind flows towards the Cosmic Consciousness. You will disappear, and your ego will dissolve in the infinite. Your pose will be perfect when you no longer perceive it, by then, you will transcend your body. "The oscillation of the mind is not asana" and this happens when your mind is united to the Cosmic Mind.

*2-48- Tato duanduanabhiatah*

***Once you conquer the pose, the pair of opposites becomes unimportant***

Asanas will help you to maintain and even minimize the effect of external influences on your body, like age, weather, food, or pain because you will be absorbed.

2-49- *Tasmin sati suasa praskasair gati vicchedah pranaiamah*

***The next stage is pranayama, which is the conscious control of breathing so that you control your vital strenghts***

You should practice Pranayama only with the orientation of an expert, and after dominating some poses. You should purify your body with an appropriate diet and exercise; you should stabilize your emotions and acquire certain skills over your mind before beginning the practice of pranayamas.

The exercises of breathing control must be started in certain times of the year, and in special personal conditions.

If you want to progress in the practice and get advanced in Ashtanga, you must prepare consciously.

If you exercise incorrectly you will hurt your muscles, joints and tendons, but if you practice Pranayama incorrectly your nervous system will be harmed.

2-50- *Bahiabhiantara stambha vrttir desakala samkhiabhih paridrsto dirghasuksmah*

***Pranayama is the regulation of exhalation, inhalation and retention; this regulation is achieved through a progressive control of time, becoming more and more subtle.***

This sutra shows the different alternatives that pranayama offers, each one has different implications.

Two factors should be taken into account:

1- The imperceptibility or smoothness of breathing that is you should constrain the intensity of inhalation and exhalation to the minimum, as if you would have a mirror in front of you and must avoid dimming it.

2- To keep a longer inhalation and exhalation, as well as the distance between them (retention). Just take into account that regularity in the rhythm is more important than the length of the period.

The breathing rhythm with its three moments (Puruka-Kumbhaka-Rechaka) constitute the main agent and enable the movement of kundalini's spiritual energy to the superior charkas (Sahasrara - crown).

The secret of this fourth and fundamental stage lays in your ability to acquire and store Prana.

The slow breathing enhances longevity. There is an inverse relationship between frequency of breathing per minute and its benefits. The less you breath per minute, the longer you live just as if you would have the benfit of breathing for some specific times and then die.

*2-51- Bahiabhiantara visaiaksepi caturthat*

***The fourth stage (pranayama) transcends the physical***

Beyond inhalation, exhalation and retention, there is a fourth pranayama, which is the total stop of the breathing, no matter if it's forced or like an exercise of psycho-physical control. It emerges spontaneously when the mind is absorbed in itself. The heart stops and the body functions are reduced to its minimum, while the thought gets stabilized. This process does not imply any psycho-physical risk.

*2-52- Tatah ksiyate prakasavaranam*

***Thanks to this Pranayama the inner darkness is destroyed***

When you experience this state of reality, you connect yourself with your inner wisdom. There the consciousness perceives its own brightness, and you arise from the deepest of your Being. After you realize it spiritually, then you will not doubt anymore and you will know of your soul, you will know that you are your spirit. But while you do not perceive that, you act based on your mind and its activities. The mind does not have its own brightness. It does not have inherent light, it shines with the light of your being, so as the moon does, asking for the Sun's light. In the same way, all the functions of the mind take place by the force of the soul, which goes beyond the mind.

*2-53- Dharanasu ka yoguiata manasah*

***Like this you prepare your mind for concentration (dharana).***

By aligning your energies and awakening your internal forces, Pranayama brings equilibrium in the Chakras, unifying and internalizing. Thus, a vestibule is opened and you perception of reality is extended towards new dimensions. Breathing in a rhythmical way leads you into a harmonic vibration with nature, unfolding your latent powers. By governing your breath, you can exile the fear, the negative preoccupations and emotions, so that you can enhance your character' best qualities.

2-54- *Sva visaiasampraioge citta suarupánukara invendriyanam pratiaharah.*

***When you retract your senses (pratihara), the mind is focused and oriented to one cause, without being distracted by others.***

The wise man that is looking for immortality knows the importance of concentration and focus. This man avoids distractions because he knows that the suffering caused by the state of lethargy, and ignorance, prisoner of the neverending circle of birth, disease and death.

Only when you are conscious of your real being, you will be accomplishing the real goal of life. Pratihara is another of the steps towards your destiny, since it helps you to liberate from the ties that your senses establish with the world. It is the first big conquer, the triumph over the mental nature. The mind was domesticated, so as it is a wild horse.

Through this anga, the yogi overcomes the first door, the one that leads to the internal Yoga.

There are two types of angas: external yoga: yama - niyama - asanas - pranayama - pratihara; and internal yoga: dharana - dhyana - samadhi.

Pratihara represents the door or the limit between the internal and the external Yoga.

Once you are able to gradually silence your mind through Pratihara, all your skills and abilities intensify. Your capabilities to observe, think and memorize are strengthened by calming down the mind.

2-55- *Tatah parama vashyatendriyanam*

***Like this the senses are dominated.***

Here the alchemy of the regular man takes place, which gradually turns into the mystical man, a wise person. The Yogi or Yogini has absolute control of the mind and his wills. The greater conquest than you can make is the one of your own nature. You know and dominate your psychic impulses, and must re-orient them. This will be determined by the level of purity of your mind, based on your dedication to the practice, for instance of Ashtanga. You are the master of your own existence.

"The wise person serve in the superior, but it rules in the inferior. He obeys the laws that are above him, but in his own and lower levels, he is the one who dictates. However, while doing this it takes part of the principle instead of opposing to it. The wise person accepts the law, operating within its mechanisms like a swimmer that dominates the water flows and swims

according to his will rather than letting him go as a floating stick in the water. But the swimmer and the stick, the wise and the ignorant are all following the law. The one who understands this goes into the right direction that leads to the path of wisdom”.

*The Kybalion*

“Patanjali is the greatest scientific of the inner world. His mind is one of a scientist rather than one of a poet. This is weird because almost all the ones that have penetrated the inner world are poets, while the outer world has been examined by scientists.

Patanjali is a weird flower. His mind is scientific but his journey is the inner world. That is why he has become the first and last word, the alpha and the omega. For five thousand years nobody has done something better, and it seems nobody will do it. He will remain as the last word because it seems impossible to have another person with the same combination.”

*Osho*

## **AGRADECIMIENTOS Y DEDICATORIA**

Thanks to those who have motivated this second and renovated edition. The text has benefited from the suggestions and recommendations of my soul mate Amrit (Lía).



Thanks to all for letting me practice with more love and dedication, since thanks to that process I more focused and more prepared to receive from you.

I dedicate this book to all my beloved Masters, and to all of you so that you can eliminate the dark side of the mind and its consequent sufferings, enabling the correct cause to emerge and obtain the Well-being (Ananda).

I hope this book is useful as a guide for liberation and insightfulness in the search for illumination.

I wish from the deepest of my Heart that all the sensible beings of this beautiful world find peace, love, wisdom and much happiness.

I am thankful for the privilege that life has granted me as I have been able to dedicate big part of my time to the intellectual and practical learning contained in these sacred lessons. Finally I apologize for the mistakes made in the book.

Namaskar, Adinath

This book is one of the four required for the "Patanjali's Yoga Instructorship" . The other three are the following:

- 1-"**Compendio Ayurvédico**, para la Salud, la Armonía y la buena vida"
- 2-"**Manual N° 1 de Asanas**, Hatha Yoga del Raja Yoga"
- 3-"**Algo sobre la mente**"

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These are divine and universal teachings; therefore they do not belong to anybody. They were taught by Masters for the benefit of humanity.

For some reason, this knowledge came to me, and now it is in your hands...

*Aum Shantii, Adinath*