

# RAJA YOGA

## The Yoga Sutra's of Patanjali

according to Shri Yogacharya Ajita

This book is the basis of the age old, classical Yoga. It describes this whole science in an astonishing brief way: there are only 195 Sutra's or verses. Up until now the translations and interpretations were incomplete or simply wrong. With the help of his soul Shri Yogacharya Ajita explains all Sutra's for the first time clearly. You feel as if you are in his class room. You are carried away by his enthusiasm. His hands on approach let your Yoga practice make a leap forward. You quickly understand the enormous importance of Yoga in our overheated world.

## Introduction

Dear Yoga friend,

It is with pleasure that I offer you this work as an inspiration tool for your Yoga practice. It contains, as far as I can see, the highest knowledge about Yoga, and complements my earlier books, Subtle Anatomy, Hatha Yoga Pradipika and Science of Soul.

The basis of this book consists of my comments of the book “Yoga Sutra’s of Patanjali, translated and commented by I.Q. Taimni” during my classes of the Yoga Teachers Training Course 2003-2006 on the Monday evening. Ester Eriksen has recorded my comments and made the transcription, for which she has my eternal gratitude.

This book contains the inspired lectures and all discussions which happened in the group. The tone is therefore often very lively.

Since 1984 this book has been an important part of my Professional Yoga Training, which consists of a Basic-, a Teacher- and a Master Training Course, as described in my website [www.xs4all.nl/~rajayoga/EN](http://www.xs4all.nl/~rajayoga/EN) or [www.raja-yoga.org](http://www.raja-yoga.org)

It is funny that even before editing this book Swami Maitreyananda Sarasvati, President of the World Yoga Council, has already asked me permission to translate it in Spanish.

May this book help you reach Enlightenment.

May this book contribute to the spreading of Yoga in the world.

Yours friendly,

Shri Yogacharya Ajita  
(Philippe Barbier)

Honorary Secretary of the International Yoga Federation for the European Union

President of the European Yoga Council of European Yoga Alliance

Honorary Life Member of the World Yoga Council

Member of the International Yoga Therapy Council

Member of the Coregroup of the Samenwerkende Yogadocenten Nederland

Director of the Raja Yoga Institute

IJpendam, Holland, July 30<sup>th</sup> 2007

# Content

<b>Page</b>	<b>Subject</b>
2	Introduction
3	Content
4	Preface
11	Chapter I : Samadhi Pada
144	Chapter II : Sadhana Pada
338	Chapter III : Vibhuti Pada
461	Chapter IV : Kaivalya Pada

## Preface

It is a remarkable book indeed.

Once I started a collection of all possible versions of the Yoga Sutra's of Patanjali from diverse sources (comments/translations). The version written by Taimni is the last and only one that remains. Among all versions it proved to be the least poor.

It is horrifying what you find in all those books. Written by people who know nothing about this business, but still find they ought to add their cent's worth. In Yoga, if you have some, if any ambition, I think that as a matter of habit one should write his own comment on these Yoga Sutra's ...

Characteristic of a good edition is that it does not only contain the original Sanskrit text in transliteration (in letters that we can at least understand a little), but also a literal translation, which means word by word, followed by a normal translation that reflects the meaning in daily language and a comment on it.

It would be truly perfect when the curly characters of the Nagari-script would be added. That of course would be very nice, were it not that most of us are not able to read Nagari-script anyways. For that matter, Sanskrit can be put down in various styles of script of which only one is Nagari. There are many other styles of curly characters of which one is Brahmi.

### What kind of scripture is this and who is the author?

It is not possible to determine how old this scripture is and where it came from, as nothing is known about the author Patanjali. All we know is that his name is Patanjali. What is known, however is that the basis of Yoga science lies here.

Was this the first Yoga scripture in history?

Probably not, but it seems to match with other very old scriptures. The Hatha Yoga Pradipika on the other hand is clearly from a later era.

This one has most likely been written somewhere before Christ.

One can only admire the geniality of this fairly short scripture that exists only out of 195 verses, cryptic verses or formulas as it were.

In former times they were written down on a palm leaf by the Yoga practitioners and rolled up in the form of a scroll, tied with a cord and carried on the back. It was their most precious possession. An example of this can nowadays still be seen in the British Museum in London.

In the Yoga schools of former times these 195 Sutra's were memorized, so it was only normal that the students could recite them by heart.

The Sutra's are probably reminders that were specifically designed to help the teacher as a leading thread running through the lessons. He and his pupils used them as a kind of compendium, a reminder like "oh yeah, that's what it was about!"

Remarkably enough only 500 different words were used in these 195 verses. This is typical for Yoga: to tell the issues with a minimum of words.

The Sutra's thus are very concise in structure, very short. It is for this reason that they are often very difficult to understand. That is the reason why there are so many interpretations of them.

Sutra's have a magical value and are used as Mantra's because they awaken information in the super-consciousness as well as in the sub-consciousness. This is difficult to explain but let's say I take the book, I open it, I read a Sutra, give it some time to sink in, and immediately it evokes certain things. Then I can talk about it with a wisdom that perplexes me. Really, no kidding, often I just listen to myself, hearing what a wonderful story it is I'm telling. It is funny for sure, because just a moment ago I didn't have the slightest clue.

Sutra's also have a kind of prophetic power, or an explanatory power:

When you put the Sutra's on your night table, and at a certain moment you just don't know what to do with your life, or certain questions arise, you just open the book, at any given page, and you will see, the answer is right there in front of you. I have done it like this many times and it works.

The Sutra's are the basis of what we call classical Yoga, also called Ashtanga Yoga of Patanjali. Ashtanga means 8 steps. Classical Yoga is the first, original Yoga, from which all the later forms of Yoga have originated.

The ancient quality test for any form of Yoga practice is: "Does your Yoga practice consists of the 8 steps of Patanjali?"

You can bring up Karma Yoga, or Bhakti Yoga or Tantra Yoga or Kundalini Yoga or name any kind, but it should always contain the 8 steps of Patanjali.

If that is not the case, it is not Yoga. This is the present standard of the International Yoga Federation.

Yoga cannot be explained in any other way, because then it is wrong. Just keep it professional, as it was meant to be from the beginning. If the commentator/author of the sort of Yoga in question wants to do right to Yoga, the original Yoga, he considers all 8 steps. From the moment he deviates from this, he is not doing it right.

Why not?

Because the 8 steps deal with the whole human being: emotional, moral, physical, mental, spiritual. That is what those 8 steps are for. And it is impossible to make man develop properly if you take only one or some of the steps and leave some of the others out. If you want to help people develop you must deal with the whole, because it is a closed circuit.

If for example you take Bhakti Yoga, and you say: "Look, I refer to the Narada Bhakti Sutra's" (Narada = author who plays the most important role in Bhakti Yoga). But the Narada Bhakti Sutra's do not mention the 8 steps of Yoga, well, then it is time to watch your steps, because something is not right.

In many of the Yoga forms the 8 steps are not mentioned. How do we have to perceive this?

This means that problems have occurred.

For example in Bhakti Yoga, in which Mantra's are used.

The Narada Bhakti Sutra's - which are a very short scripture - are to be observed when you focus on the practice of Mantra. This scripture describes that when practicing Mantra there are 2 parts: Bhava – mood, and Shabda – sound. Especially Bhava is important. You have to put so

much emotion into the sound that tears are rolling down your cheeks. That is a technique, it works perfectly, and it is okay to use it, but you are putting an accent on one aspect only. But the rest of Yoga also has to be regarded when you do that. If you only focus on just one aspect, you are in danger. And that is exactly what happens so often. One plunges into Bhakti and creates an overdose of Shiva within. This creates increasingly Tamas. As a result emotions are not under control. The principle of Pratyahara is ignored. That is when things go wrong, with whole groups of people at once. Because everybody thinks he is doing things right. In India it is even worse than here because Bhakti Yoga has many followers there. Also in Bhakti Yoga one needs to learn the techniques of Samadhi. That means all of them, and not just one technique of meditation or contemplation. So all 8 steps, and not to forget the Yama's and Niyama's.

### How do you think about the T.M. movement?

The Maharishi respects the 8 steps, so that is a valuable example. I don't care what they do or how they do it, if only they would respect the ground rules. We are awaiting their results. They are not as good as ours, but anyways ...

A lot of people of the Maharishi come here to receive extra training. What we do qualitatively is incomparable. Even for those who have followed their Siddhi program.

In Yoga you always have to respect the 8 steps. You can directly dive into a step of Yoga and enjoy, but keep in mind that it is part of the totality. When you read a novel, you have to have learned something about grammar. The Sutra's of Patanjali are like the grammar of Yoga, and no less.

### Often the 8 steps are all taken into account, but then Pranayama practice is wrong, doing breathing techniques instead of mental energy control

Very often that is indeed the case. From the moment they practice Pranayama as breathing it is wrong, even when they say they practice correctly.

In such cases I always think: "Let's talk about it, and compare the results we achieved, how we got there, and no hard feelings".

I have tried that several times, but the problem is always that I feel as if I am standing in front of a brick wall. They don't want to talk about it. They don't want to compare. They don't want to check. They just accept it dogmatically: "This is how it is and that's it." With such an attitude, whether they are right or wrong, I am out of there!

It is because it's not fair. It is not open. Still I think that we are seriously proving that our approach is the right approach.

Take the technique of Pratyahara for example.

The technique of Pratyahara is not being taught anymore – not in the whole wide world! We have adopted this technique from Swami Yogeshvarananda Sarasvati. Pratyahara is described in his first book: "First steps to Higher Yoga".

A lot of people in the Yoga-world know this author, know the school he directed, and respect him very much, but Pratyahara is hardly taught anywhere.

I think that he was one of the top Swami's of this time.

I don't understand that this doesn't get any attention, except for Buddhism, in which they do clearly explain about this matter, but in other Yoga forms there is hardly any mention of it.

Just remember: if you want to seriously practice Yoga you have to know that it exists out of 8 steps, as Patanjali one day established it.

Yoga has an alternative name, which is Raja – royal. This is not a different kind of Yoga. It is Yoga, described by admirers as being royal, a title that was given to it later because it was so venerable, so brilliant. But it was also a basic ingredient of the training of kings. You could say a course for top managers.

In the same vein you find the famous book of Sun-Tzu, The Art of Warfare, in military academies.

Princes, future kings got this on their plate.

There are examples of kings who were completely trained and educated on this basis, like king Janaka from the Mahabharata.

Do you actually feel like being a king?

Probably not. In each case not the kinds of king as we know them nowadays in the Western world. "King" in fact is a term used to name a master, a person who is fully awakened. The Buddha has probably received this as study material.

There are many similarities between his teaching and the Yoga Sutra's of Patanjali.

We learned about the philosophy of the Klesha's. They are the same as in Buddhism.

Some people take offence with what I am saying: Buddha is a great Yogi who received Raja Yoga training. It took 7 years to reach enlightenment with Raja Yoga. Indeed he may have developed his own style or form of Yoga, in which he has overlooked a couple of steps.

Does this mean that Buddhism is actually a part of Yoga?

Yes, but be careful when you mention this to Buddhists. Obviously they don't agree.

From the moment that you talk with a Buddhist about the fact that you practice Yoga, he looks at you disapprovingly or immediately starts a discussion with you. And rightly so. At least when you practice the usual Yoga, as most people know it these days. Because he doesn't know that you learned Yoga in this school. And with the material that you have learned in this school you will wash the ears of the Buddhist with his own doctrine. And he will be baffled and say to you: "Yes, but what you are telling me now, that is Mahayana Buddhism".

There are 2 directions in Buddhism: the Hinayana and the Mahayana – the lower path and the higher path.

What can you tell us about Hinduism?

Yoga is the basis of Hinduism. There are about 240 million Hindus. From the moment that you follow the Hindu religion you automatically become a Yoga practitioner.

All the gods have been added later. It has become an immense hodgepodge.

Hinduism is based on the original Yoga with its 8 steps. After Yoga, the Sankhya philosophy came into being. The book “Science of Soul” with Manas, Buddhi, Citta, Ahamkara and Antahkarana has been largely inspired by it.

The Sankhya philosophy tries to explain all the phenomena that we come across in Yoga. After that 4 more philosophical trends followed, making it all increasingly difficult to understand. In the end the cat cannot find its kittens anymore.

That is what happened to Hinduism. The Hindus walk around, but have lost their way completely. I mean, the way to heaven. They have so much information, and so many gods, and so many rituals, and so many different insights that they don’t see it themselves anymore. You can compare their Pandits or scribes with the scribes with whom Jesus had so much trouble.

What we are trying to do, and what we can do – because we are totally independent from the Hindu culture – is to go back to the roots, without outside influences. We feel much freer. It is like a re-discovery trip by an independent third person.

You may by now realize that it is very difficult in the Yoga-world to find a version of the Yoga Sutra’s with some value. Fortunately there is the Theosophical Society, for which I have a lot of respect. Already for more than 100 years this organization tries to translate the original scripts and spread them among the people.

Theosophy means “Love for the Divine”. Theo – sophy.

Taimni was a member of the Theosophical Society, professor at the University of Allahabad in India and above all he was a Yoga practitioner.

You will see that his endeavors are praiseworthy. At a number of points I will tell you my interpretation. Then you can compare yourself with what we have learned so far. Especially in the field of Samadhi he completely misses the boat. The entire 3<sup>rd</sup> chapter, therefore should be re-written.

### Yoga has many similarities with Christianity

Certainly, and this is quite remarkable indeed. It is therefore that Yoga is called the Mother of all religions. It is very likely that Jesus was educated in the original Yoga. Because the things he tells are so strikingly similar to the contents of this book; in it the miracles or Siddhi’s that he performed are explained.

### What is the cause of this growing so far apart?

People have different opinions, different interpretations and different interests. Throughout the ages the Church has made a monster out of original Christianity, that does not resemble at all the descriptions in the Bible.

Christianity actually is Yoga. It is indeed a form of Yoga that goes in the direction of Bhakti, the Yoga of devotion.

### What about the Incas, the Aztecs and the shamans?



That is very much related with Yoga too. You could say that the Rishi's or seers of Yoga were a kind of shamans. In other religions/cultures they were medicine men and the likes. But also here we see similarities arising.

Everywhere, in Australia, North America, South-America: it all looks very similar to each other.

When you study Yoga and the interpretations that are given about it, you will be able to much better understand the religion of the Incas and the Aztecs.

Some students have traveled to Mexico and as a matter of test they performed meditation on top of one of the pyramids. Their findings were fantastic:

“This is it! We had a mystical experience there that is incomparable!”

So if ever you have a chance you should try this for your self!

It is truly a pity that it is not allowed anymore to climb the pyramids of Egypt. That is officially prohibited because tourists have caused too much damage.

But whenever you find yourself a pyramid somewhere ...

Then you will realize: “Yeah, this is indeed why they built this”.

They are there to help raise spirituality.

Why are there so few people who know about this?

People tend to be dogmatic.

So always keep the door or window open towards the other. Keep discussing with one another. But the understanding of all this stands or falls with your own understanding of Yoga. If you yourself haven't finished your Yoga education yet, it is difficult to talk. So first try to finish your training and especially study this scripture.

Should we make reading the Yoga Sutra's compulsory in school?

That wouldn't work. Reading of this scripture is only reserved for those people who have gone through a considerable preparation. This really is literature for specialists. That is the reason why it took so long for us to start with it. First we went through the Hatha Yoga Pradipika, Science of Soul and the likes. The Yoga Sutra's are the main course. When you are finished with this you can enter the gates of paradise.

The Yoga Sutra's contain only 195 formulas/verses

There are many underlying connections. Still it is a tight fitting whole. It is as if you receive a kind of a program. It is almost like computer science.

What you receive here is not mine.

Everybody thinks something like “Ajita is just telling us some stories ...”.

It is not mine. I only got it myself.

What is the value of the book Conversations with God?

I strongly recommend these books. There is a 1<sup>st</sup>, 2<sup>nd</sup> and 3<sup>rd</sup> part, which are all good books. Personally I think the Celestine Prophecies are very beautiful too. But the Conversations with God are of considerable higher level than Celestine Prophecies. But at the very highest level we find this: Patanjali.

It contains only 4 chapters!

1<sup>st</sup>: Samadhi Pada

2<sup>nd</sup>: Sadhana Pada

3<sup>rd</sup>: Vibhuti Pada

4<sup>th</sup>: Kaivalya Pada

The 1<sup>st</sup> chapter – Samadhi Pada – deals with the definition of Samadhi.

The 2<sup>nd</sup> chapter –Sadhana Pada - deals with how you can come to Yoga.  
Sadhana – practice.

What does it require education-wise to come to Samadhi?

There are 7 steps to help you to eventually come to the 8<sup>th</sup> step, Samadhi.

The 3<sup>rd</sup> chapter – Vibhuti Pada deals with super-natural powers.

In this chapter Patanjali explains concentration, meditation and contemplation, and Samyama (a combination of the 3) from which, if performed properly, astonishing powers arise, known in Yoga as supernatural powers and in Christianity as miracles.

The 4<sup>th</sup> chapter concludes with the part about Kaivalya or Liberation.

1<sup>st</sup> chapter = Samadhi Pada.

Yoga? Yoga is Samadhi.

The simpletons here in the West say: “Yoga and meditation. Today we have Yoga and meditation scheduled: Yoga and meditation”. Fools!

Haven’t they ever read Patanjali?

Yoga *is* Samadhi

Yoga and meditation! Get out of here!

“Yes, but Yoga, that is just a physical exercise” most of them say.

As happened one day in the Bharata-school in Amsterdam. This guy still doesn’t get it.

Their so-called teacher said to me: “I have no idea of what you are doing, you know!” So I told him: “Well, I have no idea what it actually is that you are doing!”

“But, but ... I know what Yoga is, and I just let people come into a posture or turn themselves into a knot and so ... That is Yoga!” he said.

I said: “What you are doing is not Yoga, because Yoga deals with Samadhi!”

Sorry ... had to get this of my chest ...

May all, who want it, receive the light of knowledge on Yoga.

From here, let’s get really started with the Yoga Sutra’s of Patanjali.

One by one we are going to try to get to the bottom of them, and follow the thread (Sutra), to try to understand the leading thread of the story.

# First Chapter : Samadhi Pada

## 1. Atha Yoganusasanam

Now, an exposition of Yoga (is to be made)

Atha suggests that something has preceded this.

What is it that has preceded?

Most likely it was the Hatha Yoga Pradipika, or something alike.

It is not possible to just start studying the Yoga Sutra's without preliminary preparation.

Not only did we go through a part of the Hatha Yoga Pradipika, but we have also studied the Science of Soul.

## 2. Yogas Citta-Vrtti-Nirodhah

Yoga is the inhibition of the modifications of the mind

The word "Nirodhah" means, "to bring under control".

Another way to interpret this word is "to put a halt to it" or "to shut off". But in this case it is not to put a halt to it or to shut it off. If you would shut it off you would be finished. It simply cannot be shut off, because energy is a dynamic phenomenon.

"The modifications of the mind" – a translation for Vritti. But the Vritti's have arisen from the Samskara's remember? And Samskara's are at the level of Citta. What we see here is a dynamic in the Sutra that shows that the process of control goes from the causal to the mental, and from the mental to the causal.

Vritti's belong to Manas. While the Samskara's occur in Citta. This means that Citta and Vritti actually do not belong together. However, it is a nice trick to tell the story more quickly: "Yoga is the inhibition (bringing under control or slowing down) of the Vritti's in us up until the level of Citta, where there are still Samskara's". This means then that the control goes up until the Samskara's in Citta. Even more than that: that you will even be able to gain control over the consciousness, to such an extent that you will remain in Citta itself.

This is a fantastic Sutra: not more than 4 words, but still a complete program.

Yoga therefore is a science of control. In it, actually, there is a complete outline of the consciousness. The consciousness goes from the mind up until the memory – Citta.

And the process of the consciousness is also outlined in it.

It starts with the impressions/Samskara's that transform into thoughts, Vritti's.

Those Vritti's eventually cause proteins in our body that are responsible for the materialization of our being – whoosh!

Yoga is about the control of this process.

Eventually you reach successful control by becoming steadfast at the level of Citta. Then you have Yoga: union.

Do you understand this?

Well, OK ...

Vritti is a word that refers to the mental, doesn't it? It means whirls of energy or thought. But Citta is a causal fundamental idea – the memory. Normally we cannot abolish Vritti's. Still those words are put together. They actually reflect that the control does not only deal with the Vritti's, but also with the cause of the Vritti's, for that lies within Citta. Those are the Samskara's.

So, as long as you have not gained control over the Samskara's you are not finished yet with Yoga. Not only control over the Vritti's, with meditation, but also over the Samskara's, with contemplation.

Do you have trouble with the concept of Citta, because in some books Citta is described as “the heart”?

Citta is the causal body in harmony (Sattva). You should see “the heart” in the sense of a stable, constant factor, not the real heart. There is no heart in the causal body.

The causal body is a system of energy, a sphere that can be in harmony, but it can also contract or expand. In that sense you can call it the heart of the causal body. The essence. The causal body at its best, that is Citta.

It has a memory function, because in this harmony, at any time you can find back information that has been planted in it. That is why it is called memory. Unchanged, a constant.

So, Yoga connects you with the causal and the mental. But if only you continue, you know that the mental level is the boss of the gross level. So you have to involve the gross level as well.

Then you will have control over the 3 worlds/bodies in this Sutra.

Clear?

So, don't shut it down!

You have to learn to gain control over everything, not just the memory or the functioning of the memory. If you have this control you will function as one totality.

The word control in this sense has the meaning of keeping things in check or managing.

It is not only about controlling the mind. It is also about sensing, because we know Samskara's are on the level of Citta.

So you control the sensing inside you, of the heart, and you have control of the mind. As a consequence you have control of the body as well.

Does that mean that Yoga is a control-science?

People from the computer-science department, maybe?

Anyone from the accounting department?

Has anyone ever heard of examinations?

An accountant, a bookkeeper – specialist, checks everything and points out things that need correction: this is not right, that is not right ...

An examination – never experienced this?

Examination (due diligence) of a company?

A specialist from outside who comes to have a look at the company?

Those people are top-specialists, and as such Yoga, too, is a top-science that can be used anywhere.

The person can do whatever he does, but on top he adds Yoga.

He may be a doctor, he may be soldier, he may be a teacher ...

He has benefit from this control-science. Whatever he does, he will improve because of it.

### **3. Tada Drashtuh Svarupe Vasthanam**

Then the seer is established in his own essential and fundamental nature

When you have achieved Yoga, thanks to Citta-Vrtti-Nirodhah, as a seer you will be established in your own, essential and fundamental nature or Svarupa Sthiti. Now what is that? This is Atman.

That's what we have learned from Science of Soul: a total control of your being up until the level of Citta. This will even enable you to rise above Citta. In Atman.

When you come in Citta with your consciousness, when you are in total harmony, then you will come to Atman. The Samadhi that helps you to achieve this is Asmita Samadhi – the realization of sheer being.

First you start with Sasmita Samadhi, which will then slowly evolve into Nirasmita Samadhi if you have enough patience and power.

The pure sense of sheer being means that there is only “being”. Even the observer of this “being” is not present anymore. The knower and the known merge into one – and you don't even realize anymore that you “are”.

In Atman there is nothing left that can be described.

Buddha calls it “void” (emptiness), but that too is only a description.

For as soon as you want that void, you limit yourself to only one thing, and then you search: “Where is the void?” But that is how you find Atman.

There is actually only one name for it, and that is “unnamable”.

Once you are there something very strange will happen. You will have a sense that everything fits and matches and that you have advanced considerably. That is the moment, when the union that Yoga is, has actually succeeded.

So, next time when you meet somebody who claims he is doing Yoga, you say: “Gosh, nice! And, have you already arrived in Svarupa Sthiti?”

If then he looks at you foolishly and says “What, err ...?” you know it is of no use to continue the conversation.

### **4. Vrtti-Sarupyam Itaratra**

In other states there is assimilation (of the seer) with the conditions (of the mind)

When you are not established in your own true nature, if you have not come to Atman, then there is assimilation/identification/fusion of the seer in you with the seen.

The modifications of the mind, that's the Vritti's.

So because we are not able yet to come into Svarupa Sthiti/Self-realization, our consciousness will be drawn to the Vritti's that we have within us. We identify ourselves with our Vritti's.

For this Descartes one day said: "Je pense donc je suis" – I think, therefore I am.

So he identified himself with his mind.

He said: "Oh, I think! So I am!"

As a consequence our entire civilization is still suffering under this foolish statement, or at least the foolish interpretation of this statement. We link our existence to our thought, which is totally wrong.

There is more than thought within us, isn't it?

Where does this thought come from?

So, as long as you haven't discovered your Self/Atman, you will be attracted by your mind.

And at the same time that brings us to the description of the problem that we are dealing with: to be absorbed by the mind.

How do you want to deal with this?

Do you think it is all right to be absorbed by the mind?

Do you want to go through life as a slave?

Or do you want to do more with your life?

How are you going to take care of this?

You will try to abolish that fusion of the seer with the thought.

That's the philosophy of the Klesha's remember?

We try to avoid the fusion of the thinker with the thought/the known

## **5. Vrttayah Pancatayyah Klishtaklishtah**

The modifications of the mind are five-fold and are painful or not-painful.

To tackle the enemy, which we know now to be the Vritti's, it is necessary that we know him, and recognize him when he manifests himself.

Those Vritti's appear in 5 different forms. And, roughly speaking, we can say that sometimes they are painful and sometimes they are not-painful. It is painful when a Vritti is related to our ego and it is not-painful when it is not related to ego.

An example of a Vritti that is related to our ego is an emotion.

We feel affected by something. When it affects us, it eventually results in pain. But when it is not connected with ego – a casual thought - then it is not painful.

As soon as you fail to detach it is painful. When there is attachment, it is painful. So, once more a description of a problem: a problem can hurt you, and a problem can exist without causing you pain.

## 6. Pramana Viparyaya Vikalpa Nidra Smrtayah

They are right knowledge, wrong knowledge, fancy (fantasy, imagination), sleep and memory.

The first three Vritti's, right knowledge, wrong knowledge and imagination appear in Buddhi, the intellect. The following two Vritti's, sleep and memory appear in Citta. Do you remember this from my book "Science of Soul?"

These are the big evildoers, the culprits. It is actually these things that we are going to deal with in Yoga. If we can tackle these and control them, then we have everything under control. All the various techniques that we use – those 8 steps – are all meant to eventually take control of these 5 different Vritti's. Down to their roots.

Is there a possibility that there are more than those 5 Vritti's?

No, all possible Vritti's can be traced back to these 5: right knowledge, wrong knowledge, imagination, sleep and memory.

So, basically, the world exists out of: right things, but wrong things can also exist inside your head, or not? Then we have left imagination, sleep and memory.

This a total description of what can take place within your consciousness, isn't it? A marvelous analyses indeed!

Here we have another proof of the science of Yoga at its best.

Formulation of the problem: description of the essence of the problem; and because you have a very clear picture of the problem – it's almost like system-analysis – you can directly move to the solution.

If you don't understand the reason for a disease, it is obvious that healing will not take place, or does it? The treatment then is symptomatic and shallow. Just put a bandage on it and hope for the best, huh? But you will never really be cured.

Have a look at this: what is the essence of the problem of a human being?

No control of his consciousness. He allows himself to be absorbed by his thoughts.

What can we do about this?

We have to take control of these thoughts back until their very roots.

This means: to eventually recognize, trace and arrest the 5 different kinds of thoughts/emotions.

Are you keeping track of the number of words being used in this book to explain all this?

While I'm sitting here talking and talking, a couple of words appear: Stop ... definition of Yoga: 4 words ... stop ... this one: 5 words ... stop.

What exactly are those Vritti's?

## 7. Pratyaksanumanagamah Pramanani

(Facts of) right knowledge (are based on) direct cognition, inference or testimony.

We are now in the first Vritti of Buddhi, which we called right knowledge. That Vritti is divided into 3 different Vritti's. There are 3 ways to come to right knowledge: by direct cognition (= direct insight), by inference (=deduction) and by testimony. Right knowledge can directly be present (cognition), but it can also grow gradually (inference) or very slowly. This last one is testimony.

Is it of any importance to know all this?

Yes, it is important to know. There are various people who possess direct knowledge, but they doubt about themselves, because all around them there are people telling them: "But you should go to school, get a diploma. If you don't, you will know nothing". But a person with direct insight doesn't need to go to school because he already knows. Maybe he doesn't know everything, but anyway he knows a lot. To call up direct insight in a person all you have to do is ask: "And what do you think about this?" I find the direct answer to that question the most beautiful aspect of a human being.

So, this means that, from now on, you have to look at people in a special way. It could be that certain talents are present that you should recognize. And you should not impair those talents! On the contrary, you must stimulate this potential so it can be developed.

Is right knowledge equal to truth?

Yes, I translate it into talent, inborn talent to be precise.

Do you have an inborn talent?

"Never heard of it! What are you talking about?" (just kidding)

I'm talking about talented people!

Nobody?

What a disaster.

But anyway, it can happen that while developing in your life you suddenly discover that you have a talent. You are doing something/learning something and you feel that something opens up within you. Et voila, there you have it!

Now, when this day comes, this text is actually helping you to say "Oh, how nice it is! I have to respect this". Don't dispute what you have found. Check it a couple of times and carry on.

You realize that if you can let this talent arise in you, maybe you can let the rest arise in you too, that maybe you have even more talents inside you!

You use testimony or deduction to achieve right knowledge.

So, don't stick only to testimony, like many people, whose whole blessed lives they have nothing better to do than to refer to other people's wisdom. They have nothing of themselves, really. They say: "Yes, but he said this and that, so that's how I do it too! ... and it is written that so and so, so ... and when I put this and that together of him and the other, ... then that is my truth!

Do you know any of these kinds of persons? They are intellectuals, university professors. I call them trained or certified "dumbos", foolish scribes.

Just read any of their books! The bottoms of the pages are full of footnotes. As if we could use them? Footnotes? And in the back of their books you find bibliographies – there you can find



dozens of books and research papers used as references. It makes you ask yourself: “Okay, but what in this book is actually his?”

I have been digging deep into marketing literature. At a certain moment I realized that the story is actually always the same. Just add a little sauce to it, you know, because otherwise it is plagiarism! But something original, something new? Many people do not even do effort. Those people live their life completely based upon testimony.

It is much more interesting to use deduction. Try to find a clever connection and be renewing, original, try and find new combinations. And bring that forward, that is much more fun. A new flow of thought has been created. A new theory has been created. For example the Super-string theory, or the Quantum theory that lies at the basis of it.

What I think of it? Quantum theory, String theory, Super-string theory, they are all ideas based on deduction.

Maybe you are more familiar with the Evolution theory?

It is all deduction.

Coincidentally the Evolution theory belongs under wrong knowledge, so let’s not even talk about that. String and Super-string are also quite faulty.

You haven’t heard of all this? Well, maybe education in Belgium is simply better.

Let us take a look at science. The latest discoveries in science are very closely linked to Yoga. So now you can tell the scientist: “But boys, you have to look there, because that is it! We are already doing this in practice! Not just in theory, but in practice really!”

For example, all physicists are searching for the “Grand Unified Energy Theory”. They know that there must be one large, interconnected system of energy in the world of which all beings are part. That is what our scientists suspect. They are dreaming of it. But they have already given it a name: Grand Unified Energy Theory.

But they haven’t found it yet.

But we did!

At least, Yoga found it.

When you read the “Subtle Anatomy” that I wrote, this theory is explained. This will enable atomic scientists to finally control nuclear explosions. But I’m afraid that it will take a long time before they are willing to read my booklet the “Subtle Anatomy”.

One day it will draw their attention, because this booklet can be downloaded for free from our website [www.raja-yoga.org](http://www.raja-yoga.org)

Do you understand now what we are talking about? Not yet?

Right knowledge is not simply what we know in our world as right knowledge. It exists out of 3 different aspects: shallow: testimony; deeper: deduction; deepest: direct insight.

When we have to make an exam for some subject and we have to proof our knowledge in a certain field, we have already come to the point of degradation that in our Western world it suffices to simply “parrot”, recite the texts written in our study books. Fortunately there are also some examiners that take themselves serious and ask: “What is your personal opinion about this or that subject?”

This kind of examiner tries to persuade you into deduction, which will give him the chance to better see whether you are familiar with the matter or not, whether you have actually understood the matter in your heart.

But parroting ... well, it is like with a lawyer who studied Law. This means 4 or 5 years of rote memorization. A couple of years later it has all faded away and he knows nothing about it anymore. You know that it works like this, or don't you?

The dumbest of all students in university is the lawyer, or at least the person studying Law.

Have you ever talked with such a person? Is there by any chance somebody who tried?

It is really dumb: you don't have to understand anything, only rote memorization. And when you start asking questions about articles of the law, you will end up being completely lost, you will not understand a thing of it.

It is all just incoherent. Of course there are exceptions, like the Code Napoleon. But you can ask any specialist: at the moment there isn't a soul that understands Law.

So, what this Sutra is telling us is that you are not quite finished yet once you have just reached the level of testimony. You must go on, up until the level of deduction, and from that point up to direct insight. What is a lawyer then supposed to do with this Sutra? He should work on Law to the point at which he gains direct insight in that field! Then he will have become a brilliant lawyer.

For example: property.

This afternoon we walked in Purmerend and passed by a jewelry shop. The show-window was broken: clearly an attempt of robbery. Well, they did not succeed to break through. The window was patched up a little and a new piece of glass was glued to the damaged one.

Direct insight awakens a sense of justice when you see that. You feel that people should keep their hands off other people's properties. You also feel the duty that you have to defend your own property, if necessary by all means.

My wife Lida told me: "If I would see something like this happening, my shop being ransacked like this, I would be capable of killing!"

Of course, the reaction is quite emotional, but it is based on direct insight.

You just cannot attack someone's property, act aggressively, or try to steal something. A normal and sane human being has to defend himself. This is a divine right. But unfortunately that is far from the reality of the law in Holland. You are only allowed to defend yourself when you are physically under attack but not when your property is under attack. That is not allowed. You have no right to inflict harm on the offenders!

Doesn't this cause a conflict?

Of course it does, because it goes completely against all common sense with me!

Do not trust the law of man, because it is imperfect, but trust the law of God. So stick with your own right knowledge, even though it depends on the person and the circumstances. The only question that remains is, whether your truth is in compliance with the big Truth or not.

I have tried to explain that above all you should try to not only rely on testimony. Also that you should try to think, and that you should at least acquire right knowledge by means of deduction.

So think about the things that are presented to you, and if possible try to find some recognition in the subjects that we discuss, in such a way that at a certain point you can use direct knowledge to come to right knowledge. Put especially accents on the feeling that you have when you look at things in life.

Do you recognize this? You walk in shops, talk with people and you have a feeling like: “Hey, this is for me! This belongs to me. This is fit for me!”

Recently I strolled through Hoorn and saw a coat/pants/shirt. “That is what I have to have!” I exclaimed standing in front of the shopping window. I even recognized the overcoat! Even though I was almost bankrupt when I left the shop, it gave me a good feeling. How is that possible? Do you understand it? And everything fitted nicely! It was really there for me. Of course this is all very personal.

Is Buddhi responsible for this?

Yes, it is Buddhi

But how is it possible that Buddhi recognizes something like this? Because recognizing something means that it actually is already part of you. It is already inside you, because the causal vibration is faster than time. You just fill in the part that you have to do. So recognition is simply filling in your lot.

How do we relate this to wishes?

There is nothing to be wished for. That is the whole point.

You just have to do – what you feel, suddenly - because it has already been written.

If you don't fill it in you shortchange yourself.

The causal vibration is faster than time, so it already actually happened.

It is in you, and your being actually only experiences the future.

Before you come hopping into that street, your causal body has already done that.

Is that what we call déjà vu?

Yes, it is indeed what we call “déjà vu.

So everything has already been decided?

Everything has been laid down, but being a human being you have, and that is the fantastic side of it, the possibility to “tinker” with your Karma. And, if you wish to, you can make alterations to your lot (fate). That is what you have to learn in Yoga. This is applying Mantra Yoga when you express your wish and Karma Yoga when you take responsibility for your actions.

You can only be in harmony at the moment that you do what you have to do and when you live on the basis of these kinds of recognitions, with direct insight.

### So you are not allowed to solely use thought?

Yes, exactly. Otherwise you are on the wrong track. Then you will have the feeling that you are not living your life the way it should be lived and you will become restless and searching. That is typically a normal human being – one that is searching. Why?

Because you don't pay attention to direct insight. You just pass by that suit in that shopping center in Hoorn. That is the dumbbo.

The person who recognizes and spends 500 euros ... just like that ... that is the wise man. Although, when I heard the price! I felt like sinking through the ground of shame!

Strange enough: I felt happy anyway.

You just can't believe it.

Never, ever did I spend so much money in my life on clothes.

Do you see the fun of what happened?

It is really pleasant.

It really gives you a good feeling because it fits in with what you have to do.

When you find a partner with whom you find peace, it is exactly like that.

So you recognize him/her. And there is no way of denying it. You have no choice.

And even though you may have trouble with your partner, and sometimes it is difficult, still, if in the end you are satisfied, it means that you have taken the right actions and made the right choice.

### When do you know that you have found the right partner?

Well, after about 10 years, because there is a lot of evil in a human being.

That is what we call personality, ego playing up for example. Then you have conflicts of egos.

But if you can overcome that, make an abstraction of it, set priorities to what is really important, with feeling in your heart, then you will suddenly notice that, even though you had a fight with him/her, you will think (there is no other way) “ ... it is my partner ... ”

When you say that, there will suddenly be peace, just like that.

### ***On causal level nothing is bad***

#### But you do have to recognize that?

Yes, if you can't recognize that ... Divorce?

Because then it is not for you. That is the whole problem with marriage. No, that is the whole problem with life. Because people purchase things, enter into responsibilities/commitments that are not meant for them. That is when trouble starts.

#### Does that mean that recognition is a memory?

It is a memory. But it comes from the future.

### ***There is only eternity***

We, with our limited consciousness, still live in a prison that we call time. But if you can arise above this condition, you just know. You just know past/you just know future. I know past and I know future. I know where we are going. I also know where I personally will be. And if I take a glance at you I know where you will end up too.

### Recognition of past and future – it doesn't matter?

You only have to determine which one of the two it is.  
All you have to do is change the flow.  
Then you just go to the one or the other.  
That is one of the Samyama's.

### Does recognition occur in dreams too?

Yes, it happens in dreams too. Keep a close eye on it.  
You could say that it is right knowledge but it is still tied to thoughts, and a thought as we now know is prison.  
You have to try to get rid of the thoughts as much as you can and instead appeal to the intuition, which sits behind it.  
That is why you learn to perform Dhyana, meditation, to be able to do just that.  
So dedicate yourself to Dhyana.  
Dhyana does not exist to torture tease you. It exists to allow you to discover the way to your intuition, so that at any time you will be able to use your intuition and can detach yourself from the tyranny of the thoughts (mind).  
All these thoughts are no more than rubbish, one even worse than the other.  
You haven't noticed yet?  
Thoughts have a power of themselves, which tyrannize you just like that. They make you do things and say things that you actually don't support with your heart. That is why the mind should function under the authority of the intuition.  
Your feeling is what should be most important. That is what you should focus on.  
The practice of that is called contemplation.

So that is all right knowledge. A beautiful program.  
But the control of this Vritti of right knowledge contains many issues inside.

## **5. Vrttayah Pancatayyah Klishtaklishtah**

The modifications of the mind are five-fold and are painful or not-painful.

To tackle the enemy, which we know now to be the Vritti's, it is necessary that we know him, and recognize him when he manifests himself.

Those Vritti's appear in 5 different forms. And, roughly speaking, we can say that sometimes they are painful and sometimes they are not-painful. It is painful when a Vritti is related to our ego and it is not-painful when it is not related to ego.

An example of a Vritti that is related to our ego is an emotion. We feel affected by something. When it affects us, it eventually results in pain. But when it is not connected with ego – a casual thought - then it is not painful.

As soon as you fail to detach it is painful. When there is attachment, it is painful. So, once more a description of a problem: a problem can hurt you, and a problem can exist without causing you pain.

## **6. Pramana Viparyaya Vikalpa Nidra Smrtayah**

They are right knowledge, wrong knowledge, fancy (fantasy, imagination), sleep and memory.

The first three Vritti's, right knowledge, wrong knowledge and imagination appear in Buddhi, the intellect. The following two Vritti's, sleep and memory appear in Citta. Do you remember this from my book "Science of Soul?"

These are the big evildoers, the culprits. It is actually these things that we are going to deal with in Yoga. If we can tackle these and control them, then we have everything under control. All the various techniques that we use – those 8 steps – are all meant to eventually take control of these 5 different Vritti's. Down to their roots.

Is there a possibility that there are more than those 5 Vritti's?

No, all possible Vritti's can be traced back to these 5: right knowledge, wrong knowledge, imagination, sleep and memory.

So, basically, the world exists out of: right things, but wrong things can also exist inside your head, or not? Then we have left imagination, sleep and memory.

This a total description of what can take place within your consciousness, isn't it? A marvelous analyses indeed!

Here we have another proof of the science of Yoga at its best.

Formulation of the problem: description of the essence of the problem; and because you have a very clear picture of the problem – it's almost like system-analysis – you can directly move to the solution.

If you don't understand the reason for a disease, it is obvious that healing will not take place, or does it? The treatment then is symptomatic and shallow. Just put a bandage on it and hope for the best, huh? But you will never really be cured.

Have a look at this: what is the essence of the problem of a human being?

No control of his consciousness. He allows himself to be absorbed by his thoughts.

What can we do about this?

We have to take control of these thoughts back until their very roots.

This means: to eventually recognize, trace and arrest the 5 different kinds of thoughts/emotions.

Are you keeping track of the number of words being used in this book to explain all this?

While I'm sitting here talking and talking, a couple of words appear: Stop ... definition of Yoga: 4 words ... stop ... this one: 5 words ... stop.

What exactly are those Vritti's?

## **7. Pratyaksanumanagamah Pramanani**

(Facts of) right knowledge (are based on) direct cognition, inference or testimony.

We are now in the first Vritti of Buddhi, which we called right knowledge. That Vritti is divided into 3 different Vritti's. There are 3 ways to come to right knowledge: by direct cognition (= direct insight), by inference (=deduction) and by testimony. Right knowledge can directly be present (cognition), but it can also grow gradually (inference) or very slowly. This last one is testimony.

Is it of any importance to know all this?

Yes, it is important to know. There are various people who possess direct knowledge, but they doubt about themselves, because all around them there are people telling them: "But you should go to school, get a diploma. If you don't, you will know nothing". But a person with direct insight doesn't need to go to school because he already knows. Maybe he doesn't know everything, but anyway he knows a lot. To call up direct insight in a person all you have to do is ask: "And what do you think about this?" I find the direct answer to that question the most beautiful aspect of a human being.

So, this means that, from now on, you have to look at people in a special way. It could be that certain talents are present that you should recognize. And you should not impair those talents! On the contrary, you must stimulate this potential so it can be developed.

Is right knowledge equal to truth?

Yes, I translate it into talent, inborn talent to be precise.

Do you have an inborn talent?

"Never heard of it! What are you talking about?" (just kidding)

I'm talking about talented people!

Nobody?

What a disaster.

But anyway, it can happen that while developing in your life you suddenly discover that you have a talent. You are doing something/learning something and you feel that something opens up within you. Et voila, there you have it!

Now, when this day comes, this text is actually helping you to say "Oh, how nice it is! I have to respect this". Don't dispute what you have found. Check it a couple of times and carry on.

You realize that if you can let this talent arise in you, maybe you can let the rest arise in you too, that maybe you have even more talents inside you!

You use testimony or deduction to achieve right knowledge.

So, don't stick only to testimony, like many people, whose whole blessed lives they have nothing better to do than to refer to other people's wisdom. They have nothing of themselves, really. They say: "Yes, but he said this and that, so that's how I do it too! ... and it is written that so and so, so ... and when I put this and that together of him and the other, ... then that is my truth!

Do you know any of these kinds of persons? They are intellectuals, university professors. I call them trained or certified "dumbos", foolish scribes.

Just read any of their books! The bottoms of the pages are full of footnotes. As if we could use them? Footnotes? And in the back of their books you find bibliographies – there you can find dozens of books and research papers used as references. It makes you ask yourself: "Okay, but what in this book is actually his?"

I have been digging deep into marketing literature. At a certain moment I realized that the story is actually always the same. Just add a little sauce to it, you know, because otherwise it is plagiarism! But something original, something new? Many people do not even do effort. Those people live their life completely based upon testimony.

It is much more interesting to use deduction. Try to find a clever connection and be renewing, original, try and find new combinations. And bring that forward, that is much more fun. A new flow of thought has been created. A new theory has been created. For example the Super-string theory, or the Quantum theory that lies at the basis of it.

What I think of it? Quantum theory, String theory, Super-string theory, they are all ideas based on deduction.

Maybe you are more familiar with the Evolution theory?

It is all deduction.

Coincidentally the Evolution theory belongs under wrong knowledge, so let's not even talk about that. String and Super-string are also quite faulty.

You haven't heard of all this? Well, maybe education in Belgium is simply better.

Let us take a look at science. The latest discoveries in science are very closely linked to Yoga. So now you can tell the scientist: "But boys, you have to look there, because that is it! We are already doing this in practice! Not just in theory, but in practice really!"

For example, all physicists are searching for the "Grand Unified Energy Theory". They know that there must be one large, interconnected system of energy in the world of which all beings are part. That is what our scientists suspect. They are dreaming of it. But they have already given it a name: Grand Unified Energy Theory.

But they haven't found it yet.

But we did!

At least, Yoga found it.

When you read the "Subtle Anatomy" that I wrote, this theory is explained. This will enable atomic scientists to finally control nuclear explosions. But I'm afraid that it will take a long time before they are willing to read my booklet the "Subtle Anatomy".

One day it will draw their attention, because this booklet can be downloaded for free from our website [www.raja-yoga.org](http://www.raja-yoga.org)

Do you understand now what we are talking about? Not yet?



Right knowledge is not simply what we know in our world as right knowledge. It exists out of 3 different aspects: shallow: testimony; deeper: deduction; deepest: direct insight.

When we have to make an exam for some subject and we have to proof our knowledge in a certain field, we have already come to the point of degradation that in our Western world it suffices to simply “parrot”, recite the texts written in our study books. Fortunately there are also some examiners that take themselves serious and ask: “What is your personal opinion about this or that subject?”

This kind of examiner tries to persuade you into deduction, which will give him the chance to better see whether you are familiar with the matter or not, whether you have actually understood the matter in your heart.

But parroting ... well, it is like with a lawyer who studied Law. This means 4 or 5 years of rote memorization. A couple of years later it has all faded away and he knows nothing about it anymore. You know that it works like this, or don't you?

The dumbest of all students in university is the lawyer, or at least the person studying Law. Have you ever talked with such a person? Is there by any chance somebody who tried?

It is really dumb: you don't have to understand anything, only rote memorization. And when you start asking questions about articles of the law, you will end up being completely lost, you will not understand a thing of it.

It is all just incoherent. Of course there are exceptions, like the Code Napoleon. But you can ask any specialist: at the moment there isn't a soul that understands Law.

So, what this Sutra is telling us is that you are not quite finished yet once you have just reached the level of testimony. You must go on, up until the level of deduction, and from that point up to direct insight. What is a lawyer then supposed to do with this Sutra? He should work on Law to the point at which he gains direct insight in that field! Then he will have become a brilliant lawyer.

For example: property.

This afternoon we walked in Purmerend and passed by a jewelry shop. The show-window was broken: clearly an attempt of robbery. Well, they did not succeed to break through. The window was patched up a little and a new piece of glass was glued to the damaged one.

Direct insight awakens a sense of justice when you see that. You feel that people should keep their hands of other people's properties. You also feel the duty that you have to defend your own property, if necessary by all means.

My wife Lida told me: “If I would see something like this happening, my shop being ransacked like this, I would be capable of killing!”

Of course, the reaction is quite emotional, but it is based on direct insight.

You just cannot attack someone's property, act aggressively, or try to steal something. A normal and sane human being has to defend himself. This is a divine right. But unfortunately that is far from the reality of the law in Holland. You are only allowed to defend yourself when you are physically under attack but not when your property is under attack. That is not allowed. You have no right to inflict harm on the offenders!

Doesn't this cause a conflict?

Of course it does, because it goes completely against all common sense with me!  
Do not trust the law of man, because it is imperfect, but trust the law of God. So stick with your own right knowledge, even though it depends on the person and the circumstances. The only question that remains is, whether your truth is in compliance with the big Truth or not.

I have tried to explain that above all you should try to not only rely on testimony. Also that you should try to think, and that you should at least acquire right knowledge by means of deduction.

So think about the things that are presented to you, and if possible try to find some recognition in the subjects that we discuss, in such a way that at a certain point you can use direct knowledge to come to right knowledge. Put especially accents on the feeling that you have when you look at things in life.

Do you recognize this? You walk in shops, talk with people and you have a feeling like: “Hey, this is for me! This belongs to me. This is fit for me!”

Recently I strolled through Hoorn and saw a coat/pants/shirt. “That is what I have to have!” I exclaimed standing in front of the shopping window. I even recognized the overcoat! Even though I was almost bankrupt when I left the shop, it gave me a good feeling. How is that possible? Do you understand it? And everything fitted nicely! It was really there for me. Of course this is all very personal.

Is Buddhi responsible for this?

Yes, it is Buddhi

But how is it possible that Buddhi recognizes something like this? Because recognizing something means that it actually is already part of you. It is already inside you, because the causal vibration is faster than time. You just fill in the part that you have to do. So recognition is simply filling in your lot.

How do we relate this to wishes?

There is nothing to be wished for. That is the whole point.

You just have to do – what you feel, suddenly - because it has already been written.

If you don't fill it in you shortchange yourself.

The causal vibration is faster than time, so it already actually happened.

It is in you, and your being actually only experiences the future.

Before you come hopping into that street, your causal body has already done that.

Is that what we call déjà vu?

Yes, it is indeed what we call “déjà vu.

So everything has already been decided?

Everything has been laid down, but being a human being you have, and that is the fantastic side of it, the possibility to “tinker” with your Karma. And, if you wish to, you can make alterations to your lot (fate). That is what you have to learn in Yoga. This is applying Mantra Yoga when you express your wish and Karma Yoga when you take responsibility for your actions.

You can only be in harmony at the moment that you do what you have to do and when you live on the basis of these kinds of recognitions, with direct insight.

So you are not allowed to solely use thought?

Yes, exactly. Otherwise you are on the wrong track. Then you will have the feeling that you are not living your life the way it should be lived and you will become restless and searching. That is typically a normal human being – one that is searching. Why?

Because you don't pay attention to direct insight. You just pass by that suit in that shopping center in Hoorn. That is the dumb.

The person who recognizes and spends 500 euros ... just like that ... that is the wise man. Although, when I heard the price! I felt like sinking through the ground of shame!

Strange enough: I felt happy anyway.

You just can't believe it.

Never, ever did I spend so much money in my life on clothes.

Do you see the fun of what happened?

It is really pleasant.

It really gives you a good feeling because it fits in with what you have to do.

When you find a partner with whom you find peace, it is exactly like that.

So you recognize him/her. And there is no way of denying it. You have no choice.

And even though you may have trouble with your partner, and sometimes it is difficult, still, if in the end you are satisfied, it means that you have taken the right actions and made the right choice.

When do you know that you have found the right partner?

Well, after about 10 years, because there is a lot of evil in a human being.

That is what we call personality, ego playing up for example. Then you have conflicts of egos.

But if you can overcome that, make an abstraction of it, set priorities to what is really important, with feeling in your heart, then you will suddenly notice that, even though you had a fight with him/her, you will think (there is no other way) “ ... it is my partner ... ”

When you say that, there will suddenly be peace, just like that.

***On causal level nothing is bad***

But you do have to recognize that?

Yes, if you can't recognize that ... Divorce?

Because then it is not for you. That is the whole problem with marriage. No, that is the whole problem with life. Because people purchase things, enter into responsibilities/commitments that are not meant for them. That is when trouble starts.

Does that mean that recognition is a memory?

It is a memory. But it comes from the future.

### ***There is only eternity***

We, with our limited consciousness, still live in a prison that we call time. But if you can arise above this condition, you just know. You just know past/you just know future. I know past and I know future. I know where we are going. I also know where I personally will be. And if I take a glance at you I know where you will end up too.

Recognition of past and future – it doesn't matter?

You only have to determine which one of the two it is.  
All you have to do is change the flow.  
Then you just go to the one or the other.  
That is one of the Samyama's.

Does recognition occur in dreams too?

Yes, it happens in dreams too. Keep a close eye on it.  
You could say that it is right knowledge but it is still tied to thoughts, and a thought as we now know is prison.  
You have to try to get rid of the thoughts as much as you can and instead appeal to the intuition, which sits behind it.  
That is why you learn to perform Dhyana, meditation, to be able to do just that.  
So dedicate yourself to Dhyana.  
Dhyana does not exist to torture tease you. It exists to allow you to discover the way to your intuition, so that at any time you will be able to use your intuition and can detach yourself from the tyranny of the thoughts (mind).  
All these thoughts are no more than rubbish, one even worse than the other.  
You haven't noticed yet?  
Thoughts have a power of themselves, which tyrannize you just like that. They make you do things and say things that you actually don't support with your heart. That is why the mind should function under the authority of the intuition.  
Your feeling is what should be most important. That is what you should focus on.  
The practice of that is called contemplation.

So that is all right knowledge. A beautiful program.  
But the control of this Vritti of right knowledge contains many issues inside.

## 12. Abhyasa Vairagyabhyam Tan Nirodha

Their suppression (is brought about) by the persistent practice and non-attachment.

Do you remember the definition of Yoga: “Yoga-Citta-Vrtti-Nirodhah”.

Yoga is the control of the Vritti’s up to the level of Citta.

In this Sutra the word “Nirodha” is further clarified.

What is this “Nirodha”?

To gain control.

How do you do that?

Taimni translates this Sutra as follows: “Their suppression (is brought about) by the persistent practice and non-attachment”. He translates Nirodha as “suppression”. This is not correct so you better replace suppression by “control”, because, when you use the word suppression, the dynamics of the word “Nirodha” disappear completely.

The word “Nirodha” implies a process of gaining control, eventually up until the point of suppression/abolishment. THAT is Nirodha.

So it is NOT suppression, because that would suggest that you would achieve Yoga, simply by squashing things.

Some translators really believe this, but that is caused by ignorance.

They say: “Look, I’m practicing Yoga!” with contorted expression on their faces.

“I suppressed/abolished everything. Isn’t that what is written?” they say.

But in fact they haven’t done a thing. Blocking things does not stand for control.

Control means keeping things in control in the American sense of the word, to hold a grip on something to such an extent that you can do with it what you want, up to the point that you can decide: “I now abolish the whole thing”.

How can you achieve that?

By persistent practice and detachment. By constantly keeping yourself busy with it, and, at the same time detachment. Those are the techniques, and the circumstances under which they should be performed.

Here we touch upon the big problem of most students: they are much too serious about their Yoga practice. According to this Sutra that is conflicting with Yoga.

What happens when you are too serious about certain things?

This causes you to be blocked and Tamas arises; your flexibility is affected and you become dogmatic. The right approach is to let things happen loosely, while at the same time being concerned with it. We translate this approach as: “Playing”.

Actually you should not be serious about anything. We talk about the biggest issues in a light-hearted way. At least it seems to be light-hearted. We touch upon everything. We leave no stone unturned. We deal with everything without becoming attached to it. Then we leave it for what it is and we try something else. Later we may come back to it, if we like.

That reminds me of a computer freak, but then a good-natured one; one who really enjoys handling the machine; one who is engaged with it all day long, week after week and enjoys it.

When the Yoga practitioner does not really enjoy his practice I cannot consider it Yoga. It already goes wrong at the basis; it is as simple as that.

How can we resolve this problem?

You resolve this problem by putting up a mirror in the room in which you practice, to once in a while take a look at yourself. Then, when you find yourself very important, or when you think you are on the verge of becoming holy (“didn’t I just see something like a brilliant light appearing on my head”), then you re-read this Sutra. And maybe additionally you watch a movie of Mr. Bean, or one of the other comedians.

Then you just try to see the relativity in everything and take the pressure of the kettle.

What else is important in the light of Infinity?

What is the relevance of one-year faster or slower development in light of Infinity?

When you play, you are always, one way or the other, engaged with the game.

You are interested in the game, but you remain detached in the game. For attachment disturbs.

Simon says for example that he is interested in Auras but that he can hardly play with it because he does not see them yet.

First and foremost do not ever tie yourself down. Rather say something like: “At this moment I do not see anything yet”. Do not say: “I cannot do this”. Say instead: “I cannot do this YET”. Leave it open, continue and just wait and see: Obviously something like an aura is visible under certain circumstances. Well, we will deal with it the moment it appears. One day the sensitivity of your eyes will have developed to such an extent that you will say: “Hey, it is like as if I indeed see something ...”

But then you will probably say: “Ah, I must have been mistaken ...”

You have to repeat, repeat and repeat.

Let us go back to the element of playing. I learned to play from my uncle.

My father was the eldest out of 4 children, and since he was 16 years old he was the wage earner of the family, an example in everything. But after 53 years he got a heart attack and he was gone.

Now you can ask yourself: “Did he actually enjoy his life?”

No, he just worked very hard his entire life.

How about my uncle?

He was not interested a bit: Career? Get out of here! Just go and have fun.

However his life was shorter than my dad’s, he did have a full life, very intense indeed.

I think it is magnificent.

Don’t you have any such people in your family? Such a natural born joker?

He was at its best among dignitaries. He would play with them and fool them until nothing was left of them.

One day he appeared fully decorated with gold necklaces and rings. “What’s the matter with you? Did you get rich or so?” He said: “You know, I got this girlfriend”.

The next time he showed up in a sports car – a Fiat cabriolet (convertible).

A little while later he showed up: no sports car, no rings ...

“Now, what happened to you?”

“Well, you know, lost my girlfriend, you know.”

Or he went out to buy some cigarettes. After 5 years he came back, knocking on his wife’s front door. Of course someone else had moved in, in the meantime.

“You know, I need a place to sleep”, he said. After which he laid himself to sleep in the bathtub.

I have watched him a lot and thought a lot about him.

Now, who is right?

You can do whatever you want, but just keep everything relative. Nothing is serious.

At least this approach will ensure you of one thing: you can go on, at ease, relaxed, with that what you think really matters. This is the true method of control.

It seems to be so contradicting: on the one hand you should do things with heart and soul, while on the other hand you should remain detached?

First of all there is nothing that you have to do. However, you do notice that it captures your concern even when you play. The point is that it should go natural. You are not supposed to put pressure on it, ever.

Does this mean that you do something because it is more fun than doing something else?

Yes, exactly, because you feel for it and because it attracts you.

I think it is very much related to the way something touches you. When something touches you, you can apply this approach, but as long as you are not touched by something you just try a little bit here and there. You stumble and fall and get up again, and you try to come to playing. Once you realize that you are playing with it ... things start to take off.

Instead of 3 years it took me 6 years to finish my Marketing study. Everybody asked: “Why? Is he dumb or what?”

That was not it. I enjoyed it so much that I didn’t want it to go so fast. So I did every year twice. Consciously.

Everybody said: “You are crazy ...”

I had a wonderful time! With the result that I got so much more out of my study than usual, which later made me an expert in Marketing.

### **13. Tatra Sthitau Yatno’bhyasah**

Abhyasa is the effort for being firmly established in that state (of Citta-Vrtti-Nirodha).

How do you do that?

Why “persistent practice”? Do you always have to remain engaged with it?

Well, if you remain engaged with something you obtain certain solidity. You will be familiar. The matter becomes familiar. The knowledge is familiar. And as you become more familiar, it becomes easier at a certain point to transform to playing.

I have seen the same with Mathematics.

In Mathematics I didn't do it. I did study the subject, but with a terrible result.

I was always behind. I never studied the theories. I saw how the other students and the teacher played with it. I wanted to do that too, but I never had enough to hold on to; I never did my homework, and that is why it all went wrong.

So, first you engage yourself deeply (with the matter that you have chosen), until it has become familiar. You really don't have to keep yourself engaged in such a complicated manner; just confront yourself with the material: refresh, talk about it with other people so that it comes to life again. In whatever way you engage yourself in it, it is always good. You will notice that, as the more you engage yourself with it in this way, you automatically start asking more questions, you will go deeper into the matter and you will gain more and more expertise.

And that is what I resent about the Western style of education; that no experts are nurtured anymore. All it produces is owners of diplomas and certificates.

But it has become very hard to find people these days that play with the matter and their knowledge. And if you find somebody who plays, it is usually somebody who developed on his own, in spite of the educational system.

#### **14. Sa Tu Dirgha Kala Nairantarya Satkarasevito Drdha Bhumih**

It (*Abhyasa*) becomes firmly grounded on being continued for a long time, without interruption and with reverent devotion.

This Sutra elaborates on the importance of never ceasing practice:

So we need to consider 3 elements:

- 1) It will take a long time (it takes many years before you become an expert).
- 2) Without interruption.
- 3) With reverent devotion.

Without interruption?

When you interrupt the process of integration because “you go on a vacation” or “you are in search of a new job” or “I'm going to focus on something else for a while”, you break the magic.

The appropriation of knowledge is a kind of magic process that penetrates deep into your genes. When you interrupt that, oblivion will be the result. Then you will have to repeat so many things of what you realized in the past, which is a terrible shame.



For example: I find it terrible that you have only one class per week, after which you go home, loaf around for 6.5 days, and a week later you come back to pick up practice again. If I compare this with the full-time program where we don't have this handicap! We progress with the speed of an express train and we reach unbelievable heights within only a short period. In the part-time program you see a development that resembles the profile of a saw: Finally, at the end of the class, you have reached considerable heights, and then it is over again: you go home. Next week, when you come again, we have to start all over again to reach the same level: then you go home again.

I'm also against vacations.

I'm against shorter working hours.

I'm against labor unions.

I am against everything.

"You will work!" is what my father said.

All right ... I'm just teaching you the theory in order to make you understand. How do you get to work with this? How do you take control? How do you keep yourself focused on this? That is the enormous difference between theory and practice. A totally different matter is how you integrate that into your own life.

The 3<sup>rd</sup> issue we mentioned, to make this never ceasing practice successful, is often forgotten: reverent devotion. Reverence is a kind of old fashioned word, an old fashioned conception that not many people use anymore these days. Just look at all the satire and defamation in the media. When you are focused on something, the subject you are focused on is holy. That is what is so magnificent.

I am presently working with the International Yoga Federation. I just voted in the election of the President. I find it so magnificent. I just imagine, 300 million practitioners worldwide and all those schools. And all those names that I have known and heard of in the past. A lot of those people are involved in this federation too. They exchange ideas and thoughts with each other. I feel reverence for all this. So that is how it should be approached: you get involved because you feel for it, from your heart.

For example: my son Theseus is studying French - ow, so difficult, difficult, difficult... So his mother asks me: "Please help him study French ...". But I am not going to sit there repeating vocabulary with him. So what do I do? One of these 3 aspects! So I tried to teach him reverence for the French language, how beautiful that language is! I tried to show how much in love I myself am with that language; a feeling. I'm positive that it helped him. It gives him a certain framework that makes it easier.

In summary: never ceasing practice, no interruptions, and reverent devotion.  
Beautiful, this is the way to go.

Well, I used to study differently myself. I said: "That is not true". Just like some of you students now do. That is how I always studied. I would say: "That is not true, but I give you the benefit of the doubt. I am going to try to make something out of it". Then I would try to do it in a totally different way, just to see what the result would be. Then I would also do it the way it

was told and then put the two together to compare. I wouldn't advice you to do it in this way too, because I'm full of lumps and scratches of all the things that I went through because of this approach. But at least I was utterly convinced because of it. So when you doubt then do it in this way.

## **15. Drshtanusravika Vishaya Vitrshnasya Vastkara Samjna Vairagyam**

The consciousness of perfect mastery (of desires) in the case of one who has ceased to crave for objects, seen or unseen is Vairagya.

Considering your practice so far, you are expected to have no trouble with the practice of detachment anymore. The only problem is to know when we have succeeded to be detached. That is what is explained in this Sutra: When you have the feeling that you can go in any direction. For example when you have a certain desire, let's say you are craving a big portion of fries. A portion of Flemish fries (like French fries but then more delicious), with tartar sauce. At the moment I visualize that image I feel the attraction occur in me immediately. Do you feel that too? But at the same time I have the assurance within me, through practice, that I can detach myself from it entirely; that I can transform it in such a way that it doesn't affect at all. That gives me such a kick.

Do you hear the difference when I talk about this? First there is this huge attraction, and then, suddenly a kind of neutral situation occurs, in which it seems that it doesn't affect me after all:

a) Hmmmm ... nice portion of Flemish fries, hot, crispy, little bit of salt and tartar sauce ...

Can you see the picture?

b) Do you want my portion of fries? You can have it ... I don't really need it ...

So that gives you the freedom to decide: Yes or No?

Yes. So you go as far in your practice of detachment that you get the feeling that you have the freedom to say yes or no. That is when you have the right frame of mind: when you are able to chose either one or the other; whatever, there is no difference. *That* is detachment. I have pushed it so far myself that that detachment also applies to life itself. You should try that yourself. Detachment of life, not from desires or objects but life itself. That's what he says in this Sutra: objects, not only visible but also invisible.

Life is invisible.

This also applies to ideas, conceptions. All kinds of attachments are possible. You can also be attached to culture. However, Holland and culture is a contradiction in itself ... Do you understand?

Indeed there are many attachments: habits, ideas, religions... These are all invisible objects to which you can be attached. You can be stuck to an idea for example. The idea I have about driving a Mercedes Benz. Of course I have overcome this idea long time ago. I am just

pretending to help you on your way. Although, a Mercedes Benz and a big portion of fries ... the two combined may turn the scale after all ...

You don't have to avoid that portion of fries completely, or do you?

Do I avoid the fries? No, I play with them. So it is not like in the beginning, keeping desires out. Here we play with the Vrttis. But in the beginning you are not able to do that. In the beginning that was far too dangerous, so you had to make some room, room to live, to create harmony. And now, slowly, the time has come for you to say: "Okay, I feel good, I look at things much more relatively and I challenge my powers and face it head on". That is why Yoga is not dogmatic. But those people who get stuck at the level of Yama and Niyama face the risk of becoming dogmatic. Unfortunately this is what happened in Yoga too. A lot of schools have become dogmatic. Entire Hinduism, which sprouted from Yoga, has become dogmatic itself. Because they didn't do the effort to find out for themselves, or because they are ignorant of all the aspects of Yoga. They got stuck in the initial phase. In that phase people handle the concepts and theories only to radicalize automatically. They become concepts and values that start to lead their own lives.

Then they say about each other: "But you do not comply with this Yama/Niyama, so why do you do it?" So they start judging each other as well. But that is simply not possible if you understand this. It is impossible to lecture people in Yoga, for it is a process that each individual has to go through in his own individual way. It is a personal matter. You just don't have the right and the knowledge to judge one another. Isn't that interesting?

## **16. Tat Param Purusha Khyater Gunavairshnyam**

That is the highest Vairagya in which, on account of the awareness of the *Purusha*, there is cessation of the least desire for the *Guna*'s.

Detachment goes very deep. In the end you will have to detach from anything that has a form. Form is a result of the 3 Gunas. That can be mental forms. That can be emotions – also forms. That can be moods. These are all forms, all illusions. It is all a play that covers up the great reality, and behind all this is of course the word "Paravairagya" – supreme detachment, that directs you straight into the Soul, Purusha. Then when you come across it, arrive at it, when suddenly it arises in you, then you try to play with that too. Then you will notice that it becomes manageable.

To play with everything: Life is a playground.

But don't be surprised when next week I try to make you believe that life is something that you have work hard for, shedding blood, sweat and tears. But every week is different, you know? You realize that by now.

## 17. Vitarka Vicaranandasmitanugamat Samprajnatah

*Samprajnata Samadhi* is that which is accompanied by reasoning, reflection, bliss and sense of pure being.

We have not dealt with Samprajnata yet: There are 2 kinds of Sabija Samadhi-forms, which are Samadhi-forms “with seed”, which means with a mood or emotional value – you feel it in your heart; it is concrete: On one side there is Samprajnata and on the other side there is Asamprajnata. Samprajnata literally means, “bundled higher consciousness”. It is what we call a static form of Samadhi, in which the mood remains within you. We can hold on to it, so to speak. Asamprajnata on the other hand means “not-bundled higher consciousness”.

A = not, like the A in Ajita – “not conquered”.

So this is a dynamic Samadhi in which your consciousness does not have something to hold on to. There is a mood, however, but it changes; it changes constantly.

Samprajnata Samadhi is there in 4 flavors. It is like with ice cream in different flavors: Vitarka, Vicara, Ananda and Asmita.

Vitarka = reasoning.

Vicara = contemplation.

Ananda = bliss.

Asmita = realization of sheer being.

### Vitarka:

Helicopter view. When you have a managing position in a company, you sometimes have to rise above certain situations and view the whole from above. That is the nature of Savitarka Samadhi. It is a viewing from the causal world down upon the mental process. This is also known as brainstorming. Have you ever done that, brainstorming? You all come together and you put all kinds of possible thoughts together.

In practice it is a terrible experience. It’s total chaos, which is the result of people’s inability to remain elevated above the mind. A brainstorm session always needs a leader who says: “We will now have a brainstorm. Let’s have a shoot-out with all your possible thoughts”. But the critical point here is that you should not go into the words/thoughts.

Actually the subject that you focus on is the object of the meditation that you practice in advance. First you concentrate on the subject, followed by meditation, in which you try to find the emotional value of the subject. Only then it can be called contemplation. You hold on to the emotional value and you look from it towards the thoughts, which are produced inside your mind because of the emotional value. Haven’t you noticed already that when you are in a certain mood that certain thoughts go through your mind? You try to remain in the mood, but still... These are exactly the things that you should express and/or write down.

It is not just that certain thoughts sprout from the mood that you are in; they are related to it. Only at that very moment you do not understand the connection between the two. If you work with it constantly and by letting it happen, you will slowly start to discover that there is a certain thread. The result is so enormously strong – it solves all problems.

Example:

I have a problem with my computer. I sit down and recall that problem, and then I try to formulate the problem as clearly as possible. I try to find the mood in it, the emotional value. I try to formulate that mood in thoughts. Then I let it happen: I maintain the mood. I'm already experienced in this: within no time I conceive the most original ideas. Do you realize that this is the solution? This is actually the way in which I have always solved problems in my work. I was educated in this field, but with this technique I can apply it to any kind of field and I will go very deep with my emotion to solve problems. All problems!

This is more than simply solving a problem. It is in fact the first step to the discovery of yourself. It is the first Samadhi.

From your meditation you search for an emotional value, which you then hold on to. That last element is very important; it is your anchoring ground. It is the helicopter that is up in the air, and from high up there you look at what is happening below. If there is anything that you cannot use, you dispose of it; you just stick with that emotional value. In the meantime you accept that there are thoughts that are related to the object/subject.

Did you fall back into your thoughts again?

That usually happens because went along with the occurring thoughts. You should not do that. Just simply accept that the thoughts are there, but stay high up there, elevated above the situation. The processing and combining of the thoughts into a solution usually occurs towards the end of the session. It is a matter of pure observation. And the remarkable thing is that, while you are in this observation position, things will arrange themselves automatically to where they belong. Things will get together, simply because you don't ask, because you don't apply pressure. Then at a certain point there is no other way: This is the solution! Because the energy of your consciousness finds its own way, and suddenly the solution comes automatically. You do nothing in the process. Actually you are only scanning. And automatically the things that resemble/match are attracted to each other.

Funny is that when you understand how this works you can apply it to very critical situations, even while you are put under pressure, while, as a matter of speech, the world around you is falling apart.

Story of a big company in Brussels.

A big computer had crashed. It happened with the program that I had sold them. There I was, with all those specialists around me. I didn't know anything about these things and I was supposed to solve the problem. I used the following technique: Problem? The whole system was blocked after they downloaded my program. Suddenly something shot into my consciousness that said: "Security". Security? I didn't even know such a thing existed! So I

asked them: “Is your computer protected?” They said: “Of course our computer is protected”. So I asked: “Are you sure you didn’t turn off the security program?” They said: “No!” So I said: “You should have turned it off! It is what caused the problem”. Those folks just looked at me and said: “This is an expert, a true expert!”

Indeed, the true expert is like this. It is the characteristic of an expert. Not his education but the extent of his use of his intuition – that is what makes a true expert. In this way you can solve any problem, the rest is a matter of logic.

Sometimes I notice that, the more I try to solve a problem, the more difficult it becomes. When I let it go the problems often solve themselves.

This is exactly the way to approach problems: Find the emotional value of the problem, what exactly it is we are talking about. What is it? What is it about? Then you get a feeling about it, followed by the thoughts, however, you do not go along with the thoughts instead you remain detached.

Can this happen at night?

Yes. Most people say: “I will sleep on it”. That is actually the approach to make this method happen as described above. The difference is that normal people need all night to solve the problem while we just sit down for 30 minutes and it is all done.

I was once hired to advise a certain company. This was my trade after all, being a marketing specialist and company advisor. All I needed to do was to walk through the company, look the personnel in the eyes and listen to their comments and stories, to know what was boiling. It was so clear that I immediately knew the solution to the problems of this company.

This led me to a remarkable problem: I couldn’t just tell the management directly what to do to solve the problem, for they would never have believed me. So I waited for 2 weeks and wrote an extensive report describing all the elements involved to sound credible. They said: “Gosh, that was quick! Only 2 weeks and you did more than all those advisors that have been here throughout the years! How is it possible you saw it so quickly!” So I replied: “It was already during my first tour of the company that I realized it”.

You will realize yourself the practical use of this Samadhi in life and in corporate life. It can support the decision making process considerably. If you’d only see what kind of mistakes are made! The gravest disasters are caused by bad decisions. It doesn’t only happen in companies. Just think about the government, specialists in wasting money. When I read the newspapers and see how much is being spent, how it is spent and on what is spent... Just terrible! I think we could achieve the same outcome in this country with only 10% percent of the expenses as they now are. In my opinion this means that 90% of the present expenses are wasted.

The second kind of Samprajnata Samadhi is Vicara:

“Reflection”, but I would rather call it “delicacy”. It is Rajas domination on the causal level and the perception of it. The true meaning of the word contemplation is really what we call to view or to behold, but I chose the word “contemplation” in 1984 as the least bad translation to reflect the meaning of all the forms of Samadhi. Until that time there were different opinions – the question remains how can we give Samadhi a better translation?

Vicara Samadhi – reflecting.

This is a condition that many people can experience. For example people who are active in their hobby, who are completely taken by their hobby and maintain this condition. A moment will come in their experiencing their hobby that they will stop their activity and just sit down. For example with toy trains: You just sit at the table with all those trains in front of you. You have a vision of all those beautiful tracks and landscapes. And you just sit there, full of bliss. Do you know this condition?

Whenever you do something with your heart and soul, you go beyond it. Then you start to reflect. You don’t have to do anything anymore.

What we are doing, practicing concentration and meditation as a preparation, is an aide to enable you to hold on to that feeling. Normal people may get this feeling just like that, but they lose it again very easily. When they start to think it is gone. You start to talk with each other and it is gone. With our practice we try to maintain that feeling.

And that is what brings in a condition of delight. This contemplative condition leads us to ecstasy. I often call this Samadhi the “WOW! – Contemplation”.

It is not the imagination of this WOW that counts; it is the emotional value of it. You are completely absorbed by that emotional value. You are actually using Shakti-domination. You really enjoy, at the fullest. Because of that you are pushed up. Especially things that you find beautiful help you in this process.

For me that is the Eiffel tower in Paris. When I’m standing before it: WOW! Then I go into Vicara, just like that: Pure ecstasy.

In the past temples were always built in beautiful places. When you go to Italy you will see that too, in the mountains, it is breathtaking. It is to recall that ecstasy with the faithful.

### Ananda – that is bliss/love.

This is Tamas-domination on the causal level. When you are in love, you are in a contemplative condition too. You always want to experience that again. Unfortunately it is a fact that most people hardly ever experience that in their lives. In this technique you learn to experience that at will.

Vitarka:	a combination of the 3 Guna’s
Vicara:	Rajas
Ananda:	Tamas

Asmita: Sattva

## 18. Virama Pratyayabhyasa Purvah Samskarasesho'nyah

The remnant impression left in the mind on the dropping of the *Pratyaya* (contents of consciousness) after previous practice is the other (i.e., *Asamprajnata Samadhi*).

What does this Sutra tell us?

It is actually fairly simple if you look back at last week's subject of Samprajnata Samadhi.

*Samprajnata = aggregated/bundled higher consciousness*

Which is a static condition of moods.

It is a Sabija-type contemplation with real moods/feelings

Sabija means "with seed", but it is actually what we call a mood or feeling or an emotional value or an emotional condition.

There are 4 different emotional conditions:

*Vitarka, Vicara, Ananda, Asmita*

These stand for: Reasoning; reflection, bliss and awareness of sheer being

How can we describe this?

How can we describe reasoning/mood of reasoning?

It is a typical contemplative mood of watching the reasoning process; looking down upon the process of thought within your mind.

Reflection?

Reflection is the mood that brings ecstasy with it; the mood of delight: "Wow, this is so beautiful!" This is called Vicara.

How about Ananda?

Ananda is the mood of bliss/being in love/love in general.

This is all familiar, isn't it?

How about Asmita?

This one is maybe not so familiar. It is the mood of just "being".

Only few people look for this mood but many people still talk about it: "Peace be with you", which is a very wonderful wish.

The peace expressed/meant within such a wish, is actually the awareness of simply being, the mood of simply being: Asmita Samadhi.



Those are the 4 static or Samprajnata-type Samadhi's.

Asamprajnata is a dynamic type of Samadhi; you have a mood, but it doesn't stand still. Try to look at it in this way: when you practice contemplation, before you reach a mood, you undergo a dynamic process; the mood within you changes, it evolves into something. That is Asamprajnata Samadhi. And when you exit a mood and, because of the acceleration of the energies in your being, suddenly enter into another mood, the stage between the 2 moods (the change of moods) is Asamprajnata Samadhi. You experience this each time your being changes energetically because of the exercise.

Actually there is already an Asamprajnata Samadhi between meditation and the 1st Samprajnata Samadhi. This is explained in the table in the book on page 38 (in which you see all the Samadhi's lined up vertically with all those circles and arrows).

The "remnant impression in the mind" – Pratyaya – is what your consciousness does during contemplation in between the moods. You feel something while you travel in between the moods; like an "intermediate Sabija". Asamprajnata.

Sabija contains Samprajnata and Asamprajnata Samadhi. They are all loaded with a "Bija" or "seed". Seed = mood/emotional value.

Carl Jung is one of the scientists who was very much on this track. He too makes mention of this.

### *Archetypes*

This is what it comes down to (archetypes). Carl Jung discovered that this lies at the basis of everything. Freud discovered that people are particularly motivated by fear and sex, while Carl Jung discovered the causes of this human behavior. It comes down to what we are dealing with at the moment:

### *Bija*

On a mood/emotional value that lies at the basis of everything. If you are able to handle this, you will have control over everything, because it is the *cause* of everything.

For example, you walk towards a horse, and full of love you say to this horse: "Hey, old fellow! Look at you, you ugly son of a b....!"

The horse will really like to hear that. You've never tried this before?

It means that the horse is not listening to the actual words, but she feels what you say, she feels the charge in your words.

Of course she is listening to your words, but she is especially feeling what's *behind* them. She feels the love emanating from you, and that is what she reacts upon, not the strange words you speak, which in fact are very negative.

People from Amsterdam are exactly like that: when they love you they call you names in the worst manner. But they do it in a very loving way. You haven't noticed this yet? Totally nuts those "Amsterdammers".

So, mood actually determines the communication

Yes, not so much the words.

You can safely say that the charge is more important than the form.

What we do when we practice Samadhi is an attempt to gain control over that charge; you feel, by constantly experiencing that charge/emotional value.

And that is what we call contemplation.

Does that mean that the charge is always there, with or without the form (independently from it)?

Yes, exactly.

Sometimes the charge has trouble taking shape/ form

Yes, so people come to you but they cannot express themselves. In that case you don't have to wait for a form of expression; just feel with your heart, because the heart is the pre-eminent receiver of moods.

You just know because you feel it, so you just say: "You don't have to say anything".

This is the most beautiful way of communication because it is most pure. It occurs in silence.

The highest teachings in Yoga therefore are given in silence and this is their main subject: that you feel one another and that you go along in the feeling of the mood/feeling.

However, in between the moods there is a change, which can last for a while.

That is what we call Asamprajnata Samadhi.

There is a very nice trick to recall Asamprajnata Samadhi yourself: it is a Mantra: "Neti, Neti, Neti".

It means: "This is not I, This is not I, This is not I".

How does this work?

For example, your consciousness is somewhere on the mental level and thoughts are entering. Now and then you are inclined to take a thought/to identify with the thought/to appropriate the thought.

At that moment that you notice: "Hey, look, I become one with the thought! I'm becoming absorbed by that object", then you say to yourself: "No, that is not I! I actually have nothing to do with that thought. I can't become one with that thought. That is not I. I am only the onlooker of the thought, so I cannot be the thought".

So you say: "Neti".

Then an emotion comes along. And very soon you identify yourself with that emotion (you were angry at someone, experienced something or you were sad). But also in this case you just observe (for example the sadness). As a result you cannot be that sadness because you are looking at it.

So you are aware of that sadness and therefore you can't be sad?

Something that looks down upon.

A memory comes along. But you look down upon that memory so you can't be that memory: Neti.

In this way you continue to say to whatever comes along: "Neti. Neti".

Every time when you say "Neti", and your consciousness withdraws from memory, thought and emotion, your consciousness goes to a higher level.

Slowly but certainly you transcend. You move yourself. You move your consciousness.

This is what we call controlled detachment. This is Pratyahara.

*The fastest way to Our Lord*

Asamprajnata Samadhi.

The fastest way to heaven.

Only there is a nasty side to this exercise: when you suddenly do it too much you become totally nuts because you abolish all the contents that keep you together. You just don't know anymore how and what

You will come out of the exercise: "Huh?"

Because every time you keep saying: "That is not I. That is not I", while your normal life was just a product of all those identifications.

So when you do this too often you cannot portray yourself as a normal human being. Because of this I advice people to do this only when they are in a need of a good pepper-up, when you have a feeling that got you stuck, when you have the feeling that you have become imprisoned in certain things. It will help you to detach yourself from it and to give your life a new impulse, in the right direction.

You will come out of it totally refreshed, I guarantee you that.

You go further each time.

You must try every time to distil further.

You must notice that there is a subject, a verb and an objective.

As long as you experience these 3 you are not there yet.

That is very nice, you know?

**That you are only there at the moment that you cannot play this game anymore**

When it is not possible anymore to dissect things any further; when you are not able anymore to say: "Neti", then you are done.

You don't keep things out and it is not a fight either.

You abolish everything by saying to yourself: “This is not I”.

You “dis-identify” something systematically, with existing thoughts, emotions, memories and everything that lives inside you.

With this exercise you will also become aware of the natural inclination that you have as a human being, to identify yourself with so many things.

A beautiful realization – that you show this kind of behavior.

It is worse than a slave, isn't it? Like scotch tape or a magnet – something passes by and – clang! You are caught.

Once you understand that it works like this, and you receive an instrument to do exactly the opposite, life can go in a totally different direction.

From that moment on you will start to *use* life.

When you have understood Asamprajnata Samadhi, you cannot be manipulated anymore by life; you can decide for yourself what is of interest to you.

Let me give you an example:

The thought arises: “I am a teacher”.

“No, Neti, I am not a teacher, *because I realize* that I am a teacher, which is an entity that observes, so I am something different than a teacher. People call me a teacher, but something inside me looks at ... Well, then what am I? I don't know, but in any way, I am not a teacher”. Okay, so the thought “I am a teacher” disappears. And I continue my travel with Asamprajnata Samadhi/with a certain mood.

Then the thought arises: “Oh yeah, but I am a father. I am not a teacher, but a father. But no, something is looking down, so I am not a father either”.

My being in itself has nothing to do with that label. It is the observer.

Then what am I? “Ah, I am a husband! I am a husband”.

“No, I am not a husband either”.

And so you continue. It becomes more and more rarefied, higher and higher.

Then what am I? “Ah, I am enlightened” (to just take another example).

No, you are not enlightened, because you are observing it.

*Only he is Enlightened who cannot see his own light*

If you cannot see yourself that you are Enlightened, then you cannot also not say: “I am enlightened”?

Yes, because you don't see it! And that is how you can recognize an Enlightened one.

*That is exactly that person who does not proclaim to be Enlightened!*

Do you understand this? A man proclaims to be a master, that he is Enlightened, that he is Self-realized, that he is Livingly Liberated, or whatever terms you have: He is no more than an imposter.

Is it not possible for an outsider to feel that?

No! As long as you are not Enlightened yourself, you cannot judge whether another person is Enlightened or not.

Can you see how much he has progressed or that he has progressed a lot?

Progress? Okay, but how much?

It is just like looking at a mountain standing at the foot of it. How high is that mountain? You don't know. You notice that it is higher than you – that is not so difficult to see – but how high?

Only he who is Enlightened can judge another person to be Enlightened.

Asamprajnata is just a very interesting exercise; you have the means of control/transport, the means of transportation of the consciousness of the Yogi.

This is the way a Yogi travels through space/time.

That is quite something, huh? It is much better than Einstein.

If this would only be tested on a large scale one day, you will have the day of your life.

For your being is in fact a lump of energy, containing consciousness, which can detach itself from this material sheath at will. Through time.

What is the relationship with Samprajnata Samadhi?

It is related to Samprajnata Samadhi in the sense that, just like with a stair, there is intermittently a vertical part and a horizontal part.

Samprajnata Samadhi is the horizontal part – it stabilizes you.

And the vertical part – it moves you.

Then you stabilize and then you move again; Stabilization, moving.

This way you go up, or you go down.

But what actually is direction?

There is only infinity.

*All directions are good*

They are both related to a mood: One is the stabilization of the mood, while the other is the change of the mood.

This is all you need: just focus on moods/emotional value; that it becomes the most important issue in your life; that the charge of your heart/your feelings takes first place. Instead of your thoughts. Because those feelings/emotional values/moods *determine* your thoughts

What if I become emotional?

Yes, but that is to blame on a lack of control of Ahamkara.

You must solve this lack of control by guiding Ahamkara in the right direction, with the help of a Sabija Samadhi-exercise, called Ananda Samadhi.

You grab Ahamkara and you say: “You go into harmony now; I will sit here for an hour, and I will just feel love, and continue to feel it”.

You try to avoid all other emotions, because they are mostly false emotions.  
There are lower emotions and higher emotions.  
Lower emotions occur by a lack of control over Manas, Ahamkara, Buddhi and Citta.

*Control of these 4 brings a sublimation of the emotions*

Lower emotions transform into higher emotions  
And the problem is solved!

Manas, Buddhi, Ahamkara and Citta: you learn to get them under control.  
Control of Manas with concentration and meditation.  
Control of Buddhi with Vicara Samadhi.  
Control of Ahamkara with Ananda Samadhi.  
Control of Citta with Asmita Samadhi.

Higher emotions are:

Happiness, delight – Vicara Samadhi, Buddhi.  
Bliss, love – Ananda Samadhi, Ahamkara.  
Sheer Being – Asmita Samadhi, Citta

And how about Vitarka Samadhi?

I leave that one out all the time, because it is an intermediary form.  
Patanjali mentions that one first all the time, but for me it is the most difficult one among the 4.  
Especially because it is an intermediary form.  
On the one hand you could say: “Yes, but it is easier, because it is an impure Samadhi”.  
So in this Samadhi you are still allowed to think.  
On the other hand you are also in a mood. But personally I find it difficult to look down on a thought process from a mood because there is the tendency to become absorbed by these thoughts again and again.  
Of course it is possible that some people find this easier to do than others.

It is actually a mix in which the 3 Guna's appear.  
In the other 3 Samadhi forms (Sabija Samadhi forms) there is always emphasis on 1 Guna:  
In Vicara Samadhi – Buddhi – Rajas.  
In Ananda Samadhi – Ahamkara – Tamas.  
In Asmita Samadhi – Citta – Sattva.  
You can already see that it is difficult because there are different sorts of Gunas at work at the same time.

Are there more moods in a human being other than these 4?

No, actually not. But maybe there are variations of them.

It cannot be any different.  
It is really remarkable.

The causality does not carry any duality in itself, at least not the duality as we know it, in our mind. Functioning on causal level simply means functioning harmoniously.

Does that mean reacting spontaneously?

It means reacting from your heart.

What if you become angry?

Well, the heart can become angry too. Anger can originate in the heart. In that case it is an accelerated contraction of Ahamara that occurs, and causes an explosion in Manipura Cakra, which clearly shows that it is a typical lower emotion.

This means that you don't control the unconditionality of the mood: there are rules in dealing with the causal world and one of them is that you are not allowed to lay down restrictions or conditions.

In the love that you experience you are not allowed to set conditions

In joy you cannot say: "It is 12 o'clock now, so I will now stop partying".

That simply can't be done. It is not allowed.

In the sense of peace/sheer being you are not allowed to say: "I will limit this only to Sundays".

If you insist to set such conditions you directly affect the experience of it. For such an experience is infinite, and by limiting it you will descend with your consciousness to a lower level. It is this what has made man fall from heaven, because at a certain moment he focused on limitations. A sounding stereotype of limitation is the story of Adam who grabs an apple. Only one apple.

Was God angry then, when he threw man out of paradise?

No, that is an absolute error. It is the reasoning of a lower being.

A wise man who tries to let people come to a higher level, to the experience of a beautiful mood, would try to keep them in it for as long as possible.

Are there only 4 natural moods, while other moods are unnatural?

The 4 moods mentioned are the main, beautiful, basic moods.

However, you can call sadness a mood as well, which is a lower emotion.

But it does not always touch your ego.

We have to be very aware of ego here.

That is why we have discussed about Ahamkara so elaborately in the "Science of Soul". It has to be tamed.

We say: "you have to die". You have to give up your ego.

You have to get your ego in harmony

You have to replace the lower Self by the Higher Self.  
That is why you commit yourself to unconditionality.

## **19. Bhava Pratyayo Videha Prakritilayanam**

Of those who are *Videha's* (those who are without body) and *Prakritilaya's* (those who are absorbed in the matter) birth is the cause.

This Sutra refers to people who naturally possess Samadhi, who got it by birth. This is usually based upon training they received in a previous life.

A Videha is a person who is not only able to go out of his body, but who can also make an abstraction of his/her body. This usually leads to neglect of the physical body. In a previous life he has not made all the connections, but he did reach a high spiritual level. He has not completely built his energy bridges.

Prakritilaya's are people who are causal, but focused downwards, who end up completely in the matter and become one with this matter. As a consequence those people lack Antahkarana; physically they look good, they have practiced a lot, but they lack spiritually. This reminds me of the Iyengar Yoga school in Amsterdam that I once visited. The teachers were able to perform the Asana's properly, but their approach was purely physical. They used all kinds of tools and aides to perform the postures properly, but they did not apply the Yama's and the Niyama's. Because of that they systematically committed violence. The "assistance" of one of their teachers to perform the torsion exercise Matsyendrasana caused a dislocation of 7 vertebrae in my spine, in the presence of witnesses. When I confronted her with her violence she denied her responsibility and became very angry with me. That is not Yoga at all.

Laya = fusion. Prakriti = primordial energy (but this is fusion of energy only on the level of matter).

Samadhi of the Prakritilaya is an experience with too much emphasis on the matter. Samadhi of a Videha is an experience with too much emphasis on the spirit.

So this Sutra is an indication of what we should not do with Samadhi but also of what we should do, namely to come to a homogenous fusion of matter and spirit.

## **20. Sraddha Virya Smrti Samadhi Prajnapurvaka Itaresham**

(In the case) of others (*Upaya-Pratyaya Yogi's*) it is preceded by faith, energy, memory and high intelligence necessary for *Samadhi*.

Faith and trust = Sraddha. In religion this is known as faith, but the original meaning is trust.



Respect is something that you have to earn and it expresses itself in trust. Therefore this is something that needs time to grow.

Never go too fast in building of Sraddha (also not in the teacher – student relation), but do it step by step. So do not heap praise on your teachers or superiors. Give the emperor what he deserves, not more and not less. A superior can have a tendency of forcing trust, but most of the times this is the result of the ego being involved.

Apart from the first condition, which is trust, the second condition is energy: you must have strength. All the preceding steps give you this strength.

The third condition is a strong memory (Citta), which you can build upon recollection. The definition of intelligence is: When you make a mistake you use your memory and common sense to compare what went right and what went wrong, and consequently you avoid making the same mistake again. Making the same mistake twice means that you are not aware of what you are doing. Of course it is allowed to make mistakes; you need them to learn and become experienced. However, you are supposed to process and integrate the experience instantly.

## **21. Tivra Samveganam Asannah**

It (*Samadhi*) is nearest to those whose desire (*for Samadhi*) is intensely strong.

People who are totally absorbed in prayer can spontaneously enter into Samadhi or have some wonderful mystical experience. Patanjali confirms that in this Sutra. In Yoga this is called “Bhakti”, which literally means, “the smashing (of Karma)”.

How can such an intensely strong desire be created? For this purpose I prefer to use Yajna, sacrifice, which is a special form of Surrender. I sacrifice myself, completely, with heart and soul, with everything I have and with everything I am. This is exactly the purpose of an altar. For this reason I have always had an altar next to me in the classroom, and before each class I burn some incense and I bow before the altar. As a result an immense silence occurs in me, as if I am being reinforced and receive inspiration. At the same time from that moment on I am totally focused upon the Almighty.

Pay attention! This intensely strong desire must not result in the creation of a field of tension, otherwise nothing will happen. The reason for this is that a field of tension causes Tamas energy. Therefore it has to be a natural and deep feeling of total rapture for the higher powers, which means there will be Sattva. Christian mysticism is full of these kinds of examples, especially the holy Frances for example, who cheerfully sang for Him and addressed him with “you” and “your” instead of Thou and Thigh.

## **22. Mrdu Madhyadhimatratvat Tato ‘Pi Viseshah**

A further differentiation (arises) by reason of the mild, medium and intense (nature of means employed).

There are people who easily come to Samadhi, often as a result of intense practice. However, this does not apply to everybody. Each person has his own pace. Of course it is logic that when the pace is slow successful Samadhi takes a little longer to achieve.

### **23. Isvara Pranidhanad Va**

Or by self-surrender to God.

Recognizing the energy flow of the Almighty in all phenomena in nature and in ourselves, and tasting the intensity of it results in a remarkable way of living. The best approach is that you let yourself float upon that flow. And based upon this dynamic position you try to do the things you think you have to do. In this way you solve a double problem: The problem of: “What am I supposed to do?” is automatically reduced to where the flow passes by. However, the strange twists and kinks often demand a lot of patience. The problem of: “Do I have sufficient power to do this?” is automatically solved by the strong flow of the Almighty. Remarkable fact is that you always receive the exact right amount of energy for the right action.

However, the main obstacles to reach heaven in such a simple way as described above are desires and thoughts.

### **24. Klesa Karma Vipakasayair Aparamrshtah Purusha Visesha Isvarah**

*Isvara* is a particular *Purusa* who is untouched by the afflictions of life, actions and the results and impressions produced by these actions.

“Here I am! Here I am! Here I am! Here I am!”

That is what I heard. It was said in a very lovely and friendly way. In Dutch!

I was walking on the beach of Castricum. The voice came from the waves. Then it also came from the sand of the beach. And from the wind. And of course it also came from my belly!

Well, that is *Isvara*.

There are old scriptures and I’ve read one of them with surprise. It says: “If you sing the A-U-M mantra long enough, God will talk to you in your own language”.

God = *Isvara*.

And it was the Dutch language in which He addressed me! Can you believe that! And I thought that French was my mother tongue. It seems that I became Dutch after all. How terrible!

That of course is the down side of this story, and maybe I should just apply for Dutch citizenship. Be consequent; be pure.

I thought that if even our Dear Lord addresses me in Dutch, well, then I guess I will have to.

I can recall that experience ever since and it works so tremendously well within me. It causes a gigantic energy to flood me.

But where is that energy then? Where does it come from?

Well, I've said it before: it is everywhere.

### *Everything is the product of Isvara*

All the energies that we have here on Earth are related to Isvara. Isvara is actually the sum of energies of the entire planet/being Earth.

### *A being with a consciousness*

That he could also speak, well, I didn't know that either.

But what is this speaking then?

That is what we call Sandhya Bhasa – the language of the dawn.

So they are impulses that come to from the intelligence of that being, and which have been translated into symbols (because I am still colored). So they have come to me by means of a sort of translation program. Can you follow that?

This means that there is an intelligence, and that through practice you become susceptible for a lot of things. You become purer.

At a certain point you can even discern your own functioning, and you can become receptive for impulses of that large being.

What does "he" do?

He doesn't really talk to you but he sends Samskara's (impressions). He let's those impressions come into you. Then those impressions are translated into symbols/words/images (because you are colored), which are understandable to you.

That must have been the moment that I heard the voices on the beach.

Does this mean that Isvara is Dutch?

No, too bad for the Dutch but Isvara is not Dutch!

### Then how is it possible that He spoke Dutch?

The reason for that is my coloring, in the same way I saw the King with the face of Ronald Reagan. Does this King have the face of Ronald Reagan? No, of course not!

It was my perception/experience that is responsible for that.

I have also seen the King as King Boudewijn (King of Belgium) and, later even as Queen Beatrix (Queen of Holland).

How amazing this is, don't you think!

This simply means that you shouldn't take things literally. Please try to understand the essence of this story. If you can you will gradually get an idea what it is all about with this Isvara.

Yogi's call Him Father. But in the Aramic language, which is the language of Jesus, there is no mention of Father. It seems to have been a bad translation.

What is mentioned is Father-Mother, or the parent-principle. It is a reference to that from which we created and of which we are all dependent.  
It is not a human being. It is a celestial body, in this case, as I said before, the being Earth.

Is this only about the being Earth or are we also talking about other celestial bodies?

Every celestial body has its own life and is such a force of its own, so there is celestial body called Peter and there is one called Paul, just to give it a name.  
Even though we call our celestial body “earth”, it is not the real name of the earth. The real name of the being earth is, if I listen very carefully: “Isvara” (sung in a very high tone of voice).

So Isvara is only related to earth?

Yes, at least that’s what I think.  
There are people who say: “Isvara is the solar system!”  
If you think you can listen that far, well than it’s okay with me.  
I wouldn’t be able to tell, so for me it is the being earth.  
What I do know is that all those celestial bodies are named in the old scriptures. They are all named after Gods.

Why is it said in the 23<sup>rd</sup> Sutra that you must surrender to this Isvara (Isvara Pranidhana) as a way to come to Samadhi/Yoga?

The reason for that is that if you are able to tune in to the flow and get a grip on the dynamics of the energy flow of that being, instead of rowing upstream and being recalcitrant, you can use it to your advantage, going along with it. I am of the opinion that if you can do that, you can quickly come to elevation and to Yoga.  
That is the real practice of Isvara Pranidhana.

Last I told you that you should reconsider your attitude towards the being; that the wind is in fact a manifestation of Isvara. It is the energy flow of the air in which there is mostly Shakti domination. However, when the wind comes from the west there is Shiva domination. It is very interesting to pay attention to this.

When you are a little bit too much “Shakti”/excited your self, it is good to make a walk on the beach during a southwestern storm, because you will receive an enormous amount of Shiva.  
That is Isvara Pranidhana.

To understand this and to use it to achieve balance, that is what Isvara Pranidhana is all about.  
That is the purpose of the wind.

The Gulf Stream that flows from America to Europe is Shiva dominated, while from Europe to America it is Shakti dominated.

Is this all a little bit vague?

Wind is energy, or isn’t it?

I also explained that the direction of rotation of the earth is caused by the predominating trade winds (which are Shiva dominated).

So the winds that are coming from the west/southwest are Shiva dominated. You can benefit from them.

All people who are stressed out just need to go out and walk and get a breath of fresh air.

They should not walk, no; actually they'd better stand still with their noses in the wind. When you walk, you cause Shakti, so you better stand still and be receptive.

Have you ever done such a thing? Have you ever stood out in the rain and let it pour all over you? Deliberately?

That feels so good.

Well, it doesn't always feel good. When you have too much Shiva and you stand in the pouring rain, combined with a southwestern wind, it is not that good. It is because you already have enough Shiva.

Okay, but when you realize this and you accept it, it is also Isvara Pranidhana.

You then simply say: "Father, Father I have enough of Shiva, I will now look for Shakti".

When you realize that, that is what counts.

Talking with Isvara/communicating with Isvara/praying (in the catholic church – in Yoga we call it Samyama) is based on the recognition of Isvara.

It is in fact a realization of what all this actually means, for otherwise you would never succeed to practice Samyama, or to pray for that matter. So give this a second thought.

Climb up to the top of a dune whenever you have the chance to do so and look at the horizon.

This is something I always like to do when I am the sea side. Then you can see the curve of the earth, and you can see the sky and the clouds. This may give you a better understanding of the beauty of the being we call earth.

Then you can also get a better notion of the meaning of the 24<sup>th</sup> Sutra:

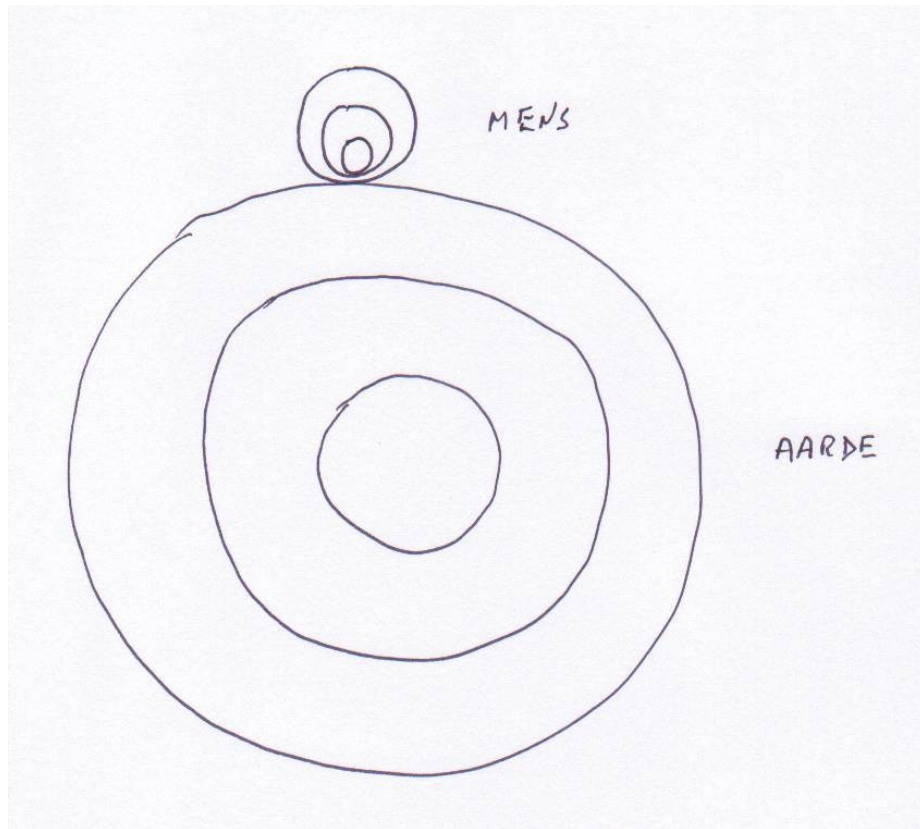
*Isvara is a particular Purusa who is untouched by the afflictions of life, actions and the results and impressions produced by these actions.*

If you would be in a position to fly in a rocket and look down from space on the being earth – a beautiful blue planet with its clouds, continents and its oceans – maybe then you would be able to better understand.

The planet is a Purusha too! Like we are Purushas. Only it is a much bigger Purusha than we are. Therefore it is a special Purusha.

The peculiarity of this is:

We possess a construction that is similar to the construction of the planet; however, we depend on the gravity of that bigger being.



Isvara or earth (aarde) and human being (mens)

So they influence one another?

Yes, everything influences one another. That is what makes it so special. His power also is much larger than ours. This shows from the fact that he is untouched by the afflictions of life. We say about this in Yoga that Isvara is in contemplation. Constantly. So the being earth is in contemplation in the same way a human being can be in contemplation.

However, it is not a holy planet (according to the old scriptures).

It means that the being earth has not yet come to complete harmony. Something other celestial bodies have achieved.

Our planet is not Sattvic, so we are not the only ones to blame; the planet too is to blame.

Our harmony, if we are able to obtain harmony that is, has an influence on the harmony of the planet as well. It is a matter of reciprocity.

Eventually we can help to make the planet completely harmonious.

Because of its shape the being earth looks quite harmonious, doesn't it?

At least it is more harmonious than we are, but the fact that it is spherical doesn't mean that it is entirely all right. This shows also from the fact that the poles are kind of flat, resulting in an oblate sphere. So the planet earth is not completely spherical, it is oblate.

## *A perfect, a holy being, is completely spherical*

This means that if you would check all the planets in our solar system, and measure exactly whether they are perfectly spherical or not, you would have an indication of their level of development.

In humans you can check this by measuring their symmetry; the more symmetric you become, the more harmonious you become.

The interesting thing is, and that is the good news: through practice of Yoga you create a more symmetric and more beautiful being.

It is that perfect sphere that will protect you against the afflictions/Klesha's.

In my childhood Our Dear Lord was described as a kind of eye that looks down on you: "Beware, because God is watching you".

This was meant to scare you so you wouldn't do anything evil, because you would think: "wait a minute, there is an eye somewhere, watching me".

Well, Isvara indeed "sees" you.

There is an observation coming from that susceptibility of that spherical shape. And the least activity from you within that being will reflect, energetically, and will be received, translated, scanned, and categorized.

So Isvara is a being with a very high degree of intelligence. That also shows from the ecological coherence, as we know it.

"Untouched by the afflictions of life, actions and the results and impressions produced by these actions"

Whatever you do on this earth, it seems as if the being earth does not respond to it, but that is not so. You do actually cause interaction/reaction.

### Does the being earth help us, or do we help the being earth?

That is of course the question: who nurtures whom?

Is it the parents that educate their children or is it the children that educate the parents? I'm positive that in our home we educated our parents, but of course it was the other way round in the beginning.

### When I listen to this story, I can't help but have the feeling that we are quite a burden to the being earth.

We are only microbes prowling about, endangering the whole thing. It seems to me that the being earth would rather get rid of us. That it would search for a detergent or disinfectant to get rid of us and to abolish the damage we cause.

At this moment all we do is damage to the planet.

Consequently the earth reacts in the form of volcanic eruptions, earth quakes, and so on.

People still don't seem to understand that these are reactions of the being earth: storms, disasters, cyclones, etc. Just look at where those events happen!

Very interesting indeed.

Does this mean that going with the flow of Isvara means going with flow of Mother Nature?

Yes, exactly. Go with the flow of nature. A wonderful example of this is the culture of the Indians (native Americans) in North America. That culture is such a magnificent example of respect for the forces of nature and the interaction of nature. They try to become one with it, full of respect for it. You can find this aspect in many other cultures.

And we call those cultures primitive.

What about western culture? That is not culture anymore. It is pure barbarism. We just destroy everything and don't pay any attention at all to the environment/nature/weather. The only thing we are concerned about is: "Och, it is raining. The weather report said that the weather would be bad. I probably end up in a traffic-jam."

The way people lived in the county side, in harmony with the seasons – spring is approaching, OK, big cleanup and be happy and go outside, etc. – that just doesn't exist anymore.

Such a shame.

Try to go back to nature as much as you can. For that reason I value camping out very much, back to being between the trees, close to a river, in between the mountains.

*Make contact*

Before we had a caravan (trailer), it was actually even more fun, with a tent. You just slept on the ground and the contact was even more intense. That's what I all call surrender to Ishvara. And if you do insist on having/wanting to ride a boat, then use a paddle and go with the flow. Or use a sail and go with the wind. But don't go using a motor to go against the flow of the water or against the flow of the wind. Unless you have no choice of course ...

I am talking here about recreational use of a boat, huh? Try to go *with* it.

*Go along, go along*

And don't complain when there is a gust of wind or a hailstorm. Just experience it as energy with which you can play.

Back to Isvara:

So Isvara sees everything. It moves on all sides within Him.

But he seems to be very quiet, and rightly so, because He is in contemplation.

Can Isvara also come out of it?

Yes, of course he can come out of contemplation, because he can expand and contract, you know? And that's when real trouble starts.

I found an example of this in the Ramayana.



There is the Mahabharata – have you heard of it? – a huge epic poem – the story of Krishna. But before that time there was another very big epic poem styled in Yoga tradition. It is called the Ramayana.

It is about the story, not of the Buddha Krishna but of the Buddha Rama.

In it there is a description about the clouds that pass by being the thoughts of Isvara.

This passage totally struck me. It made me look at the clouds in a totally new way.

What is it actually that makes a cloud? What causes a cloud to be? Usually you will see that cloud is just vapor.

*A cloud is brought together by Tamas*

But a thought is mental Tamas. Then couldn't a thought be the cause of something that resembles a cloud?

Would the Ramayama maybe be right? That, by looking at/opening yourself up to the clouds mentally, you would suddenly be able to read the mind of Isvara?

That is just one you have to think about deeply.

Remark:

When you have a lot of thoughts you say – “my mind is clouded”.

## **25. Tatra Niratisayam Sarvajna Bijam**

In Him is the highest limit of Omniscience.

So Isvara is not only intelligent. He also possesses Sarvajna or Sarva Jnana: All knowledge. Jnana = knowledge.

*Omniscience*

Did you notice that when you yourself are very quiet, you are much more perceptive? And that you become much more receptive for everything that happens in your surroundings?

When you look at a spherical structure, as was drawn before, and you imagine that the outer layer is totally harmonious, and that the more you go to the center, the more irregularities occur? Then can you imagine that from this layer you can obtain total knowledge?

This knowledge arises according to the principle of the stone that falls into the water: When a stone falls into the water it causes rippling rings of water, which move farther and farther away. In the same vein, when a movement occurs within the center of the sphere, the consequences of that movement/happening will eventually be felt all the way at the outer layer of that sphere.

Beware not look at the outer layer of that sphere as being the limits of the atmosphere. The outer layer is much farther, much farther than the atmosphere. In fact it is as far as the gravitational pull of the earth reaches, which also means that the moon lies within the being earth, because the moon is still attracted by it. She remains connected to the earth.

The moon is Karma of the earth.  
It is kind of a wart of the earth.  
It is in fact large Karma of the earth.  
Can you follow this reasoning?

Is the moon located in the causal body of the earth?

I don't think that it is located in the causal body. However, I do think that it is located either in the subtle body or the ethereal body.  
The etherical body of the earth in my opinion is the Van Allen-belt, which can be found above the atmosphere surrounding the earth.  
At that location you get in trouble with radio waves, which is typical for a sound-body.  
Actually it is more likely that the moon is located within the ethereal body of the earth, while the subtle body of the earth/mind-body of the earth is much, much farther than the moon, and the causal is certainly much farther than that.  
Doesn't this give you a whole new vision on astronomy?

Is the relationship between the earth and the moon like the relationship between teacher and student?

Well, the flow of a river is caused by Tamas, but each movement itself is Rajas. But your identification with/respect for the flows is more important than anything else, huh?  
You know that if you go against the flow and show no respect for it, you will cause trouble. Because you "separate from your parents". You should always respect your parents. Then you will also receive the strength of your parents.

You should always respect your teachers, because they serve you like parents.  
The worst thing that can happen to you is that your teacher rejects you and says: "I don't want you anymore", because a breach occurs in the energetic umbilical cord that you share with him, with the result that you won't be fed anymore. This will put you in a situation of starvation, which is very severe.  
So, never break with a parent.  
Never break with Our Dear Lord.  
*Never break with a teacher*

In the West we think we can do anything, that we can permit ourselves everything and that we, ourselves are in charge. We determine our own way based upon egoism and because of that we create our own misery.

Well, if Our Dear Lord is the creator of a racing car, you are allowed to ride it.  
But I am not so sure which cars Our Dear Lord has made. Must be something like the Mercedes McLaren, or wouldn't it?  
Choose a car with a soul, which is not produced from the mind.  
A Ferrari – that is a soul-car. So that is a car of Our Dear Lord.  
You see?

So you should always choose something that was made with heart and soul?

Yes, *that* is the connection.

Just look at a Daewoo – is there anybody who owns a Daewoo? – that is such a drag of a car. Unbelievable, I am so annoyed by this car.

It came into existence when a millionaire one day said: “Well, I have these very big steel plants. You know what? I too can produce a car. I too want to have a car (factory). They all have car factories... so I want one too”.

This is a big disgrace! I mean, this has nothing to do with heart and soul; it pure calculation/pure greed. Those cars have no shape. Just look at Citroen and you know what I’m talking about...!

Are you starting to understand a little bit?

Well, that was the purpose of this story.

## **26. Sa Purvesham Api Guruh Kalenanavacchedat**

Being unconditioned by time He is Teacher even of the ancients.

We were talking about Isvara. We spoke about surrender and we were also analyzing this surrender.

When you practice surrender, shouldn't you have to know to whom you actually surrender?

If you are not familiar with the notion of Isvara, or the notion of God, as we translate it, well, then you are lost.

We are looking at the problem here that the notion of God is unknown to most of the people. During the time of Buddha there was no mention of God at all in Yoga.

That is what I always find so magnificent about it: there was mention of the powers of the universe. The phenomena and the powers of the universe were discussed in a scientific way, like the star systems, universes and planets.

Those are beings.

In many old scriptures Isvara is perceived as the being solar system.

Therefore a solar system in which people live is a divine being, with 7 Cakra's, and we are part of it.

There are others who proclaim that Isvara is the being earth.

As far as I am concerned you figure it out yourself.

It is not so important. What is important though, is that you understand how enormous these kinds of celestial bodies are. That you understand that the being earth stretches much farther than the moon.

You should look at it in such way that the limit of the being earth is located where there is still a little bit of gravitational force present.

The moon is within the gravitational force of the earth, so the being earth stretches farther than the moon. The earth itself is only the visible, material part of the being earth. That gravitational force or that field of gravitational force surrounding the earth is actually a field of energy that is present and belongs to the earth.

That energy is consciousness.

Next time when you look at the moon, stand still and think about it: We are here, while the energy that flows beyond the moon affects us. It is such a high consciousness, so silent, and therefore untouched. It is not conditioned by time, as stated in the 26<sup>th</sup> Sutra.

It is causal energy.

The being earth therefore also has a Karana Sharira/causal body.

By the way, it is said that the earth is in contemplation/Samadhi.

So there is receptivity, a consciousness.

Causal is faster than time.

When the consciousness of the earth is mainly there it functions outside of time, faster than time. That's one.

And secondly, we are within that being and receive inspiration, once in a while. We receive things.

What is the source of those things?

Well, for that you don't have to look very far, because it comes from that being in which we live! For it too has certain Karma.

Then what do we receive?

Well, what is present within the being earth!

It is written here that Isvara is the teacher of "even the Old".

That is because He is not conditioned by time.

So, those Samskara's are on the Citta of the being earth.

But maybe people who live in the future have made those Samskara's. And when we sit here in contemplation, through which we suddenly connect with the Citta of Isvara, we too can become aware of those impressions, which actually find their origin in the future.

Then we say: "Hey, that is a wonderful idea!"

And then we call it an invention.

Just study the biographies of inventors. They often mention that they suddenly received something. If they would be honest (some of them are), then they would admit: "Hey, this is so funny, I would never thought of it myself".

Do you follow my reasoning?

Whenever we try to discover/invent things and succeed – usually we attract it – it is actually thanks to the inspiration of Isvara. That is also why this Sutra says that Isvara is also the teacher of the Old, for the knowledge that the Old had in ancient times, is from Isvara. This also means that the knowledge that we will have in the future will originate from Isvara.

So, that knowledge is always present.

It is just that people are either more or receptive for that knowledge.

This is very different from what you learn in school, huh?

Let's look back at the lesson about Self-study, do you remember? Didn't I tell you that you don't acquire knowledge in school, but that you receive it?

*Because he was always there*

And that you only have to sing AUM, and that he will come (in) to you?

Why AUM?

Because AUM abolishes mental disharmonies, and opens you up/opens a window to the observation of the causal vibration of Isvara, but of course also to the causal vibration of your self, because you are impressed by Isvara. You are stamped.

So you use AUM to tune in on the same vibration?

Yes, to make a connection.

AUM is actually the plugging the plug into the socket of a PC with a human being inside.

We are separated from that vibration through the activity of the mind, especially because of our thoughts, but also because of our ego.

But when you sing AUM, with dedication (dedication to abolish your ego/thought) and you are in a pretty good physical condition, then you receive knowledge just like that – cloink!

*The teacher is Isvara*

It is not the Yoga teacher.

A Yoga teacher is only the person who says: "The teacher is Isvara!"

What a deception!

The task of every teacher, and this is something I can be angry about, because so many teachers don't even know this, is to bring the people back to the original source of knowledge.

So: Isvara, or whatever you want to call Him, is the teacher.

It has always been like that, and it will always be so, just because we live inside that being, period!

*You can't escape from it*

When you say: "No, it is okay like this", you estrange yourself from reality and from that moment on your development has stopped. You will not receive nourishment anymore, which will be your downfall.

There is not even an alternative for this. The only thing you can do from that point on, is to say: "Yes, but wait a minute, I have to discover this all by myself. You can tell me all this and it all sounds very logical, but..."

OK, well, do your exercises and you will notice one day that everything I am telling you is indeed true after all.

Does Isvara age?

We are talking about aging problems. Does the being earth age? Yes, it does. In the past the being earth was much bigger, much less condensed. It was more rarefied/gaseous.

Then slowly it turned into a hot ball, and then it became fluid.

A manifestation like earth – earth-element – is actually of very recent date.

Still our planet exists for most part out of water.

This indicates that there is involution taking place: Involution, so Shiva-dominated.

On certain places on the earth there is Shakti, especially in the deserts. Those are the places where the earth ages, places where the air is very dry.

But doesn't it fluctuate?

Yes, indeed it fluctuates.

Wasn't the Sahara water before?

Yes.

So what are we supposed to do now? We shouldn't practice Viparita Karani Mudra only for ourselves, but we should apply it also to our surroundings.

That is the wonder of a human being: what you apply to yourself you can also apply in a wider sphere for man kingdom/plant kingdom/animal kingdom/mineral kingdom.

The planet can come to harmony with the help of human kind and stop the aging process.

Whether I have experience in this field?

Let's say I have done it, numerous times, and I always received wonderful answers, usually with drawings, since I am kind of a visually geared person.

I received it just like that. Does that mean that I'm special? I'm not special at all! I am not better or worse than any of you. It is just that I discovered something that most people don't know of, that it kind of works like this.

So you can do the same. Wouldn't it work with you?

And then we start discovering many more things, on all sides. And if we put all this together entire human kind will advance forward, wouldn't it?

So instead of polluting the planet, we'd better start making it a little bit more beautiful.

*It all starts with ourselves*

That's beautiful: we first try it out on ourselves.

Without advance clinical testing, medicine would not be put onto the market. There are thousands of people who test these medicines, and only when the results are satisfactory they'd be given to all people.

We do exactly the same: we first try it out on ourselves.

As it proves to be working and we put our experiences together, we will be able to apply it for general purpose. Isn't that a fantastic program? It makes me totally "high" to think of it.

## **27. Tasya Vacakah Pranavah**

His designator is ‘OM’.

Pravanah is the Holy Word, in which we once more recognize the word “Prana”.  
My pronunciation (of AUM) is pretty bad, but I have heard it, and it feels as a presence/a lover/an intelligence.

The sound can be heard a lot in Tibet/Nepal during rituals. It is mimicked by music instruments/horns.

“While riding on my way to school I would always produce that AUM sound ... ah ... nice!”  
When I was 16 I discovered that the microcosm and the macrocosm were the same as this cosmos.  
It’s just a theory.

## **28. Tajjapas Tad Artha Bhavanam**

In constant repetition and meditation on its meaning.

## **29. Tatah Pratyak Cetanadhigamo Pi Antaraya Bhavas Ca**

From it (result) the disappearance of obstacles and turning inward of consciousness.

*That* is meditation.

As soon as you have a feeling with it of AUM, then it becomes contemplation.

From the moment that you pick up meditation it means that you have abolished all the Vritti’s within you, that there are no other Vritti’s left besides AUM.

It also means that you consequently are not subjected to Vritti’s anymore, coming towards you from your surroundings. So the Klesha’s stop, through meditation.

You don’t only obtain health (physical and mental health), but your misery ends as well. It will stop descending on you.

What kind of misery are we talking about?

All misery!

Ignorance, egoism, attachment, hate (repulsion) and fear of death, these are the 5 different kinds of Klesha’s that descend on you. They are all related to Vritti’s, so Vritti’s cannot attract them anymore, so the obstacles disappear.

Wow!

Why don't people know about this?! What is this?!  
Everything is for sale – a vacation to Hawaii or a Mercedes Benz or I don't know what – and people just dream of happiness.  
Here it is written in the 29<sup>th</sup> Sutra: “the obstacles disappear”!  
What is this?! Are people crazy, or what? More and more I fear that that is the case.  
What a mess!  
This has been waiting in storage for us for ages!

This is also to blame on the people who had the responsibility to pass it on. Personally I feel that they failed miserably at their task, because this knowledge is just unknown by the people. Why did they fail to do their work?  
I will tell you: because they too didn't understand it properly. When you don't understand something properly, you will be unable to pass it on.  
Obviously it doesn't work like that with you, so, what will you tell the others?  
Here you see the beauty of Yoga: it is a practice. You first have to experience it yourself. And you also have to understand *why*.  
Only *then* can you (well, you have no other choice) approach your fellow man and pass it on. Because if it works for *you*, wouldn't it work for others too?

It would be so nice if all those obstacles could disappear.

It is one of the nicest things one could imagine. It is much more interesting than to focus on: “Which additional insurance policy do I need to conclude this year?”  
Or: “How can I better protect myself against burglary or infringement of my property?”  
People are constantly occupied with these kinds of concerns. They fail to understand that the cause of all this misery lies within them.

That is exactly what this is all about.  
So go, and make yourself harmonious! Well, why don't you sit down in meditation until you choke... you will meditate! Well, of course this is not completely the style of Yoga as it was intended...  
Most of all I would like to get people by their short hairs, prepare a meditation cushion for them and tsjak! ... tsjak! And glue them to their position. They have to stay put.

“Disappearing of the obstacles”, and – as if it is not enough yet – “the turning inward of consciousness”. What can be described as a feeling of emptiness, that is the turning inward of the consciousness.  
Inward flow  
And what is that?  
Suddenly you say: “Hey, what is going on here?”  
And it feels so good!

*That's the moment you will be completely sold on it*

That's it! That is the moment!  
From now on there is no turning back anymore.



This is so good!

There are students in our school who come back after 10/12 years and say: “I just couldn’t get if out of my system. I experienced it here, and I need more of it”. So they join us for another couple of years.

### Can’t they do it on their own?

It is very difficult to do it on your own, because the surroundings don’t support you. There are questions. There are a lot of exercises that you don’t know. Here everything is offered ready-made. Your nest has been made. There is no other option than to become a big white swan.

At a certain point people walk away because due to circumstances, but somewhere deep in their heart they know that the way is in *them*. And then they come back. And they become white. And then they fly out into the world.

It is such a good feeling – “to turn the consciousness inward”. From that moment on you notice: “Hey, *now* I know what life is worth”.

### Why life is worth to be lived

Such a feeling, and you’ll be sold on it, so delicious, so good. Now you are a Yoga-freak/junky. That is actually the product that you sell to other people; all exercises are designed to come to this point. If you can let your friends, acquaintances and students experience this, you will see that there is great happiness in you too. You will have the feeling of accomplishment, of doing something valuable in your life: To show another human being the way to happiness. This is much better than to show somebody the way to money.

### When you come out of meditation, will the misery return?

Yes, in principle it will, because as soon as you are working with Vrittis, tsjak! And you become contaminated again.

### I can imagine that those Vritti’s will be less attracted when you have a certain harmony?

Yes, that’s how it is. You will find that less Klesha’s will be coming to you as you practice more often and spend more time in these kinds of harmonious circumstances.

From the moment you have understood this game, you will push through, and you will not settle for less than complete harmony.

The next stage will be to go to complete abolishment of the Samskara's/causes of everything. You will: "Wait a minute, when I do it, I want to do it *right*".

From that moment on the most enormous changes will start happening in your life.

**Metamorphosis of your being**

You visit your mom and she says: "Are you my son?"

Can meditation upon AUM abolish disease?

I have a lot of examples of this myself.

One of the most remarkable examples of abolishment of diseases through meditation on AUM happened when I was in France to go hiking in the mountains with a couple of people. We had to go the starting point by car first.

The driver of the car (I was in the back) said: "My right shoulder is aching".

I couldn't resist and said: "You know, there are certain solutions for that. It will disappear when you practice AUM-meditation. If you'd only pronounce AUM, it would already be sufficient. It will disappear completely when you become totally absorbed by it, creating harmony.

He said: "I don't believe a word of what you say".

I said: "Okay", and I started to sing AUM.

His pain disappeared!

"What is this? What have I done? How is this possible?"

Indeed this is very difficult to explain to people.

Just for a moment all the Vritti's were removed.

If you extend the line of this you will understand esoteric medicine: Total guidance/treatment of people.

That is what we successfully do in the Raja Yoga Institute in Holland, in combating cancer.

It is also mentioned in the 30<sup>th</sup> Sutra:

### **30. Vyadhi Styana Samsaya Pramadalasya Virati Bhranti Darsanalabdhahumikatvanavasthitatvani Citta Vikshepas Te Ntarayah**

Disease, languor, doubt, carelessness, laziness, worldly-mindedness, delusion, non-achievement of a stage, instability, these (nine) cause the distraction of the mind they are the obstacles.

This is a description of the impediments/obstructions/Klesha's in the form of 9 different afflictions.

We were talking about disease only, but it is obvious that meditation can accomplish much more than that.

### Is worldly-mindedness an obstacle?

Yes, although maybe hard to understand. Can't you imagine how?

“Oh, I got to go out tonight. What have you done last weekend? Nice dress I have, huh? I got to see the hairdresser tomorrow. What did you buy?”

And you always see those glossy fashion magazines on the table, and those make-up boxes etc. There are people living quite shallowly. They usually avoid serious questions about life. A lot of people are worldly-minded. Their lives are based upon sensory pleasures.

How is it possible that all this can be solved by meditation?

What actually are all these things that we are talking about?

They are all Vritti's, whirls of energy, ideas.

They are the results of the functioning of the senses/images/objects that come towards you, to which you cling.

### So you abolish those Vritti's?

Yes, that is basically what you do.

We've got people here – worldly minded people – who become engaged in what we are doing, and then feel as if they were scared the living daylights out of them, because suddenly their world disappears! There is nothing left!

They were so attached to outward appearances, and then they notice how transient they are, that it actually doesn't mean a thing.

Then they run away as fast as they can.

It is very difficult to convince these kinds of people that they should try anyway, that actually there is something very interesting behind these appearances.

Then you have to come to the conclusion that those people actually hardly know themselves. They haven't got the faintest idea of what they really are. That's really too bad. However, if they want they can get the techniques to them.

Training is slow and increasingly profound. If they wish they can come to us.

### *Languor:*

Do you know languor?

I call it Sunday morning-laziness. It occurs for example when you stay in your bed too long causing you to become Tamas.

Usually you solve this problem by drinking a cup of coffee, giving you a shock that brings you “up”. However, soon after you pay back with a bad patch, bringing you “down” again. Because that is how caffeine works.

It would be better to practice Surya Bedhana Pranayama because that will bring Shakti into you, or make a walk. You can also drink a pep drink on a natural basis.

### How about Coca-Cola?

Coca-Cola contains caffeine too. Maybe it is delicious, however, everybody should make his own choices. Meditation really is the best solution.

### *Doubt:*

What is doubt?

It is a form of fear.

Restlessness, doubt – they are all forms of fear, albeit light forms of it, but caused as such by the activity of your Ahamkara, which is also Tamas.

In the army they say: “Doubt is the biggest enemy of a soldier”.

When you start to doubt you are dead, because you become paralyzed, so you can’t do anything anymore.

Some people even say (however stupid this is ... ): “It is better that you at least do something, it doesn’t matter what, than that you doubt”.

There is certain wisdom in such a proclamation, because when you do something – only the fact of doing something is already sufficient to fight Tamas, so the idea is not so bad after all. However, it would be cleverer to employ a Yoga technique that makes Tamas disappear. Of course the best way is meditation.

That is what is meant here in this Sutra, and it is guaranteed to get you rid of doubt.

Whenever I feel restless (when I experience something that causes me not to know anymore how to handle it and causes a lot of doubt, even panic) I sit down. I go into meditation and come back to peace again completely. Then, after half an hour, I get up and go about what is bothering me.

Have you ever experienced this? Have you experienced periods of severe fear, doubt, even panic, and don’t know anymore which way to turn?

I can tell you what to do, but only when you have done it yourself in practice a couple of times that you will be able to understand that it indeed works like this, that this isn’t hot air but really true.

### *Carelessness:*

I have a striking example of carelessness at home. It is about my stepdaughter.

For more than 10 years I am trying to teach to watch what she is doing, e.g. to close the door after her. There is a soap dish in the bathroom that belongs to the bathtub. However, it is under the shower. When she takes a shower the soap dish naturally fills up with water. Then I tell her: “Don’t you see that there is water in the soap dish, why don’t you turn it over to empty before you leave the shower?” Too bad that there isn’t a little hole in the dish to drain the water out. However, everybody with common sense empties the dish and puts it back in its place.

It is a matter of dealing with your surroundings with care and engagement.

When you have been somewhere, using something, you just leave it behind in the same way you found it when you came in, and if possible even a little bit nicer. I learned that with the sea scouts.

Whenever my stepdaughter has been somewhere you’ll know it by all kinds of possible traces she leaves behind.

Those are the people who, riding a bicycle for example, bump straight into a garage door, just because they don’t pay attention; highly dangerous.

Whenever she was riding her bike out on the street I was scared to death, so dangerous.

So, taking this as a fact, what can you do about it? What would you do about it?

### Detachment?

“Go ahead! There is the garage door! Go that direction!”

Of course not, in practice you make remarks, try to help and sometimes, when it all becomes too much, you shout. At least, that is what one usually does.

However, here you learn meditation. You just sit down.

And that tendency to carelessness you abolish by meditation.

What actually is carelessness?

It is because your aura is full of irregularities that you cannot focus. Do you understand?

It is all a little bit murky. Normally focusing on something and considering it for a long time is just not possible in practice.

My stepdaughter just cannot sit still and listen to a conversation, like every other human being does, even when she is invited to participate. She has to go out. Why? So I ask her: “Why did you leave?” and she says: “I don’t know”.

“We had a conversation together and you left 4 times. Tell me, those 4 times, why was that?”

“I don’t understand. I just can’t stay with it”.

All kinds of strange things going on and then she *has* to move. Her attention is moving from here to there and anywhere... hopeless.

If you go on like this in life it will be really severe, you know!

You are not going to achieve anything in your life. Nobody can count on you and you make lots of mistakes. You don’t pay attention.

You’re a hazard to your surroundings/employer/everybody.

Do you know what happens when you work in a factory and you are careless? Productivity will skydive.

Companies work on the basis of productivity: the number of products produced per hour per employee.

When you don’t produce enough you’ll be kicked out!

### Could it be a form of ADHD? A lack of concentration/lot of movement?

I guess you could compare it with that.

I think ADHD can be approached in the same way, and *cured*.

I’ve worked with these kinds of kids and treated them. They indeed became very quiet. Their surroundings are not able to give them that, they just remain restless.

### How did you treat them?

I treated them with meditation.

It is best to bring kids suffering from ADHD to somebody who can meditate. That already has an effect. But you can also think of bringing them to a harmonious environment. That too already gives an effect. Most of the times you see that those kids grew up in a disharmonic environment.

## *Laziness:*

Oops ...

That is one of the afflictions that exist. A lot of people in Africa suffer from it. I can tell, because I'm still suffering from it ...

We called it (living according to) Africa-time.

I love to have other people do the work for me. In Africa we had 5 boys. You just snapped your fingers and said: "boy, do this, boy, do that", and for the rest of the time you just sit there doing nothing. I'm trying to have the same situation here too, but my wife doesn't cooperate ...

But what is laziness actually?

It is a deceleration/a laziness out of convenience/Tamas.

It is a Tamas-habit. And a Tamas-habit is even worse than a normal Tamas-symptom.

It is something that has become deeply ingrained into your behavior, something that has stuck to you on the way. And it is going to cost a lot of time to get rid of it. It means that you have to take out the entire repertory of Yoga techniques from the closet to get rid of that laziness.

But thanks to, again, meditation, it is possible to also eventually get rid of this problem. And even though I still sometimes have a problem with this, you hardly notice it.

## *Delusion:*

There is for example the delusion that Holland is a welfare state, or the delusion that in Holland you are being taken care of from the cradle to the grave. Initially that was indeed intended that way, but they didn't finish it. And nowadays it is even slowly but certainly dismantled. But nevertheless people still live with this delusion.

Delusion is an idea that lives within you.

It stands on its own.

A delusion, an idea about life.

E.g. the notion: all people are good. Many people still believe this.

Tonight it was in the news that a teacher was shot to death by a pupil. Even worse, it was not only written that a pupil shot a teacher, but also that all Turkish fellow students were celebrating happily because the teacher was shot.

People just don't understand anymore. It totally escapes their notice. Why?

Because they are deluded by the notion that life is quiet and peaceful and that people go to school happily and joyfully; and that for the rest you are only supposed to pay your taxes; and that you will be looked after and taken care of.

Delusion.

What can be the cause of this situation?

It depends on one or multiple thoughts that become a power in itself, dominated by Tamas.

Again Tamas.

We have to break out of this.

But as soon as you confront people with such a delusion, they just don't want to get rid of it. They even become angry, because they don't want the sacred cows within them to be dealt with. These are their values and their meanings. They just don't want to lose them.

The solution is that you take it out yourself, with meditation.

### Which Pranayama is applicable in this situation?

You can use all Shakti-Pranayamas: Surya Bhedana, Ujjayi, and also the Mudra's that involve Shakti energy. Basically anything that involves Shakti energy.

People who are as crazy as a loon/are schizophrenic/have neuroses and psychoses – which are all Tamas symptoms – and who are not able to come to class – I advice them to make a nice walk on the beach. I'd advice them to keep moving, do voluntary work. The most important is that they remain active. As soon as they stop being active they immediately fall back into a psychosis.

It is at least remarkable that psychiatrists – who do not deserve that title – give them narcotics that are Tamas, with the underlying idea that that will solve the problem.

Instead they worsen the psychosis.

### But when you suppress the symptoms with those drugs, you can sit down with them and have a quiet talk?

Yes, but the problem is that you use Tamas to suppress the symptoms. As soon as you stop using that drug the psychosis comes back just like that. And it comes back with a vengeance: it will be worse than before, because they have added Tamas to Tamas.

A better solution is to administer a stimulating drug, but then there is a chance that they become nuts entirely ... because they may lose control completely.

However, still that is the cure they need and administering the right dose can solve the problem. An even better solution is to drag these kinds of people along to a training like ours, and gradually teach them to focus/concentrate.

Let's get back to delusion.

We are talking about the repetition of AUM, the meditation on the meaning of it. Actually this is the proper description of the nature of meditation, and that kind of meditation is what we practice here.

### What does AUM mean?

AUM is the holy tripartite sound.

Actually it is the sound of the three Gunas.

A = Rajas

U = Tamas

M = Sattva

When you listen carefully to the universe you can hear the basis of all movement of the energy flows in it.

AUM is also called the sound of the Creation, because we all originate from the Trinity.

When you listen to that AUM, you actually abolish it. It becomes increasingly subtle and flat and fusion will occur. That is when you will enter into thoughtlessness.

But when you meditate on the meaning of it, do you actually have to hear?

No, but that is a matter of speech, but it means that you have to know exactly what you are doing. It means that you definitely have to have an interest the essence of what you are listening to. It does not mean that you should start thinking; it means that you should just go for it, simply because you know what it is and what it encompasses.

I hope that by the way I am telling you about this, you can feel that I'm totally obsessed by the subject, that I actually wouldn't want anything else but it. *That* is reflecting upon the meaning of AUM.

While you are at it, this is your motivation to stay focused on it.

When you just dryly sit to listen to it ... AUM ... well, it might as well be "AUNT"... because you are not passionate, so you won't go up to higher levels. Your energy will not be cranked up, so you will not be able to maintain it. Even worse: you'll probably not even reach it, leave alone maintain it.

Maintaining it is constantly going back to it.

The Sutra says, "repeat", but actually it is not AUM, AUM, AUM, as many think, but it is there constantly: A U M ...

However, our consciousness is not strong enough; whenever we touch upon it, we hear it only for a moment ... A ... and the consciousness already falls back again. We have to effort to snatch it back, to hear it again. We shouldn't express it; instead we should try to hear it again, in its location.

And then we fall back again.

And then we try again.

This is what we call Ekagrata.

Eka = one

Grata = grab

Grab, snatch back and snatch back again, until it all becomes one.

Is this understandable? This is *the* way to meditate. I thought I already explained that, but there are many misunderstandings related to this subject.

*Non-achievement of a state:*

This is included in Ekagrata: the fact that you can't get Eka. You continue to grab, and you do so much effort and still it doesn't become one, still there is no sense of unity.

You will become desperate.

How can you avoid this?

You become desperate which causes Tamas in you, causing you to fall back again.

The solution to this problem is that you must try to establish more Sattva within you. So provide yourself with a stronger basis: Meditate!



If every time you fail to achieve a state/maintain focus/stay more than 10 seconds in the feeling of the cheese dome before you fall back again, you must see to it that you obtain a stronger basis. Check whether you have trouble with the Yamas and Niyamas. Maybe your practice of Asana is not correct. Or maybe there is still a thought or an emotion that you cannot let go of. Check all these elements. That's why learned about the ladder, didn't we?

And when things really don't seem to work, I say to myself: "It all seems OK (my basis). Well, then I will revert to concentration upon Nada and try to listen to the 4 sounds".

This will set my being at peace again. It always works like this, without fail. Then I can achieve to gain a foothold onto the mental vibration and stay there.

So, the inability to do it lies in the fact somewhere down there some error has occurred, something that you overlooked.

### *Instability:*

Instability is not just an error somewhere in the system, but it is related to your general attitude. It lies within the question: "What is your motivation to do all this?"

That is where we find the error.

Are you really going for it? Is this really what you want?

Obviously not, because you are unstable.

When you really want something you automatically become stable, wouldn't you?

You will be able to focus for hours at a time. Just look at how you engage in your hobbies.

Aren't you stable in them? Just because you are engaged in it.

When you are unstable you must ask yourself the question: "Wait a minute, is this really what I want? Did I allow my motivation to slacken off? Maybe I have to brush it up a little bit. Maybe I have to admonish myself and call myself to order again."

This is very human, you know? It happens to everybody, as we are no robots!

When we engage ourselves with something we often lose the true sense of what we are doing.

We end up doing things as an automatism and slowly we emasculate it.

We then say: "Hey? It doesn't work anymore! How can that happen?"

Well, you are just not focused on the essence anymore. Basically you are just doing something.

Is this related to people who do something one day and something else the following day?

Yes, it can be related to that. Most people live but they don't know why they live and what for and why they do what they do. They are just doing something. They just frolic around a little. Most people live according to the rhythm of soccer on TV and the cases of beer from the supermarket.

This is really terrible, you know!

When you know the limitations, when you are able to acknowledge/describe the enemies you already have half of the solution. For when things go wrong, you will be able to name the problem. Then, with a little bit of thinking, you will be able to determine the essence, and by knowing the description of the cause of the problem you will be able to engage it and solve it.

This is how it works.

This is real science.

Is this the same problem as non-achievement of a state?

No, “Non-achievement of a state” is one single disharmony or more disharmonies in you that erode your basis.

“Instability” is “finding your motivation”.

“Non-achievement of a state” is something that is churning up in spite of having a proper motivation, but still you become disturbed. It is much completer, much more profound.

### **31. Dukha Daumanasyangamejayatva Svasa Prasvasa Vikshepa Sahabhuvah**

(Mental) Pain, despair, nervousness and hard breathing are the symptoms of a distracted condition of the mind.

Do you understand this?

Then, what do these 4 notions mean?

What is meant by “distracted”?

“Distracted” means “not perseverant”.

Whenever you try to meditate you notice that you are distracted and it takes quite a while before you get rid of it.

Sutra 31 gives 4 symptoms that indicate the seriousness of your problem.

The first one, which is the least serious lightest form of absent-mindedness, is caused by pain. This means that there are breaches in the energy vibration, which cause your inability to focus: the phone rings unexpectedly: you are distracted.

However, if you do a little effort it will go away and you will regain your focus.

Can it also be physical pain?

It can be physical pain, but because you are on the mental plane here, it is more related to the mental plane. However, it can also possibly be physical.

But that is least serious, because maybe you have already noticed that you can abolish physical pain with meditation? Did you already experience this? Well, then it is not so difficult.

The next one, however, is more problematic:

Despair.

Despair is the result of repeated pain; you are disturbed to such an extent by that ringing phone (or other issues), that you feel as if you are loosing control, and that you are unable to recover that control. No matter how hard you try, at a certain moment you feel that the whole game has spun out of control. Everything goes wrong, and then you start to despair.

This is worse than pain because to come back to meditation from this condition is more difficult.

The third symptom is even worse.

The Sutra calls it “nervousness”.

What happens when for days and weeks you are confronted with this despair caused by all those disturbances? When you live next to the railway station/airport and time and time again you are disturbed by trains/planes passing by, constantly?

Imagine this happening day by day, week after week. You will tense up completely, and your nerve system will protest because the despair remains and starts to wear down on the nerves.

Does that result in a nervous breakdown?

Yes. That is one of the interesting things you can apply in neurology, if we want to talk about that. But this (theses) is not known in the Western world.

You can understand it when I explain it this way. Then it is very logical.

So first you have pain, then despair and then you have a nerve problem.

Nervousness is actually not the right use of words here; they are really actually nerve-problems, like hypersensitivity.

When you see/observe people around you, you can hear them complaining. That is the result of pain. They are telling you tales full of despair, which is the second symptom. And you will also notice that they are overly irritated. They even stab down their teachers, or simply shoot them (today a teacher has been stabbed in a school in Amsterdam). When you look around you, you can see it everywhere. People just live like this.

The symptoms mentioned here are the symptoms of a “distracted condition of the mind”.

We call it distracted, but this is actually about a mental field that is totally out of control, because of pain, despair and nerve-problems; it is just an enumerative description.

The fourth problem is the result of nerve problems: it is called “heavy breathing”.

Whenever you are riding a bus/train/subway surrounded by people, and you are sitting next to someone who sighs deeply, you think: “What is wrong with that fellow? Did his nose get clogged?”

Have you ever experienced something like this? It is not his nose that got clogged. It is the contortions caused by nerve problems that have their impact on the muscles. It just doesn't function at all anymore. That person has gotten stuck completely. If this process continues the next step will be a heart attack, you know. The heart muscle will stop to work.

Heavy breathing is the severest symptom of an uncontrolled mind.

You can see the same list of symptoms in an asthma attack!

In asthma you can exactly see how this list of symptoms acts.

Why does Patanjali mention this?

With this he is urging us to be aware of those symptoms and keep an eye on them, and to sit down on a meditation cushion as fast as possible to fully comprehend the severity of the situation, especially when it involves the more serious symptoms.

He wants us to say to ourselves: “Well, we just continue to sit here and listen to Nada, and we will do our best to detach ourselves and focus on everything we have learned so far, until these kinds of symptoms do not occur anymore.” And you do this until even the first symptom is not palpable anymore.

Heavy breathing – that is a person who is inhibited and contorted. Of course you can have accelerated breathing, but that can also have another cause.

Do you think this knowledge is useful? In the 32<sup>nd</sup> Sutra Patanjali provides us with another tip to gain control:

### **32. Tat Pratishedharthartam Eka Tattvabhyasah**

For removing these obstacles there (should be) constant practice of one truth or principle.

Focus! Do not follow every single bird that flies by; just pick one.

Do one thing at a time.

You may argue: “Yes, but my boss wants me to...” OK, that is your problem.

We assume that you are in the process of development, and a person who tries to develop better focuses on one thing at a time. Only when he is ready with that, he will proceed to the next.

It is interesting to observe here that Patanjali does not tell you what you should take as a principle. Personally I would immediately say: “Focus on Yoga. Period!”

But no, Patanjali is saying: “No matter what, focus yourself. Just take whatever it is that you like.”

The best way is to focus on your self.

Do you like fishing?

If so, then indulge yourself entirely in the fishing you like so much.

Collect tools and rods and read books about fishing, but make sure that your being – just imagine a bow, bent to shoot an arrow – is bent/engaged.

Don't let it hang loose!

In the search for mental control flexibility – *mental* flexibility – is very important.

In the Asanas we have learned that you must stretch physically.

This Sutra implies mental stretching, i.e. being goal-oriented.

When you start a new job, the first thing asked of you is whether you are goal-oriented. “Do you know where you are going? Show us your business plan? What do you want to achieve and what goals did you set yourself?” That's just exactly what we are talking about here.

Can it be any goal?

Not just “a” goal.

Eka means “one”.

Eka = one

Vi = two

Tri = three

You have to learn to count a little bit in Sanskrit.

If you really want to learn Sanskrit, you also have to learn the Nagari characters, because it is not like the ABC system, as we know it from our dictionaries. They are the 55 characters of the Sanskrit alphabet, in curly characters, which form the basis. You really have to sit down and learn them and then you can use them.

You will need the dictionary of Monier-Williams (the standard work), but an easy one for students is the dictionary of Apte.

### **32. Tat Pratishedharthartam Eka Tattvabhyasah**

For removing these obstacles there (should be) constant practice of one truth or principle.

It says “constant”. How much do you have to practice for this?

If you want to clean up the obstacles that we are discussing, you should just focus on one subject.

For example, we were in Scotland with the army where we were supposed to spend a number of days in the mountains as a matter of training.

I start to climb the first mountain – loaded with backpack and so on – and not even 20 meters down the path – I haven’t got a clue why – I started to hyperventilate.

Never before in my life did I experience this, but at that very moment it came over me.

I reached the top of the mountain - which was more like a hill, about 400/500 meters in height - more dead than alive.

The sergeant walked up next to me and said: “Give up. Sit down. Wait for help. You are finished.” And I said: “No, I won’t. I won’t give up.”

I figure I was looking green and blue. If you have ever hyperventilated you will know how bad it is. It feels like as if you are dying. It is a matter of air that just can’t find a way out.

I decided to follow my comrade. We were walking in column and for the next 3 or 4 days, all I saw were his heels. Only by focusing on his heels I succeeded to manage this ordeal.

Physically I was totally worn out, but I managed to recover through concentration. That is what this Sutra is telling us.

You can achieve much more if you maintain focus. The above is an example of physical power that you can obtain by maintaining your focus, resulting in the abolishment of all obstacles.

But also when you work in a company, you have to set yourself (or for the company) goals to keep yourself focused, because as soon as you start to wander and loaf around and spread your energies around, you take a lot of risks.

If you have to deal with the obstacles we have seen before – disease, languor, doubt, carelessness, laziness, worldly-mindedness, delusion, non-achievement of a stage, instability – just do *this*: “a constant practice of one truth or principle”.

It doesn't matter what you choose, as long as you make a choice.

### How far do you push this?

I once spoke to a billionaire, Ralph Oats, who told me that in 1984 he had set himself only *one* goal. He was a truck driver who had no money and wanted to earn money by selling water filters. For he had only *one* goal: sending his daughter to college, and to do so he needed to gather the funds. Which obviously he didn't have.

So he worked and sold his water filters to send his daughter to college. *That* was his goal, and that is what he focused on.

So as long as you have a goal, it really doesn't matter what it is. All the difficult things in life can be solved in this manner: set yourself a *goal*.

Energetically it is only logical, because it gives concentration; your entire system functions for the benefit of it (the goal).

This results in a minimal waste of energy. It is not a kind of luxury; it is just a very efficient way of handling things which can't be learned anywhere.

Of course, in corporate life it is said that you need to have objectives and strategies – which is actually planning – but the importance of it is still not fully understood.

It is not only for your company that you should do this, but also for yourself.

If you want to achieve something you have to choose *one* line, and you follow *that* line, until you have achieved it. And you do not deviate from that line!

Do you know the characteristics of a Bullterrier? Convert yourself into a Bullterrier: sink your teeth in, and don't let go!

### Doesn't this result in the neglect of other goals?

Well, maybe, but what options do you have? If you start focusing on other factors at the same time, you will end up doing nothing.

When you see many birds flying high up in the air, and you try to follow them all, where will you end up? Nowhere.

This means that you must try to integrate austerity into your life. You have to make choices: “now I'm going for *this*, and when it is finished I will go for *that*”. But you can't do everything at the same time. It is purely a matter of efficiency.

At the first company I was employed, I had a colleague for which I felt boundless admiration. He was in charge of public relations for the company. He had 2 telephones and he would call *here* and *there* at the same time, while at the same time he would be talking with me *and* smoke a cigarette.

I thought: “Gee, so clever! I could never do that!”

But this guy only played fire fighter. There was no depth, no originality, and no problem-solving ability in his conversations whatsoever.

The only thing was that he was talking here and there. But there was no sense in his talk at all.

Of course not! For how can you think when you do 3 or 4 things at the same time!

He thought it was very interesting.

It was all pure show.

He owned a Porsche as well, but in the end it didn't amount to anything.

One is free to choose.

Everybody does as he/she pleases.

That's more fun.

Patanjali doesn't oblige anyone.

But he does say: “Look, if you want to work efficiently, then follow this way”.

One principle/truth.

What is a principle?

Let's test your vocabulary.

A principle is an individual phenomenon that does not need any support from outside. It is strong enough to stand on its own.

A law or regularity can be a principle.

A principle is a rule. A principle is a being, a totality.

An example of what is not a principle is the physical body. That is not a principle, for a physical body is transient.

An example of what *is* a principle is a gross body.

So, the physical body, together with air and sound – that is a principle.

Isn't that transient as well?

No, because the ethereal vibration in itself is harmonious by nature. However, it is being destroyed by all the disharmonies that we have down here, in our gross bodies.

It is a principle indeed, but not a principle that is given due recognition. That is why we die.

But in principle it is a principle.

Does this mean it is a kind of blueprint, a kind of truth?

Yes, it is an individual theme, which is able to stand on its own.

Is it something inviolable?

It is violable. The gross body is violable, but it has the potency to remain on its own.

Hence, it is not said that you should choose a futility as the object of your concentration. It has to be a truth, or a principle.

Something infinite?

Indeed it can be something infinite.

The heels of someone, that is absolutely infinite! He he he ...

I must have suffered quite a trauma there, I guess!

I've got a fancy for heels now. Especially when you include some heavy army boots in it.

Clump! Clump! Clump!

That guy in front of me was totally ignorant of the fact that someone was clinging to his heels.

### **33. Maitri-Karuna-Muditopeksanam Sukha-Dukha-Punyapunya-Visayanam Bhavanatas Citta-Prasadanam**

The mind becomes clarified by cultivating attitudes of friendliness, compassion, gladness and indifference respectively towards happiness, misery, virtue and vice.

Sometimes translations are very unfortunate: In this Sutra it is better to replace "indifference" by "even-temperedness", because a Yogi is never indifferent, on the contrary, he senses everything very accurately and in the meantime he is even-tempered.

There is a wonderful piece of advice here from Patanjali that we can adopt into our lives: strife for friendliness, compassion, and gladness.

These recommendations have become very important in Buddhism: Compassion is called "Karuna" in Sanskrit, and friendliness is called "Maitri", and gladness is called "Mudita".

Those are beautiful phrases.

Do you know the following expression: "Manners Maketh Man"? Well, that is exactly what this Sutra is about. So when you adopt an attitude of friendliness everything in life becomes much easier and problems in life are easier to be overcome.

You can draw the line further: "Manners Maketh Man". That is also compassion. And it is also gladness.

Something that I personally have trouble with accepting is when I am confronted with corruption/vice/wickedness. In that case I have a tendency to easily become irritated and rejective. I even sometimes feel tendencies towards violence.

Once again it was the mother of my son Theseus who taught me the following: You don't have to necessarily grouse about the heroine junkies that are so present in the center of Amsterdam, like I always did. They were sitting there in the doorways and stairs smoking their stuff. Dirty to the bone. So disgusting, they made me sick. Then she would say to me: "Not at all, cute".

Cute?

Well, cute, funny. Those people have chosen to live this way. Just funny.

So this is how I came to understand this Sutra.

Towards corruption you can also have an attitude like: Well, OK, it is just as it is.

On the other hand it is also very difficult when you experience happiness. This is also written in this Sutra. I then have the tendency to become very emotional.



I will appear on T.V. soon. I didn't tell this yet, but I have already done the first interview. There are 4 episodes on channels 1/2/3 by the OHM foundation. Do you watch these channels? They want to inform people about self-realization and in respect to that they want to know more about the four different ways to achieve that: Karma Yoga; Bhakti Yoga; Raja Yoga and Jnana Yoga. They couldn't find anybody for these programs until one of my students introduced me.

Anyway, the point is that I have a tendency to become emotional, while this Sutra is telling us in that case: "Quiet... quiet... even-tempered... nothing special going on here". This is very important for the purification of the mind.

Doesn't this mean that you condone heroine junkies?

No, they have chosen to use drugs themselves. They are responsible for their choices and behavior. I only respect their choice.

But I can imagine that when you grow up in certain circumstances, for example in a third-world country, you may become a completely different person?

Yes, you are right about the fact that a lot of people just follow trends and are not aware of what they are actually doing. But we approach this by saying: well, maybe you didn't have a choice, too bad for you, but you still carry the responsibility for it. Anyway, the point is that you can worry a lot over these kinds of things, but you can also say: OK, it is just as it is.

Have I already told you that I will go to Barcelona (Spain) in June to give a lecture and another one in Madrid in October? But my arms are not going up in the air now; I'm just going on a vacation to Spain, that's all.

Will you receive travel expenses?

No, but it is tax-deductible. Those Dutch!

Do you have the same problem? Do you also have trouble to remain even-tempered in the face of happiness, misery, virtue and vice?

There are many people who do not know how to deal with this at all. With the slightest thing happening outside the boundaries of what is "normal" they become very upset and have sleepless nights and so on.

This is related to the choices you make concerning your attitude towards things. It is a matter of cultivating an attitude of friendliness, compassion and gladness. You don't have to allow yourself to be put off balance emotionally. It is up to you to decide. You can choose yourself. Most people simply fail to make choices. They just go along with everything that is happening. It is perfectly okay to say to yourself: "I'm not going along with this". This is *your* game. It is not my game. I will stay with myself, that's it. And in that way it becomes silent inside. You

may choose to become upset, but I have chosen for inner silence. That's all it is: a choice, and you are the one to decide. Haven't you noticed this yet?

Isn't this also a form of surrender? In the sense of "things are bad, that's just the way it is?"

No, you must remain with yourself. It is the divine within you to which you should surrender. *That* is important. Surrender to that infinity within you and follow *that*. But don't follow the fluctuations in your surroundings.

Do the things that happen around you always relate to you?

Yes, it always relates to you. When it happens in your surroundings it means that you are involved in it. However, it does not mean that you are obliged to go along with the ups and downs that are involved in it, but that is a little bit difficult. You must determine your position: What do you choose?]

Krishnamurti once said: "Observe". Be the observer. Stop!

People come increasingly closer to you and pull you out of your shed. They provoke you and torment you and they... I don't know what it all is they do. It is all about remaining quiet under these situations, *that* is the exercise, and that is what you are trained to do.

If it is exactly compassion that you have to cultivate, how is it possible to remain even-tempered?

Stay with yourself. So, keep yourself engaged in friendliness and compassion but stay with your self. Remain calm within. This seems to be in contradiction with our Western mentality. You're supposed to be emotional, and to share emotions with the other. In this Sutra we read that you may sympathize/empathize with the other, but not emotionally.

So you are allowed to grief?

No. You must *feel* the grief of the other person, without adopting that grief yourself. So, play the game with the other person and comfort him because he is sad. You cannot comfort the other person if you are sad yourself.

You can also be of any meaning if you are in Sattva?

Exactly.

How about when you are grieving yourself?

When you are grieving yourself it is pure ego that is at work. That is absolutely rubbish. It is nothing less than self-pity that you are suffering from. Introduce peace/silence, and the sadness will disappear, just like that. Sadness is based on a thought linked with ego. When you level that out with meditation it disappears.

But you seem to grow through your ups and downs!

No, you *don't* grow because of it. It destroys you, because of the ups and downs. Understanding that you should transform those ups and downs into silence within you – *that* is what makes you grow. It is through the harmony in you that becomes increasingly bigger, that your being becomes increasingly healthier, more beautiful, that you can live longer, know increasingly more and develop more and more consciousness. *That* is development/growth.

But to cultivate such an attitude not only towards emotions that are not so pleasant, but also towards emotions that *are* very pleasant – success, compliments and so on – *that* is difficult. Do I ever give you compliments? Rarely, do I? It is because of *this!* For *this!* Because there is nothing more dangerous for a developing being than a compliment, because it puts you totally off balance.

It is better resistant against cursing and swearing and reproach, and those kinds of things; negative things. You know how to deal with negative things, but a normal human being does not know how to deal with compliments. It puts him off balance. He then walks home and says: “Ooh, Ajita told me that I did well!” With the result that the rest of the week is ruined.

Does this also apply to compliments that you give to your surroundings?

Yes, you should refrain from that too.

Don't do it! *No* compliments.

Of course you should also not start calling people names... but, look, giving compliments is nothing else than manipulation of a person. When you need somebody's favor, then you use compliments. That's how I see it.

What about when you do it intentional?

Of course, you can do anything you want. You are a free being in all aspects, but you should know what the consequences are.

Isn't a compliment once a while good?

Yes, that is true, OK, but if you do it then be very sparse in your praise.

I've experienced circles in which people would overload one another with compliments: “Ah, sweetheart ...” and “Come here, big hug ...”

Beautiful, all this, and I said to myself: “I have arrived in heaven!”

Until I realized the true nature of the situation.

It was nothing more than a diversion.

And a way to take you in.

And to silence you.

And to get you to do someone else's dirty work.

And I don't know what kinds of strange games were played there!

No, no ... stop ... peace ... Namaste ...

A hug? I'll punch you on your nose!

You can put this within the framework of non-violence. From your peaceful position you can easily say: “You can’t drive me crazy. Do you actually realize what you just told? Do you think you actually please people with what you are telling now?” Very quietly. You confront people with a mirror – which you are for them: “See what you are doing?” That is perfectly possible from the position of the observer. It is in fact a marvelous technique: You do give something to your surroundings, but you remain calm yourself. You don’t choose sides.

I experience the biggest problems when there is success.

Whenever I have a nice occasion and I am very happy, and there is only one bastard that shoves this Sutra in front of my face, that is really, really pathetic. Because I would really like to express/show my happiness. And I am still bothering everybody with it. When I call my mother and say: “Mommy, you know, I’m going to be on TV!”

“O God, O God”, I then tell myself, “33<sup>rd</sup> Sutra, 1<sup>st</sup> part: again I haven’t been able to remain even-tempered!”

I’m still not able to simply say: “Mommy, you know, and yes, there is something new: I will be on TV soon.”

I still can’t do it. But I have to *learn* it then! And when I do *that*, she will say: “Okay, okay, well, I guess I just continue watching that movie on TV... it is more interesting than your story”.

So in the game of communication this is very difficult to fit in.

But if you have to be like a child, aren’t children very enthusiastic like this?

Yes, but that is the bad aspect of a child when you look at it from the Yoga point of view. There is a lack of emotional control.

Isn’t that one of the charms of a child!

Well, I’m not so sure about that ...

But isn’t it possible to be enthusiastic to a certain extent and still be detached?

No, it is either one or the other.

Then maybe it is a kind of play-act.

Yes, that is what I have been proclaiming for a long time: “I’m just playing”. But it is not pure.

So Yoga prohibits you from watching programs that make you laugh?

No, of course not. That is not what I am saying, is it?

You watch, but you watch with a bland face (expressionless). That is the Eastern way of watching; maintain a poker face. That is what we should do! Play poker together!

But whenever you are going through a bad patch (Tamas), and you watch a program that makes you laugh (Rajas), it brings you to Sattva, doesn't it?

Yes, that is possible. But you are not allowed to become exited!

It is so hard to fathom that that would put you into direct danger!

It is the most dangerous. It is even more dangerous than those vices and so on. It puts you off balance even more than all those other things.

Why? Because you don't see the danger! You think that it is good and that is what makes it so bad!

And there is not a possibility of doing that in a controlled way?

Exactly, you'll lose control entirely because you are so happy.

Frankly, I don't see the point ... why not just be happy, lose control and then afterwards get things together again?

Look how well I have done this!

It's all ego-related games.

But you don't have a need for them anymore, at least if things work out well, that is.

Understand: it is very deep/difficult to apply.

The sting is in the tail. The Romans said: In Cauda Venenum Est (the venom is in the tail). It is not a task you would gladly give to someone: remain even-tempered, even when you are happy. This is such a different point of view – reconditioning of your being. Just thinking of it goes against the grain.

Just think it over. I am very curious what you make out of it.

### **34. Pracchardana Vidharanabhyam Va Pranasys**

Or by the expiration and retention of breath.

(Or by the outflow and retention of the subtle energy)

A direct reference, but of course it is not referring to breath because it says “Pranasya”. The translation of “Prana” is not “breath”, but “subtle energy”. (Not the first but the fourth possible translation out of fourteen, according to the dictionary of Apte).

So by practicing Pranayama you can purify the mind. We have also read that in the Hatha Yoga Pradipika. That is one of the objectives of the practice of Pranayama; that except establishing physical health, you also prepare for concentration, meditation and contemplation. In this Sutra you hear the same message again but now from another source.

Then what do you do?

You are in a situation, in which you are very confused/chaotic inside, and there is neither heads nor tail to it – then what do you do?

A very simple Pranayama exercise is: counting.

During Puraka, Rechaka and Kumbhaka (inflow/outflow/retention) we also count. But you can gain control over situations by coming back to your self and say: “One, two, three ...”

Why? Because you focus your energies mentally. The energies in your being just pass by those numbers. You reduce them all to nothing. *That* is Pranayama!

So this is all focusing the energy: Count.

Or, even better: Do you want to restore harmony at the dinner table? Do you have a troublesome family? Then you just ask your daughter (to silence her): “How much is 144 divided into 12?” Silence will fall immediately and everything will be in harmony.

Very interesting, Pranayama! Because it affects you, doesn’t it? So you have to pay attention. Just the question in itself – you start calculating yourself: “I was doing something somewhere, but what would be the solution?”

This is an example of the application of this 34<sup>th</sup> Sutra.

Actually you can apply Pranayama to every thought, but the problem with people is that they are unable to hold one thought. They deviate from it immediately. The counting is interesting because it is a method to hold on; you go on: count to 100. Count to 300.

When they tried to put me asleep...

When they were going to remove my tonsils in the hospital – I was 14 years of age then, and those tonsils had to be taken out – actually they didn’t have to be taken out at all, but that was the prevailing idea at that time, they said to me: “Say a Hail Mary...” So I was distracted, they put a mask on my nose and I was gone. That’s the same idea.

When you start to think and panic – “Oh, they want to choke me” and so on – you make things very difficult. So they distract you; just pray.

So when they are counting they can’t have other thoughts?

That would have the same effect.

What if they are distracted?

Then you have to give them a more difficult task: make them count faster or let them count backwards. You can find examples like this in biographies of people who experienced very serious problems in their lives. When you look at how they overcame these problems you find these kinds of things. Very remarkable conclusions.

That is Pranayama.

Is it a form of self-hypnosis?

Yes, it is a form of self-hypnosis. It is the focusing of the attention. People who have survived concentration camps for example, have applied such tricks, counting marks (indicating the days past) among other things. They had all kinds of strange tricks, but they didn’t know *why* it

worked. However, you know now how it works. So today you have learned something new: How to survive a concentration camp.

### Isn't happiness Rajas?

Look at it in this way: your condition, initially, is usually Tamas. And you are disturbed by thoughts, which are all Tamas. Then when you are happy, you introduce Rajas and you can counter it and create a balance between Tamas and Rajas. In that way you can always come to balance and also to even-temperedness. However, you should not employ happiness when your condition is already Rajas. So it is a means to get you out of Tamas.

But I can be in a condition of Sattva, and be happy at the same time, while not having the idea that I am out of balance.

Think about a party. It always reminds me of my in-laws, the ones from my first marriage. It was our wedding and everybody was having so much fun. Everybody was having great fun on the dance floor. At 12 o'clock my father-in-law came along and said: "The party is over". I asked him: "What do you mean, over?" and he replied: "Well, a party should never go on for too long because people then get carried away. Now everything is still nice and cozy, but people will soon get drunk".

He threw everybody out. At 12 o'clock.

If I'd had another attitude, I would have punched him straight in the... But he was right; also with happiness you must deal with moderation.

But you've once said that when you are somewhere and you are enjoying yourself, that you must stay there.

Yes, but then you have to try to work your way towards silence. So you gradually let happiness transform into a very big peace and harmony. This is something that you can hold on for a long time if you have had some training. However, happiness in itself cannot be maintained for so long, the same way bliss or love can't be maintained for long.

Sometimes you see people who have smoked marihuana who have an uncontrollable fit of laughter. They just continue laughing, seemingly about nothing in particular.

Hum, but you are talking about some other substance. That is not fair. This is about searching for the establishment of harmony of all your energies and you should not do that with the help of all kinds of substances. It's already difficult enough to obtain it naturally.

Unless of course you have sunken so deep, then you can use some of it. I will then be the first to recommend a glass of alcohol to get you out of it. Or something else.

How damaging is it for your Karma when you are out of balance for a while?

As long as you do this, you will continue to do it this way. Then you will never gain control. So what you have to do is to reduce the fluctuations (waves); try to reduce the ups and downs.

It doesn't matter if they are still there, as long as they become less. Then you are well on your way in your process of development.

Could it be having a certain effect on the rest of my future if I were off balance yesterday?

Yes, because whenever you have such peaks, whether up or down, you usually produce Karma. Scars will then remain.

A wave then goes to the Most High, which then at a certain moment comes back?

Yes. Therefore the wise will always function slowly, to avoid ups and down as much as possible. They will have no interest in violent exertions and activities like intense happiness or severe sadness and put everything into perspective.

I have to think about Jesus who said that, when somebody slaps your cheek you should turn the other cheek. How does this work and what does it mean?

That is something totally different. The essence of the 34<sup>th</sup> Sutra is to cultivate an attitude to purify the mind. The example of this slap on the cheek of Jesus goes much deeper. That is much more complicated. That is mastership. It is about the control of the energies, to such an extent that you register what exactly caused the first slap, and this information enables you to tune in so well on this person and that you can transform and bend the energies of him to such an extent to peace and harmony that he will not be able to give you a second slap.

So you catch the energies?

No, you don't catch them. They are affected and then brought to complete peace, which you do with only an intention. So it is not a wish but an intention.

This is Atmic consciousness. You have an intention of compassion, which makes you understand the aggressor so well. It is a form of love. And through understanding the aggressor you enter into his energy system. Just try it for yourself to hit somebody who understands you and looks at you and shows sympathy for you. That is almost impossible.

My past is full of violence, murder and bloodshed. When you kill somebody/want to kill somebody, and he looks you straight in the eye, he makes it very difficult on you. It is much easier to knock someone down who turns his head away, but not somebody who looks you straight in the eye! If then you can still pull the trigger or thrust the dagger...

Just think about it: when somebody is not just only looking at you, but also affects you energetically and soothes your aggression and anger, you lose your strength and you can't do a thing anymore.

Anyway, this doesn't mean that from now on you walk in the streets and look straight into the eyes of anyone who acts strangely...

That usually leads to provocations of violence.

You can only do that when you are a real master.

I have often witnessed that somebody attacks exactly because he feels misunderstood by the other. That is considered a reason to attack somebody.



Yes.

But it also depends on whom it is you are facing. It will be more difficult when you are facing a serial killer. Then you really have to be a good master.

There are many kinds of violent people. This can be applied relatively easily on the lighter ones, but as the kind becomes worse you have to be better able to master circumstances. This is the test of the tiger. There is no bigger killer than a tiger. When you succeed this test, with such an animal (a tiger is about the most beautiful animal that exists – I'd love to have one as a pet), then...

I have difficulty comprehending "Compassion".

Difficult, huh? Too far to be of any concern, huh?

Friendliness and compassion are causal qualities. So you bring the energies to causal level, by expressing those, with the result that you will immediately be a lot more harmonious.

Is compassion kind of Tamas-like?

Although it maybe a little bit Tamas-like, it *is* causal. As friendliness is a form of Tamas. It is a form of love. You have a choice. Pick one of these: for example friendliness, compassion or gladness, which can be of use at that very moment.

Last week you talked about (not) giving compliments to people. Isn't that a form of friendliness within a relationship?

I was talking about giving compliments in common, in the sense of how people use them to manipulate their surroundings. I have seen it so many times in the environment in which I grew up – that people misused compliments to manipulate situations. Immediately when they'd give a compliment you became kind of suspicious as to their intentions: "What the heck does he want from me?" and "Where is he going with this?"

I grew up in an environment of hypocrisy and fancy airs, full of outward appearances, very polite, a world of fancy words. But behind the scenes... so small-minded with such a small-town-mentality. This exists a lot.

The only city where I haven't experienced this is Amsterdam. That is why I have sold my heart to Amsterdam. It is such a weird and wonderful city. It is a city that is free. Of course for you who live there that is only normal.

This freedom to me is the most wonderful spiritual basis you can imagine.

It is said that the town of Rishikesh in India in the foothills of the Himalayas is the capital of Yoga, but I have serious doubts about that because the capital of Yoga should give you a sense of freedom. There should be a spiritual vibration. However, I have never been to Rishikesh, but I will one day, even if it is only to get a taste of it. So that I can say that is not good ...

### 35. Visayavati Va Pravrttir Utpanna Manasah Sthiti Nibhandhani

Coming into activity of (higher) senses also becomes helpful in establishing steadiness of the mind.

The best example I can give here is from the 70's when I was fully engaged in military training to obtain my bonnet – my red beret. I was having such a hard time and it was so difficult. My body refused. For instance I totally failed to complete one of the tests on the rope track (assault course with ropes). There was a tree I seemed unable to scale and grab the rope within the proper time frame. You were supposed to crawl over the rope with your gun and your marching kit and then swing to another tree and so on. It was so terrible.

So, there I was on the eve before the tests. The next day was the big day. I said to myself: “I'm lost, it's over and out, I'm done. I'm never going to make it”.

I was standing at the corner of the barracks and suddenly the clouds parted and a ray of sunshine appeared, shining right on me. I felt a kind of warmth arise in me and everything became light. An intense peace came over me. At once the panic disappeared and I found myself in the middle of a mystical experience.

That same night I had a dream: once again I saw that tree, and I saw exactly how to place my hands and feet. It was like a wonderful slow-motion movie that showed my how to do this. It also felt as if I was actually doing it and it filled me with a very large sense of confidence.

The next day everything went very natural. I was standing in front of that tree, remembered and did exactly as in my dream, and within no time I was up there! I had done it! You should have seen the look on my sergeant's face! He said: “What is going on here? Even the worst of the team succeeded!”

This is not just a normal happening, but it is exactly what this Sutra is telling us. This can happen to anyone, just like that. How? Why? I don't know. I only know that once in a while such events happen in my life, but I'm sure they happen in your lives too. I'm not saying that you should count on this. All I want to say is that it *is* possible. And even when everything seems to be lost, there is still this one possibility, that is, the 35<sup>th</sup> Sutra. So never give up and lose hope!

I think this has something to do with good Karma that you carry in you, which is activated when you surrender. Actually that is all I did at the time: I surrendered. Instead of maintaining that field of tension – the worries and panic I suffered – I just said to myself: “Okay, I'm lost. I won't make it. I'll just accept that I am lost”.

The fact that I surrendered opened the door for the Klesha's to do their work. At that moment – because you open up – your good Karma finally attracts a Vritti that corresponds with it. On the other hand, when you remain closed – continue to worry and not being able to surrender – you block the functioning of the Klesha's.

People can put a very big label on these kinds of events, like: “Our Dear Lord has helped me”, and so on. It is OK, you can call it like this, but you can also look at it from an energetic point

of view. There are forces interacting upon one another. Once you have a better understanding of how this works, it will be easier to apply it.

This happens to you a couple of times spontaneously. Then one day, when you are in trouble again and your situation is hopeless, you remember: “Oh yeah, I don’t see a way out at this moment, but nevertheless, let’s just keep all the channels open”.

What exactly is meant with those higher senses?

Those higher senses are actually the senses, and the functioning of the Klesha’s as I explain them to you, Vritti’s. They are the Samskara’s in you that produce Vritti’s, which then attract Vritti’s of the same kind. Those are the higher senses, the world of the Jnanendriya’s and the Karmendriya’s.

### **36. Visoka Va Jyotishmati**

Also (through) serene or luminous (states experienced within).

This can bring peace into you too. Actually it is the reaction of people that care about you, who love you. You are going through a rough time and get upset: then what do those people do? They come close to you and say: “It’s alright. Just forget it. Everything will be okay. Don’t worry. Calm down”.

Comforting?

It *is* comforting, yes. That is for example one of the things you do when somebody asks for your help, like a terminal patient, somebody who is close to death. This is a terrible situation. I’m not sure if you ever experienced something like that. Somebody who knows that he is near death: he wakes up every morning and the first thing he thinks about is: “I will die.” And all day long he will walk around thinking: “I will die.” This is like living in hell. An absolute hell. Until he goes to sleep again at night. And most of the time he has nightmares. With those people in particular you can apply this Sutra.

It seems like a coincidence that you talk about this, because this week I experienced the same with a girl friend. It is the second time that she has cancer and doctors gave up on her. It is a hopeless situation.

Well, it is one of the hobbies I have: to guide terminal patients. This society has nothing to offer for those people, but Yoga can give them a lot of comfort. The approach is with esoteric healing, a treatment that installs harmony within them. A harmony that is such that enables them to go through the process, well, I wouldn’t call it “normal”, but at least they remain human under the circumstances and it let’s them keep their dignity. At least they don’t go down groaning and bawling and calling. They can see the merits. They don’t lose their ability to discriminate. Of course it isn’t that simple, there is a long story attached to it: you must

guide them and explain everything, and so on, but after a while they are totally convinced and then they can do it.

The first thing you have to tell a person who is dying is that he is *not* going to die, because people haven't got the slightest idea what dying means. They think that everything stops from that moment on, but that is not true; you always keep your consciousness. Forever. So dying is like losing your consciousness for a moment. But then your consciousness wakes up again, only you will not be in your body anymore. And it is the same consciousness that you have at this very moment, while you are still in this body. It is exactly the same.

I know this very well, because I have transcended from my body several times. So the first thing you have to take care of is that nonsensical fear of death, and relegate it to the world of fantasies.

Consciousness is energy, and energy never gets lost according to science. Your consciousness has always existed and will always exist. It may show up in another form though, but that is something to worry about later. But don't be afraid, because your consciousness won't disappear. Yes, it is like taking off all your clothes.

What good is the use of a body that doesn't function properly anymore? When it is completely emaciated, and it hurts so much? It will be a relief to be allowed to step out of it (life)! That is exactly the understanding that you have to plant within those people, as opposed to sowing fear and panic for dying. No, the idea of liberation is better. It is a salvation. Finally you will be rid of the misery, all the misery that is here on earth. And the astral world where you are going is a vacation. There are no problems there and you don't have to work there at all.

Do you have a memory of the astral world? I do. It really is a vacation, unbelievable. I would gladly return there right away, no problem, just right away, right now. But down here on earth? Each time when I see a child is born ... ouch ... and whenever I see a human die ... yes!

Do you see the difference in approach? And with that approach you gradually try to help restore control in that person, with the techniques, as we know them. And with all the other techniques of esoteric healing, in order to allow the rupture that occurs (during the process of decline) to take place as quiet as possible, as to reduce the pain as much as possible, and the discomforts/inconveniences and so on.

With this approach you are employing an approach of alleviation and relieve, as opposed to an anesthetics-approach/support.

There is also the possibility in certain cases, when the karmic question is favorable, that you can change the course of the disease and that that person heals, even from a very serious disease (e.g. from liver cancer, which happened in our center). But this depends on certain influences – causal, subtle and gross, which is realized with certain techniques of magnetic nature and/or radiation techniques. Can you follow this a little bit?

I find esoteric healing interesting anyway, but when it concerns a close friend, you have to swallow once or twice, and think it over seriously.

That is real healing.

Everything has its function. So the function of that friend in any case is that you will pay more attention to these kinds of things, because it affects/touches you. For example, I entered into all these medical situations because I got sort of traumatized by the passing away of my father of a heart disease. It still bothers me. It is something that really goes against the grain with me – that a young man, he was only 53 years old, just dies of something so stupid as a heart attack. But he died of it purely because he didn't know how to deal with it and didn't know what his chances were. His behavior in life was wrong and so on. There were so many things he could have done. So, I am working now, and telling everybody about it. I have experience with it, in the mean time, but actually it is in the name of my father that I do it. That is the reason why it is so powerful. So his function in this matter is for him to help me carry on with this. In this regard you could almost say that his disease has served a purpose.

What is the meaning of “enlightenment” here?

“Jyoti” = light.

It is a condition in which there is Sattva. In general terms. So it can be 95% of Sattva, or it can be 97% of Sattva. It can also be 99%, 99.9%, but it can also be 100%. Like the Philips-light bulbs there are various strengths. What is important is the extent of Sattva – *that* is light. Whatever situation there is: whenever you are turmoil, suddenly because of the circumstances light will occur. Even the light of understanding will do; that suddenly you see through something. That light is often enough to make you calm.

### **37. Vita Raga Vishayam Va Cittam**

Also the mind fixed on those who are free from attachment (acquires steadiness).

Do you know anybody who is free from attachments?

My role model was my father's brother, uncle Pol. He wiped his feet on everything. He lived like God in France. He had his own norms and values, a little bit like that guy that lives in Den Ilp . Do you know him? He's one who is detached.

One day my uncle went out to buy some cigarettes. It was not before five years before he returned. He knocked on the door of his ex-wife... his place in bed was occupied... “Well”, he said, “it doesn't matter”. He went to sleep in the bathtub! He did all kinds of silly things. One day – he was poor, had no qualifications since he performed badly in school – he appeared draped with golden rings and necklaces, expensive sunglasses, driving an Italian convertible. “So, nonkel (which means uncle in Flemish) Pol, what happened to you?” “Well,” he said “a rich widow...” He chummed up with a rich old widow who covered him in jewelry. A couple of months later we saw him again, without convertible and without jewels. “What happened to you?” we asked. And he said: “Well, I'm a free man again, you know”. And it didn't bother him at all. The only thing he did in live was pulling jokes, telling stories and doing silly things. You were just never safe when he was in the vicinity; you always had to watch your steps. He had nothing at all, totally nothing. But he shook up everyone and everybody. And if somebody

came to give him trouble, he would walk up to this guy and whisper in his ear: “You better watch it buddy, I know something about you”. He didn’t know anything at all, you know! But when he said so, everybody was quiet, wondering: “What could he possibly know?” You can imagine: in an environment of hypocrite swank and fancy airs and small-town mentality – somebody like him going against and breaking through all the conventions.

It is a shame that he died so early. He organized snail-races. *Snail-races!* That is so exciting when you are a child. You bring a snail – to the mark – finish – and the first snail to get there would win. He guided them with burning cigarettes!

Whenever you get stuck in all kinds of things and you remember the image of such a person it is sufficient: you will be liberated. Just such an example in itself is enough; because he made it this way/he did it like this. And it worked. And you are detached. No, even worse, you’ll become like that yourself.

This is the approach of the drunken master as they call it in the East. That is one of the most dangerous martial arts that exist. Do you know this style? It is the most dangerous opponent that you can imagine. It is called the opponent who is already dead. An opponent who is already dead has no fear of death anymore for he is dead *already*. That’s his greatest strength. You can’t place someone like that; he swings around/acts very strange, putting you off guard, also because you will place him/pigeon-hole him, as you are used to do. But he has no pigeonholes! So better beware never to enter the arena with a drunken master. Yoga is not so much related to all that fighting-stuff, but if push comes to shove, fighting is part of the game too. So, people who act strange and so on: there is more behind it than you can imagine.

### **38. Svapna Nidra Jnanalambanam Va**

Also (the mind) depending upon the knowledge derived from dreams or dreamless sleep (will acquire steadiness)

A remarkable dream that you have, can touch you so deeply that it can bring you to peace, like a portentous dream, or a warning dream. Suddenly things are made clear, making it possible to take the pressure of the kettle.

For so long I’ve been occupied with the question: “Where am I now?”, “Do I have any authority in the field of Yoga?”, “Am I a good Yoga teacher?” For many years this has been bothering me. Then one night Dr Pukh Raj Sharma, one of the great Yogi’s who helped me, appeared before me in a dream. He carried a piece of cloth in his hands and offered it to me. I thought to myself: “What am I supposed to do with *that?*” “It is for you”, he said, “and you may pick a color”. Pick a color? Then suddenly, as quick as lightning, all kinds of possible colors appeared before me, all at once. Then I chose the color of the carpet in our Yoga room: gray-blue/violet. And then he left. This brought me to complete calm. This man gave me something of great importance: the symbol of mastership. He offered me the cloak of the master. I had to choose the color myself. I was not told with as many words, but I remember it as such. And the effect on my mood was very big.

How about this “dreamless sleep”?

Also from dreamless sleep you can derive knowledge, because it is a Sattvic event in which you get up in the morning and while awaking you have the feeling: “I know! That’s it!” This is something that doesn’t come to you in a dream, but it has come to you through dreamless sleep.

People often say: “I will sleep on it”.

For normal people that is a very, very interesting factor.

And according to the following Sutra you can also purify the mind:

### **39. Yathabhimata Dhyanaad Va**

Or by meditation as desired.

That’s interesting: “as desired”. You don’t *have* to necessarily practice meditation. But if nothing helps, after having tried all preceding suggestions, and still you can’t figure it out, and your thoughts continue to play tricks on you, and *only* when you feel like it, *then* you practice meditation.

Here you are confronted with the same idea as with a Mudra: you can only successfully perform when you feel like doing it. There is no way that it can be imposed upon you.

I was always of the idea that meditation was an obligation, that it was impossible to reach enlightenment without meditation.

Well, in practice it seems to be working like that. Many of the preceding elements can be used, but they do not always work out like that. With meditation that is different: you have it in your own hands. You can apply it just like that.

First a whole range of possible suggestions are offered to make your mind more peaceful, but the most effective one, which is also the most practical one, comes last.

What is it that he implies with this? He implies control. He tries to move you closer to control. He indicates: “Oh yeah, that’s what you could have, and that’s a natural condition too, and that’s what you can get”, after which you say: “Yeah, nice, I want to have that too. But when will it occur to me again?”

In this way he gradually warms you up for the final solution: meditation: the most practical solution after all.

### **40. Paramanu Parama Mahattvanto ‘Sya Vasikarah**

His mastery extends from the finest atom to the greatest infinity.

When you are engaged in meditation, when you proceed on the path of Yoga, as he indicates, you will reach mastership. However, mastership is not having a sign on your front door that says: "Master". No, it is not like that at all, but then what is it? It is control of life. And that is what "extends from the finest atom to the greatest infinity": Life as a whole, including death, to infinity.

So you have to have a grip on the course of life, the occurrence of death, and the uncertainties. You also have to be able to rise above time.

What else does mastership mean?

It means that you can transform things at will, according to your liking. As a master you can transform things that are unavoidable to normal people. What you are dealing with in Yoga is actually the control over Karma. We try to understand how Karma develops, how it influences us, how we are eventually guided into Samskara by Karma (the path of re-birth), but we also learn how we can burn Karma, with the various exercises of Samadhi and Samyama, which eventually results in the control of and mastership of life. If you want to establish things, you first have to take care of planting the necessary Samskara's before you start. Planting Samskara's is basically a wish. We also know this in the sense of "making a suggestion", so you propose something to somebody. That in itself is already strong enough to put him in motion, to make him think about the things that you have said. That is the idea of planting, which then can result in actions. And the Samskara's that stand in your way, that can block you from achieving something, you take care of them: you burn them. This can apply to a person who carries certain characteristics that bother you, but it can also be a situation.

An example of burning that we particularly use in this school is the treatment of people who are ill. We ask the Karmic question, we check if that person has understood why he is confronted with that disease and whether he has drawn the necessary lessons from it, but also whether he is allowed to be helped. When the answer is "No", we are not allowed to treat him. In that case we can only guide him and try to make him understand. In case he has already understood and deserves help, we can treat him. Then we will burn this person's Samskara's and he will recover and become more harmonious.

*That* is mastership: you perform something that is actually not possible. A master distinguishes himself from others by doing impossible things. People who attend our Master training are asked to perform impossible tasks and then bring them in front of me, after which I say: "Huh, I can do that too, you know!" Just kidding... I'm not that difficult at all! But it has to be something that is impossible, and when you consider it, there have been several people who have done so. They have done admirable things, proving that a human being can do much more than he thinks. The preparation/exercises/understanding of all these actions, and so on, that is what I am offering you in this school.

Mastership cannot only be limited to this world/the normal world, but extends into the causal world; the world above time – the causal world – is involved too.



Pay attention! In most cases the disease of a person is *good* for him, and you should stay out of it. For me that is always a big problem.

To say “no”?

No, that is not the problem. It is difficult to accept that somebody is suffering and that it is actually good for him to suffer and that he actually *has* to suffer. That really goes against the grain with me. However, that is how the law is: you ask the Karmic question (so you ask with your heart/intuition: “Is this good? Am I allowed to help this person in relation with his Samskara’s?”) and you will get a direct answer. Most of the times the answer is “No”, or at least in 60/70 % percent of the cases. In that case you must guide them with talking, comforting and other means, e.g. a pill. You can attenuate/help to attenuate the suffering, but you are not allowed to solve the problem for him. Why? Because a disease carries a lesson within, and as long as a human has not understood this you have to grant him the opportunity to learn. If you take that away he will learn nothing at all. The same mistake will be made over and over again. The result will be that you find yourself in a situation in which you can continue to interfere and take away the problem for him. So it is of no use that you help the person burn his Samskaras. However, that is the theory behind this. In practice, at least in the beginning, I was always hopelessly frustrated whenever I worked with such a patient.

So, there are still limitations. Mastership is nice and it extends into infinity, but you cannot ignore certain laws. In the beginning many people think: “Yeah, mastership, then you can do anything”. But that is not realistic. A Buddha too has its limitations. A Buddha for example has mastership over all his lives (in the past and in the future), but he has for example no knowledge about the lives of the celestial bodies. That is something that goes beyond his powers. It’s only logical, because a Buddha extends up to a certain level of consciousness. Beyond that level, a Chonan or a Maha Chonan *does* encompass this. So, the question is: how far does your mastery/control extend?

#### **41. Kshina Vrtter Abhijatasyeva Maner Grahitr Grahana Grahyeshu Tatstha Tadanjanata Samapattih**

In the case of one whose Citta-Vritti’s have been almost annihilated, fusion or entire absorption in one another of the cognizer, cognition and cognized is brought about as in the case of a transparent jewel (resting on a colored surface).

How do you reach mastership?

By Yoga Citta Vrtti Nirodhah – the definition of Yoga.

In this Sutra you find back the Citta Vrtti’s.

So you have gained control over the Vrtti’s in your being up to their origin – which are the Samskara’s that can be found in Citta. As regards the consciousness you have become so harmonious through this that knower (cognizer), knowing (cognition) and the known (cognized) fuse with one another. This is actually communication management. When you are

engaged into something, you see the object in which you are engaged. You are the seer, while there is also seeing of what is involved in the process. This trinity slowly disappears along with the disappearing of the Samskara's in your Citta. Why? It is very simple: because the trinity is depending on Vritti's, thoughts. When you have no Samskara's anymore, there is no production of thoughts anymore and thus observation happens directly, through resonance.

So you don't have an image, which is a Vritti, and a self-image, of your own, and flow of energy going from one to the other (which is the knower, the knowing and the known), but you just have a couple of Samskara's in your being that resonate with Samskara's of the other. Et voila! It is done! That is the fusion, and it is as easy as can be. Many times easier than the process of thought as we follow it. For me this means that in practice we should pay much more attention to this than to the mind. So we must learn to function much more from our heart (at least that is what it is called). Because *that* is the resonance. What would you like to do? What is it that attracts you? Just do what you like. I'm not talking about desire. I'm talking about what moves you, what touches you in life?

I am constantly confronted with the same situation: I see people around me (but often I also see myself) functioning according to a pattern like: "Now I am supposed to do this. And now I am expected to act like that, so I will do so accordingly". Time and time again I notice that I forget to listen to that little voice within me, that says: "And what would *you* like most?" which could be something very simple, like strolling through downtown watching the shop windows for example. Don't allow your desire to push you. Don't allow yourself to be dragged along by your partner. Instead feel for yourself and determine what it is that *you* think is interesting. For once ask the question *yourself*. And maybe you will come to the conclusion that you don't feel like strolling through town at all. Well, then you just go out, wouldn't you? Just like that, immediately! Hop in the car, behind the wheel: ask: "in what direction? Scan, scan! In which direction do you want to go?" You should try this. It is really fun. You turn around the roundabout until suddenly you feel attracted by something. Well, that is the direction you go! The road to adventure. No, Dharma! That is your Dharma! It is in that direction that you will find a new experience meant for you.

But in practice we don't have the courage to function like this. We are concerned: "What will my relatives think of this? That I am crazy". I just go without even a plan or giving a justification to do this or that. There is no need to account for your actions. What kind of strange issue are we talking about? Does it all have to be so rational?

I often remember the story of James Redfield, who is the author of the Celestine Prophecies, who at the start of the book stays in his cabin and who suddenly gets an inspiration, and then also has the courage to just follow up on it. That inspiration was: Go now. Take a plane to South-America. This is so perfect, you know? That is what it is all about. *Do* like that.

In his book he describes it strikingly: He experiences the craziest things. He meets people. It is an amazing adventure and so deep. He allows himself to be guided systematically by that feeling in his heart. He asks himself as little questions as possible. He too is confused, because he doesn't understand a thing of it. But along the way he discovers that there is a connecting thread. Connecting thread. Just a minute! A Sutra! Sutra. *That* is the meaning of a Sutra. So

beyond reason there is still a logic somewhere that guides you zigzag, seemingly from pillar to post, through life; very chaotic but meaningful.

Only somebody who is able to do Yoga Citta Vrtti Nirodhah can achieve something like that.

Do you have a feeling that you have to go?

Then you just go. It's possible, isn't it?

Maybe you feel attracted to a boat. Maybe you become enthusiastic for knowledge. Maybe you feel attracted to farm life. Just choose in accordance with it.

Doesn't your mind agree?

OK, when you notice that, then you have to put everything aside. Then you scan. Continue to focus around you to detect possibilities. Even if it was only to determine: in what direction do I walk? *Now*, at this very moment. Draw a circle of 360 degrees, after which you will feel something indicating a certain direction. The next step is to try to determine the distance. Just estimate: 10 km, 5 km, 100 km ... It is like with the artillery you know? Then your heart will react and you will suddenly say: "Bingo! *There!* And for the rest you know nothing. You don't even know what will happen there. You just go there and then you say: "Well, this must be about it".

Can't you, while being occupied with the things that you are "supposed" to do, open yourself up and watch what is coming your way?

Yes, that is agility. So it is trying to remain on causal level and be receptive for impressions, which is in fact resonance, with a certain direction. That is agility.

It actually doesn't matter what you do.

No, it doesn't matter at all. Maybe at a certain point it is crucial for you to eat a portion of fries, that *that* is the meaning of your life at that very moment. Well, that would of course be a fantastic fulfillment of your life ... but don't forget to order with tartare sauce ...

But beware of desire, huh!

Yes, that is the dancing we discussed before. So you don't get stuck to anything. And you can make decisions very quickly, from one moment to another. Suddenly you feel an urge. You chase downtown, into Dynabyte (computer shop), straight to the shelves where you have to be and you see what you need, take it off the shelves and settle the bill at the check out. If it is to your liking. If not, or if the product is not available, you chase back to your car and 20 minutes later you find yourself in front of your computer again. Totally nuts in the eyes of an outsider. But *that* is what this is about, and I can assure that this is interesting. It is fun. It gives you a sense of freedom and you touch upon the essence of your own being and you will feel *alive*. When you do it in another way, with reason, you will find yourself having your life lived for you. This is for slaves.

In the beginning when you start functioning like this you will find yourself saying to yourself: “Gee, I am absolutely crazy!” And you check afterwards. At least that is how I did it. I couldn’t resist to let reason step in afterwards and ask: “Why did I do that?” and: “Is this really that good for me?” And each time I did so I was able to find rational/sensible justification that was perfect, one that I couldn’t have thought of myself.

As fast as lightning you go straight through everything, with impressions. So you just scan. It is comparable with the difference between analog communication and digital communication. As you know analog communication works with little waves, while digital communication works with small bits and bytes. That is the difference, and there is nobody left in telecommunication who still has an interest in analog communication. That is good for slaves.

A Vrtti is a thought, which is a sphere, a whirl of energy that limits you. Because of that cognizer, cognition and cognized (which is the relation between the two) occur. But here you are working on the vibration of the energy itself, with the impressions that it carries with it. And you resonate with an impression *here* for an impression *there*. It is done at once, so you are not limited.

In the same way you can also do/experience/see/notice several things at the same time. Your ability to react is considerably bigger. If a Formula 1 driver does not drive his car in this way – Yoga Citta Vrtti Nirodhah - he will never win, because the biggest obstacle for a formula 1 driver is thought; as soon as he starts to think, he is lost because his car goes too fast. The same applies to fighter jet pilots, but also to any other kind of job in which you very speedily have lots of responsibilities, e.g. the director of a company. As soon as he starts to think he is lost. A really good merchant/director does his job intuitively. He is a real expert and that is something that you cannot learn in school.

Is it possible to have such an intuitive communication with a human?

It resonates, so you recognize the same information within the other.

But can you apply this also to products? I had a feeling that when you are dealing with Samskara’s it is always about a human.

No, you find them in objects too. Then you feel that that certain object fits with you. I owned a Citroen BX-type. Then one day I, while walking in a parking lot in Hoorn (a town in Holland) I see a white XM-type, so low to the ground – “What is *this*?! I have no special interest for this car at all. My desire is more on the level of Mercedes Benz. “But what is it that I *have* with *that* car?!” Well, later it became clear to me, you know! I got one myself. I was not able to get around it. It happened so fast: second hand – under special conditions – immediate test drive – coincidentally wife and kids accompanied me – all the circumstances were right. In hindsight I realize: it was about the best possible car for me, to teach me things. For example the enormous space inside; economic use; except for the garage bills, but that is another story ...

Only years later a number of things fall exactly in their place. Now I have understood why this was the best car for me. The experience in that parking lot in Hoorn was a signal for me, and if

I had been clever, I would have started looking for such a car *immediately*, at that very moment. I wouldn't have waited. So, the point is not that these things don't happen, because it happens to everybody. The problem is that we do not give any priority to these kinds of things/signals. We don't understand the message, while it is actually the most important aspect of our lives. This is what moves us. You have to use that to your advantage. That is why it is called Dharma – duty.

Simon says that, after considering it thoroughly, already for a few weeks he is looking for a new car.

Have you felt something in your heart? Did you feel something at the very moment he called/informed you? You didn't? Then it is not your car.

But I have never felt something like that.

Ha ha! That is why you pay me: to hear things that you have never heard before. What else would be the purpose of my existence if I would tell you things you already put in practice? The question now is: "Is this actually true what I am telling you? Is it indeed so interesting for me to do it in this way?"

I am explaining you how to do it: you must scan. You want to have a car, well, scan. How can you scan? Go to the Internet and click all kinds of possible car brands and *feel*. Start with nationalities of cars. Then already you should feel a click. When you determine nationality you've already done a large part of the selection process. Then you click on several brands of that nationality and you will soon know more.

It can be that you feel a very subtle click, meaning that it is not so important for you. But if it is a heavy Samskara in you the click will be substantial.

What if you decide to ignore the click?

Then you are a thief. You are being dishonest.

Are you then moving away from your Dharma?

Yes, your life will become meaningless.

Is that comparable to someone who becomes physician only because his dad wants him to be?

He is a fool. Totally foolish. From that moment he will not be able anymore to follow the line that enables him to develop. For your development is directly connected to your Karma. You have come down to earth to comply with your Karma and to learn to deal with it. And to eventually even burn it.

What if I continue to doubt?

That is the mind. You have to beware of that because it makes you doubt. In these kinds of situations it is rather simple: don't think, don't doubt, you feel a click and immediately you come into action following the direction of that click. There are no alternatives.

Don't try to evaluate, just go for it. Then afterwards, after it is done, after you have done it, you are free to evaluate, but the *first* thing you have to do is to go for it.

So you shouldn't read reviews of products?

That is killing. It may be true what is written and it is all fine that people give very interesting information, but it doesn't add anything to your situation. You look straight through all this. You don't need all this. There is something that is exactly fit for you and that is the direction you have to go. It shouldn't be up to the consumers organizations to determine exactly what is fit for you and what it not. There is a cocktail of characteristics in you that fits exactly with certain things.

Try to do as I am suggesting you. It works and you will see that you will be able to quickly, very quickly, make decisions. It is unbelievable! It will even happen so quickly that it will scare you. In the sense of: did I actually make the right decision? You will know afterwards. Don't think in advance; think afterwards instead. I worked like this in the business world: I already knew what to do with my products/which ones to launch/how people would react. I knew everything in advance. I scanned everything and on that basis I made a rational decision/declaration of thought in the form of a complete marketing plan. And that always looked very slick. There was only one thing my boss didn't like about it: I never had an alternative. It was either that or nothing else, period. "Yes, but", he used to say "I would like to see this different this time". And "Why didn't you follow that direction?" And "Wouldn't *that* be better?" To which I would say: "No, *this* is it, or there is nothing". Well, that is working intuitively. It is intuitive management.

Is this also the way to deal with job-application letters?

Yes. When you look at a name you already know. Every expression of a person carries a Karmic charge of that person.

How do you approach this if you are not so well developed yet?

Just pray ... No, of course not. The answer should be: Practice! Practice to develop this skill yourself. Because as long as you don't have it you are in danger, you are in the middle of a fog, imprisoned in thoughts.

How can I know for sure that it is a click and not desire?

That can happen too, that you mistake desire for a click. But desire is located in the belly, while a click is located in the heart. There is quite a distance between them. But if you are too hasty and you don't pay attention it can happen just like that. Then you have to pay the price and you try to not make the same mistake again next time – that is all you can do.

### What if this click brings me in trouble?

That too is possible, that you get in trouble through a click. Sometimes they are not so nice at all, but in hindsight you realize that it was good for you, making you a better person. That is all Dharma/the path of Dharma.

### What if there is some certain connection?

Yeah, yeah. I have something like that with you, Lennart! I guess you'll just have to put up with me ... This is also called friendship, which carries certain sympathy in it. The fact that it is possible to live based on this – that is simply wonderful. And real Yoga. And then, indeed, it is not important anymore whether there is an object over there. It all melts into one. The observation becomes simple in this way and unambiguous. Then you don't use subject, objective or verb anymore. You accept the situation as it is. That is the diamond resting on a colored surface, so the background will stand out. The diamond will allow everything through.

Suddenly your life is liberated; you live so easily.

### *Practice.*

Get going with meditation and contemplation and you will get it just like that. But remember at a certain point that functioning in this way is the most important.

The precious stone – isn't that a wonderful image? If you would put it on the floor in this room and you can hardly see it – you simply see the color of the carpet shining through – what does this mean? Well, it means that either the stone is a fake (a piece of glass or something), or that it is of an unbelievable flawless quality. There are different grades of quality: yellow diamond, white diamond, blue-white diamond, etc. When you are engaged in Yoga all irregularities/Samskara's will be terminated in you. All the impressions. And it will become increasingly quieter inside you. This silence is characterized by the change of perception that occurs. A normal human being perceives by means of images and thoughts, which are translated via this method. But the Yogi doesn't need that anymore at a certain point – those images and thoughts. He functions directly on impressions. This is functioning intuitively/causally.

### So that is what you feel?

That is what you feel. That is the approach of the heart. In the beginning you will deal with it with your mind, and then you try to gradually switch to the approach with the heart. And with the approach of the heart there is no cognizer, cognized and cognition anymore. At that point everything is present right away. It all melts together. Also it will be very difficult for you to explain why you understand things the way you understand them, but that it works like that is a fact. It is even much more accurate than the usual way of thinking/functioning like normal people do. But it can only happen when your Citta Vrtti's have been almost completely eradicated. This means that you actually have a lot of work to do before you are ready to

function like this. All those Vrtti's, and all those Samskara's, which are the cause of all those Vrtti's, have to slowly but certainly disappear.

#### What are all those Citta Vrtti's actually?

They are the Vrtti's in Citta: Yogas Citta-Vrtti-Nirodhah. Yoga is the process of the bringing under control of the Vrttis up to the level of Citta. Actually there are no real Vrtti's in Citta, but they *originate* there, in the form of movements in Samskara's.

#### How about presentiment?

That already is not good. Well, "not good" is a little bit an overstatement, but we are trying to diminish the importance of it, so that you pay less and less attention to those kinds of things. Then you try to shift your attention more and more towards the feeling that you have *now*. And that feeling *now*, that is actually a perception of eternity. It also encompasses your train-journeys and all experiences. It also encompasses your way back, or the things that you will experience tomorrow or the day after tomorrow. And also the things that you *already* feel will happen. *That* is it. But to be able to do that we have to learn concentration, meditation, and contemplation and the whole process of the 5 steps that come before it. And those are difficult, and they are annoying, and you fall asleep, and you can't keep count anymore, and you get fed up with it and you couldn't care less for it anymore... But *still* it is good. And still you continue, please! I did it and I am still doing it (I am just a little bit further down the road), and I'm telling you: it is worth *every single bit of it* to hang in there. At a certain point you will go beyond a certain breaking point where the troublesome/difficulty will transform more and more into enjoyment. That is the point that you have won. From that moment on the enjoyment can only become bigger and bigger as you continue to practice.

#### Will that also bring more peace in your life?

Yes, more peace. I am not saying that everything will immediately be solved, because that is not true.

#### People around me don't understand me anymore!

That is also part of the journey: How can you integrate this into your life? It is better to integrate *this* into your life than to be a drunk who tries to convince his surroundings that they should leave him alone with his bottle of booze. Don't you agree? There are people who have all kinds of inclinations and hobbies. Well, why not having this instead? I mean, a good health "incidentally" is included in the bargain too, and it is beneficial for your surroundings and for you, and so on.

#### How about sound/music/noise that comes your way wherever you go, while actually all you want is silence?

There *is* an alternative. Now and again you arrive at that alternative, and every time you compare: what is *more* valuable? That is where you draw strength from, and that is your



experience. That is the best proof you can have: what others tell you can never be as powerful as your own experience.

## 42. Tatra Sabdartha Jnana Vikalpaih Samkirna Savitarka

*Savitarka Samadhi* is that in which (a) knowledge based only on words; (b) real knowledge and (c) ordinary knowledge based on sense perception or reasoning are present in a mixed state and the mind alternates between them.

This Sutra gives us the initiation into the first kind of Samadhi: Savitarka Samadhi.

Sa = with  
Vitarka = reasoning  
Samadhi = condition of higher consciousness

In this Sutra you receive a definition: Sabda, Artha and Jnana, which are the three keywords.

Sabda = knowledge based only on words  
Jnana = ordinary knowledge  
Artha = real knowledge, or the essence

Didn't I mention the mantra "Artha Matra" when we discussed the "Science of Soul?" Well, it is that same Artha we are talking about. It is what we call the emotional value or the mood.

The word "Artha" is the most important word in this Sutra. It is the essence, the *emotional* value. In your perception of the world around you, for example in your perception of the things I am now trying to tell you, you can distinguish three elements. Can you *feel* my intention? Someone just said: "I will just go to work on contemplation with intention". Well, *that* is Artha. Can you feel my intention to make something clear to you? *That* is Artha.

Do you *hear* me? Do you *hear* the sounds I speak? That is Sabda. And if you are able to follow the reasoning that I am trying to make you follow, it is Jnana.

When you mix those three elements, and you observe them from a high point, like: "Hey, look, I can see that there are 3 of them!" then you are talking about Savitarka Samadhi.

Is this all so difficult? Not at all. But our friend Taimni makes a little mess out of it, which is indeed an indication that he hasn't really quite understood what it is about here. This brings us to the problem we are often facing: many people talk about these kinds of things – there are countless numbers of authors who babble about Samadhi – but none of them has actually put this into matter/put it down. Because actually Samadhi is quite simple.

If only one or two of the elements are present, are we still talking about Savitarka Samadhi?

No, we only speak of Savitarka Samadhi when all three elements are present, they alternate and you are (still) not able to distill them. This is the point where the most important element comes peeping around the corner. That is why I said before: the most important element among the three is Artha. So when I talk like this/talk to you so long, you will gradually have less and less interest in the sounds that I utter, and put aside the reasoning more and more, and increasingly switch to a kind of dreamlike state: you allow yourself to float upon the feeling that I am trying to convey to you. And then we switch to a lesson in silence.

That is Artha. So Savitarka Samadhi is a preparation in all this. You take it as it is: it is all mixed and your consciousness observes about everything, while looking at those three. Then your interest in Artha is growing increasingly – it is already mentioned in the next Sutra. So many lessons/pages are needed to explain all this! By the way, the picture on page 108 (fig. 6) is quite interesting.

## **42. Tatra Sabdartha Jnana Vikalpaih Samkirna Savitarka**

On the clarification of memory, when the mind loses its essential nature (subjectivity), as it were, and the real knowledge of the object alone shines (through the mind) *Nirvitarka Samadhi* is attained.

Here you let the distillation process find its way and you especially try to keep an eye on Artha. This is what has become my mantra/message/task, to let the world know that we make the connection with Matra thanks to watching Artha, and that with the help of Artha Matra we can solve all the problems of the duality.

Don't we all know this? We just call it: "Get to the point! Which way do you want to go? Tell me in short! Don't beat around the bush!" *That* is this. There is nothing more to it. So, you are engaged; you have started with the third element; you watch Artha more and more closely; and then you arrive at the 43<sup>rd</sup> Sutra, where it is not Savitarka Samadhi anymore, but it has become Nirvitarka Samadhi.

What is the meaning of "Nir"? That is when at a certain moment you forget all your surroundings.

Nir = without

You forget your surroundings because you are so absorbed with observing Artha. Of course there is some Sabda and Jnana around, but you forget everything else because you are so occupied.

### An Example!

You are so absorbed by your hobby: you lock yourself up in your studio/attic. In the beginning all the different things are there, but along the way you become more and more absorbed by that which interests you so much at that moment, while forgetting about everything else.

This is *so* nice, you know! Time comes to a standstill. Of course it is, because you have entered into infinity. Samadhi is your initiation into infinity: you have arrived at causal level. And somewhere, very faint, you still discern sounds, but they seem to be very far away. And there is also still some reasoning, but you don't feel much interest for it anymore. Logic and so on, it doesn't interest you anymore. There is only the feeling. *That* is Nirvitarka Samadhi.

The Sutra says literally: "On the clarification of memory, when the mind loses its essential nature (subjectivity), as it were, and the real knowledge of the object alone shines (through the mind) *Nirvitarka Samadhi* is attained."

If you have a problem with the concept of "essential nature", you can erase it and replace it by "own/normal nature", because I use the word "essence" for Artha. When you use that here you create confusion. So, normal thinking ends up in the background, and true knowledge – Artha – becomes increasingly prominent.

If for example I become completely absorbed by your teaching, does that mean that I am in Samadhi?

Yes of course! That is all Samadhi. When you meet your sweetheart and you start staring, you are in Samadhi. My son Theseus was only one year old when he saw a tree for the first time in his life. He was beaming in wonder and I thought it was his first Samadhi. Well, probably not, because already before that time, as a baby, you are born in Samadhi. This is not uncommon knowledge. It just recalls a memory. That is the dream/mood in which you dwell during your youth to which you often have such wonderful memories. As a normal human being you lose all that, because our society doesn't know it/use it/doesn't know the power of it, and so on, and everything that is unknown is unloved/is destroyed.

That is when you have become allegedly normal. And then you are dead, because a person who does not experience/practices Samadhi anymore might as well go to rest in the cemetery without delay. To me such a person does not live anymore. What you see in the streets is just living corpses. They have no emotion anymore; it is all gone. They have no heart anymore. They do have a lot of thoughts and based on their thoughts they think they live. However, they just don't enjoy (life) anymore! I can see them in the bar – even while drinking the most delicious drinks they can't enjoy anymore! All they know is to get dead drunk!

I feel like going to a café and order a "trappiste" – Leffe (Belgian beer). I get seated. You know what? Tantra! Tantra. Yoga is part of Tantra. Let's find Artha at the hand of a glass of Leffe! It is like a school trip. Test: You first? No, me first (Ajita is acting like as if he is drinking/tasting). Well, I don't taste that much here... Where is this Artha now? (Tastes again) Oh, yeah, wait a minute... Of course Sabda is replaced in this example by taste (the sound has become taste). So you distinguish taste, but you also distinguish the essence of the drink, and you try to put aside the color/smell/glass/everything that is involved in it/logic/and taste *too*, and try to find what exactly it is that is touching you/so delicious. In this way you make a contemplative action out of drinking. That is the moment that *life* starts, and when you apply

this to everything you do in life, a god is borne, because you bring paradise into the matter; you bring heaven to earth.

So, in this way you arrange divine inflow. Can you follow this? Because when you put Artha into it you can put back the soul into it. For we have lost our souls. But how do we bring back this soul? By Artha! By finding back the essence within everything.

For example: I am crazy about cars. So, okay, I approach that fondness in the following way: I say to myself: “Wait a minute, what is it actually about with a car? What is the essence of the car? Let’s be commonsensical. You see? And then I see that all those images/prejudice/impressions that I got along the way are reduced to a very simple matter: it is a means of transportation. It is just a means of transportation. And if on top of that it is also put together in a very neat way, well, then it should be okay or wouldn’t it? That is all you need.

Can you feel the advantage of this approach?

Does this mean that it applies to all senses?

Yes, in this example Sabda represents the hearing, but it also covers the other four senses.

You will notice: “Oh, my perception is indeed in some state of disarray, in which I see the three kinds – three worlds actually, because Sabda represents the gross world, Jnana represents the subtle world and Artha represents the causal world – mixed.

So I have a perception of those three worlds, which is really chaotic (everything is whirling in a mix), and my problem in life is that I am not able to see any structure in it. And I am also not able to determine what is actually important and what isn’t. And people invariably make the wrong choices, while it is actually so obvious that you should focus on the causal factor. Always focus on the causal factor, Artha, in *everything*. And don’t give preference to the subtle or the gross!

Somebody calls you names. Then you become angry. Then you go home and you say: “I never want to see him again”. This means that you have concluded the situation solely on the basis of subtle and gross perception. But have you even considered the fact that this person calling you names may have had an Artha in his scolding out of love for you? You think this is *impossible*? Certainly it is *possible*. And when you realize that, you will look at the scolding from a totally different point of view. You will actually want to thank this person for this scolding: “Oh, you brought me back to my senses. I deserved this. Thanks.” And you just go about your daily business.

Do you mean that it was this person’s purpose to help you?

Exactly. But you will only realize that if you are aware of Artha.

And what if you don’t notice it?

Then you have created a considerable problem in your life. A problem that would not have been necessary and that can be blamed on your faulty, shallow perception. That is the lesson that Vitarka Samadhi carries with it: for God's sake, please learn to discern the essence of all that is happening around you, and *especially* to take it into consideration. *That* is something that you can base your life upon. Then, with the essence as a basis, you can play. The question then is: "How on earth can I play when I am called names?" Well, when you realize that he loves you and he calls you names, you give him a big mouth too. You say: "Yes, I love you too". That is possible. You get tuned in on each other. You can *feel* that. You will be able to feel straight through everything what it is *really* about.

Who is the one that perceives this, in you?

The soul?

No, no, not yet, you are going a little bit too fast. It is Buddhi of course. Vitarka Samadhi is actually your first training in the use of Buddhi.

Is that something everybody possesses?

Everybody.

No matter how bad you are?

No matter how bad you are.

I would love to be in Arlon at this moment and tell this story to Marc Dutroux (a notorious child abuser/killer), because his problem is exactly related to this. And because nobody knows how to deal with this his whole process is becoming an incredible chaos, rife with manipulation. But when you are able to employ this technique, manipulation will not be possible anymore: "What is this all about (the essence of the process)? *This* (straight to the point). All the nonsense and fabrications *you* come up with, you might as well leave them out of this all, because I *feel* that this is what this is all about. *This* is it (the essence of the case)."

Then you directly touch upon the heart of the matter. You arrive at the essence immediately. You clean up everything and you oblige the adversary.

But that is what this exercise is about, huh? That is why a judge should be trained in these kinds of techniques. Because when you work with Buddhi there is no room for discussion. It is *it*, or it is *not* it. There is nothing in between. There is recognition or there is no such thing, but that recognition will occur with the perpetrator, with the victim, with the members of the jury and with the judge, or not. And then you immediately know the essence of what is playing.

With these kinds of examples I am trying to show that it is not that difficult at all; that we know it, that we know what it is about, but that it offers a new perspective on life. It also shows that it is something that you can choose. When you do this you will notice that in practice you

will increasingly shift to Savitarka/Nirvitarka Samadhi, even when you don't have a meditation cushion available, or a nice quiet meditation room. That *too* is Yoga.

You can do the training for this on a cushion. Then you say: "Look, I have this problem/project. How can I solve this? What solution can I come up with?" Then you look at all the elements; you go into the silence; from Buddhi you let things come along – a kind of brainstorming – and then you suddenly say: "Oh yeah, now I recognize something here... yeah, that is what this is about... tjak!" And maybe it will take a day, a week, a year, or 10 years – because that is how long this exercise can last – but sooner or later you *will* arrive at Artha.

People call this worrying.

Aren't you supposed to put everything to a halt in meditation?

If you are able to stop everything it will be much more efficient. Normal people worry and in the process waste enormous amounts of energy. But we do it in meditation, and from that meditation we try to feel. It is a kind of distilling process.

Looking for Artha. Well, that is an initiation. Do you understand this? I have shown you the way to a new world. And you have felt what this new world could be like. Then you have become an adept, initiate.

Have you by chance read the part in the book about the technique of Samadhi by Taimni? It is very cute, nice try, but the problem is exactly the fact that he approaches Samadhi very, very mental: a game of action/reaction (that is the explanation in the book – you can read it yourself, it is quite funny) brings about certain effects, but at the same time it ties you up in the mind, while Samadhi is explicitly meant to help you rise *above* the mind. So, for me, looking at it from a practical point of view, you need to follow another method, because the method he is giving you in the book will never bring you to Samadhi.

Then *how* do we have to do it? In this respect the *literal* text, the Sutra itself, is interesting, together with the drawing on page 108. In it you see Sabda, Artha and Jnana. We have already discussed those. I tried to make clear to you that the core of the exercise of Samadhi lays within the fact that you slowly learn to distinguish the emotional value within your perceptions. So, when you listen to the voice you can detect a certain feeling that I am trying to give you.

My enthusiasm and my understanding of the different techniques are not so much intellectual as it is a matter of the heart. Well, when you can feel *that*, you have Artha, and *that* is what Samadhi is all about; it is the mood that I am bringing. The intellectual aspect may be interesting – that is Jnana – but you should try to see that separate from it. And you should do the same with the words I am speaking. That is Sabda.

The distilling process will eventually lead to the preservation of the core, or Artha, the essence, which is the emotional value. This is actually the process of learning to communicate through the heart. The communication in this process begins with the perception of that what lives in

the heart of the other, but also in all objects. All objects radiate something of a heart, or can touch you (in your heart).

The example I like to give is that of a BMW – a nice car (certain types). Certain objects are made with love. You can taste that love simply by looking at it. The request to you now is: go into Savitarka Samadhi by slowly allowing the heart to be engaged in the perception of the objects that surround you. Then focus only on *that*, independent from all others. And when you succeed to be solely engaged with the core, you end up in Nirvitarka Samadhi.

I asked you to erase the word “essence” and replace it by “normal”, because my use of the word “essence” might bring you into further confusion. So the essence here is “true knowledge”. But it isn’t knowledge to me – so it would also be possible to erase the word “knowledge”, and also the word “true”. Those two words should be replaced by “essence”. The essence of the object: *that* is what it is all about. And the normal nature of the mind/thought – that is just dualism: the fluctuations that are found in it, in which the intellectual process – Jnana – and the sound/sensory perception occur. That is the normal process of thought.

You have had 2 weeks time to function in this way. Did you succeed? Have you been able to work with this?

Yes, but I have a feeling that it actually puts me off balance. To get to the heart of the essence of people/objects puts me off balance.

Yes, that is because it is another way of life. That is why it is called an initiation, because you are actually talked into a lifestyle that is concerned with the causal world; the world of the crown chakra. So when I am trying to explain these kinds of things, I am actually trying to make you rise above the thought/mind, and to make you familiar with something that you *have* already experienced, but what you have not yet used as a basis for your functioning in your life. What I am doing is trying to make you “buy” this last element, so that you can go through a re-birth. So that you learn anew to function in your life based on other priorities. The fact that you feel resistance at first is not surprising. On the contrary! It would have surprised me if you had found it easy. It *is* a re-birth; you have to be guided/helped.

Just see what will happen when you confront your surroundings with this new way of life! People will completely clam up because of you! You approach somebody and say: “gosh, I think I love you”. You are not *supposed* to say a thing like that! What is *this*! Are you sick or something? Are you trying to fool me? And you say: “No, no, it is just so, from my heart... I like being around you...”

People cannot stand it. Then how are you supposed to function? How do you solve this problem?

By remaining silent?

Exactly. Most of the times you better face the world by keeping silent. So from now on you become more and more silent, and you wait until an opportunity/opening presents itself, and

only *then* you show your feeling. Otherwise you may end up in committing so much violence/taking people by surprise, while no one is actually asking for *such* a situation.

Then how exactly are you supposed to function? If I only take a look at the past 2 weeks

Trust your feelings. So *first* you must listen to the voice of your heart and follow it, and *then* you follow the voice in your head.

Example:

You have a company/business. Somebody enters. You don't know who it is or what the situation is, and so on. But your feeling is good. Immediately you jump on it/do everything. And afterwards you think to yourself: Gosh, we haven't even had an introduction talk yet! I don't even know what this is all about, and I've already gotten this far! Then you are terrified! Don't do that. Your heart is right. And your mind should behave well/hold its tongue, because the voice of the heart is more important. And the mind hops along miles behind.

I have always functioned like this in business. I got the heaviest tasks, but it wasn't a problem at all because I didn't think; I used my feelings. So, most of the time I was not busy solving problems or launching the products that I was supposed to put onto the market – that was a piece of cake -, but to find the rational justification to make my decisions palatable to my surroundings. For me, I had solved the problems long since!

So, this is the new way of functioning. Pretty troublesome, huh! It is because you are miles ahead of anyone near you, simply because you feel everything; everything is clear to you.

The question is how you are going to put that down, how are you going to talk about it? Well, first of all by keeping silent, especially as long as you haven't found the reasoning that can justify/explain/make things clear. You seem to be a very irritating person because you radiate self-confidence/make statements! That's no child's play, you know? It means that in the short term the management will consider you to be a threat. This initiation that you get here is the guarantee that you, when you are an employee, are going to lose your job.

How do you deal with that?

You can't. It is once again something that you have to reckon with. A logical consequence of this is that you will have to admit to yourself that you are a master and that as a result of that you will not be able to work as a slave anymore; you will have to become your own boss. A master cannot pose as a slave. If he does so he destroys himself, he belies/denies his nature. I have tried to do that in practice. It *doesn't* work.

Teamwork with such a person is impossible, because when you are part of a team and the other members function in a normal way while you function in this way, there will be a moment – very soon – that only one person in that team is actually functioning/working. Then all the others will depend on *you*, and wait until *you* have solved the problems. And they will say: “It is good”. Maybe. *Maybe*. But you are going to have to spend a lot of time explaining to the



other team members why this is the right solution and not something else, than that you are actually working on improvements of the solution.

Teamwork becomes impossible. You've got to take charge because you have become a leader. You've got to assemble people *below* you, and inspire/instruct them for growth. You've got to try to convey your approach to them. That is the only way, and if there is no possibility to do so, it is all over and out. Either you are promoted (you make a promotion? So you are appointed the position of a boss) or you will have to resign.

For me it always turned out to be the last option: I got sacked. All my employers sacked me. But that, too is part of your initiation into this world. You have to look carefully at the situation, and you must realize that those people, who are supposedly at the top, are no match for you; they can't come up to your level. This is not a matter of haughtiness. It is just that when you get involved in these kinds of things you have become the boss, while those people who are supposed to be your boss, in practice usually are not.

In some instances I have actually met some of those people. I have tried to join them/work for them, but I never succeeded. One of those people I have met was Cor Boonstra. You might know him from the news about fraud and so on. To me it was radiation/feeling/speed/capacity/competence – I would have gone down on my knees to work with this man. For the rest I have only known loafers, with big egos, who immediately felt threatened by me, and so they tried anything they could to destroy me.

It is simple: when you have a taste of Artha, and you have a problem that you have to solve together with your boss, there will be meetings and sessions in which you clearly stick out above all the others attending. Why? Because you *feel* what it is about! You *feel* the solution, and you will tell the others: "It's like this... and I think that..." and you try to rationalize and eventually you come up with a solution. Then your boss will stare at you, and everybody will be staring at you, and say: "You are right!" And your boss too (he has no other choice) will say: "Yeah, you are right!" But at the very moment that he says: "You are right", you are actually already fired, because you had the nerve to take over his function. You took charge of things, and about a week later – people are quite slow – when things register, he will say: "Darn, Barbier took over in the meeting. What about me? That's supposed to be my position, isn't it?" And from that moment on all kinds of games follow. They can never admit/acknowledge directly that they are less competent, so, there you go: fired! That is my experience.

How is it possible that, in spite of those experiences, you keep hanging on? You have to find a new way of functioning. And that is quite difficult.

You're constantly pressured to explain things that are actually impossible to explain.

When you are boss yourself, something I eventually became, there is no need anymore for explanations. I didn't have any personnel anymore. I set up a consultancy firm *alone*. I traveled all over Europe, and I made a lot of money! Unbelievable! It was all guided by feeling. And only after I was on my way back from a client did I realize what kinds of fantastic things I had

done/said. And more than once I would tremble with shock, asking myself: how on earth did I have the courage to do this? And I did it all on my own.

In relation to doing business I can see how this works, but how about friends...

Well, they don't understand a thing of it.

You tell them it is like this or that, and they haven't got the slightest idea of what you are talking about, and then you have to explain again.

Yes. So you must become very soft when you work with other people. When you experience this, and thus when you know how to deal with the core of things, you must, for the sake of keeping the peace, become incredibly soft and sweet and friendly with your surroundings. That is why I have been at work in this school for more than 20 years, doing things, usually, in a very sweet, soft, friendly way. However, sometimes I am overflowing and I explode. Why do I explode? Because I keep running into a brick wall of ignorance.

How can you convey this clearly to other people? How do you awaken this? Teach them Sabija Samadhi, which means tasting the core, the seed in people and things. But it also means to learn to deal with it, and not just with the form or outward appearances of it. Of course, the form and the outward appearance play a role, but it is about what happens *after/beyond* that.

Yes, you immediately put the finger on the sore spot. You talk with somebody and you immediately establish what his problem is. But you make it discussable. Many people don't want that at all. They live under the umbrella of a kind of protected stereotype. I have had to learn to reckon with that. You have to be very careful and that is very difficult. But the reward, when you succeed is the control of an entire personality, so with it you *become* a personality yourself. You base your life on the feeling that you have, and the mind and the physical matters become more and more subordinate to it. That is the integration of a complete personality. This is Antahkarana coming into existence, in its entire splendor, and at a certain point in time it will enable you to make the connection with the divine, if you can manage to even abolish that seed as well and to rationalize that feeling too. But until now that is still a step ahead of us.

You realize now that Samadhi isn't just some kind of meditation. It is not a matter of floating around and being noncommittal. It affects your life very deeply. It changes you. Once you understand this and apply it in your life you don't *recognize* yourself anymore. And when you sit down and take a subject, you won't experience that subject as shallow as you did before – which is easy – but you will cultivate yourself a habit of seeing through/insight/distinguish feelings in that subject.

Intuition?

That is the budding of the intuition, as a *result*.

The intuition, thus, is the functioning in that causal world. But because of that it is also the perception of all those impressions that are present in that causal vibration. *That* is intuition.

But before you do *that*, you must first penetrate into that world, which you do through an object.

I am always talking about cars. Well, okay, I hope you won't resent me for that. A car is a creation of man, and there are beautiful cars and there are ugly ones. Did you see the latest model of Ferrari in the newspaper? Well, that is not a Ferrari! That shape! Nobody will bother to look at it. As if it has been stretched to long. Although technically it is a beautiful car and so on, but it doesn't touch me at all. But when you look at the latest models of Lamborghini or Maserati (a beautiful model – convertible)! Certain cars are like pieces of art. *That* is what I mean. Once I saw a Lamborghini alongside the road with its doors straight up. *Bright* yellow this car was, and so many men surrounded it... Then you can just *feel*: the person who designed that car, he must have been totally in love with that technology and with those lines. He put something down there: pure art.

Functioning in this way; that you can *feel* it. Maybe you feel an interest in something else, for example you like to watch paintings. Every person has its own interests, and that is your starting point. Start with your hobby, your interest. And then you try to distinguish that emotional value in it. And once you have applied that in this way first, you will be able to apply it to everything else – to houses, to people, to books, to everything. I like to watch gardens and flowers. Certain flowers simply make me feel weak inside. Don't you?

Doesn't this mean that you are engaged in Samadhi all day?

Exactly. So that is the new way of life that you try to adopt. It is not about once in a while doing something outrageous and to decide to go into contemplation once. It is about forcing a breakthrough to a new world. I'm telling you: this is an initiation, a new life, and a new birth. Just like when you learned to ride a bicycle for the first time: you entered into a new life in which cycling changed a lot of things, because from that moment on you could move yourself from place to place much faster and also to much farther destinations. This is the *same*. This initiation enables you to do so many beautiful things in life. Once you realize that, you wouldn't want different anymore; you will always use it.

Does this also relate to those clicks?

That click is the voice of the heart, or actually it is Buddhi reflecting in the heart. So in practice I just say: you must learn to listen to the heart. Then at a certain moment it really will become a clear little voice. It is what we call the conscience, which will tell you: it is good; it is *not* good.

In the beginning it will not be easy. Something is happening and you approach it with your mind, because you are used to approach issues with the mind, which is fine, but take a little time to listen to what your heart has to say about it. In case you don't hear anything, you don't do *anything*. You *wait*, and you switch off the mind, which is exactly the function of meditation: to teach you just *that*: OK, it is silent now ... what does my heart have to say about this subject/this proposition/this person/this problem? Then in the silence that you have created, something will suddenly bubble up; suddenly you will have a feeling/even hear a

voice, and your conscience will tell you: “You should *not* do this”, or “you should approach it *like that*”.

Or you have a dream. The heart often speaks through dreams, especially early in the morning. And because you are still kind of foggy in the morning, and not able to break through, except when you are *very well* rested. Early in the morning, when you are in harmony and actually don't need extra energy anymore. When you are ready to wake up, but not quite awake *yet*. *That's* the time when it comes into you, and you will say: “Oh, I just had such a remarkable dream!” It is an attempt of Citta to make something clear to you, mostly through symbols. And that is Sandhya Bhasa, the language of the dawn.

So you learn to understand what it is about, you receive explanations, and solutions are offered to you – just go to work. *Learn* to listen. *Learn* to interpret. And when you have fully understood you will become warm in the heart. Say it/phrase it in your own terms and see if there is a reaction in the heart. Then you will say: “Oh yeah, this feels good... yes!” Success! *This* is the purpose of Samadhi; to learn to live like this.

Vitarka Samadhi, that is the beginning. That is learning to distinguish the core of everything.

And later we will expand this more and more. Next week I am going to try to explain to you about Vicara, Ananda and Asmita, and how you can refine everything more and more, to such an extent that you achieve complete, open communication on causal level. What we learned today is only to *get* on causal level, finding back the core – Artha – in things, everywhere, and *not* accepting to deal with things in a shallow, mental or physical way. Stop! We don't do that anymore!

That is the purpose of today's lesson.

*First* feel: *what* is it about? Do I have any feeling about it? OK. And *then* try – as a kind of archeology – to free that feeling of all other things, and then to go on with that feeling *only*.

So if I understand this clearly, you must just throw away the first and the second elements (Jnana and Sabda) immediately?

If possible, yes. But in practice it doesn't go that fast. So in the beginning it is more like: just recognize the 3, to such an extent that you can eliminate 2 out of the 3 and stay with the 3<sup>rd</sup> element only.

Can any of you do that?

I am convinced that anybody can do that; especially babies have got what it takes. That's why I like children so much. If one comes along I hurry towards him, but as soon as they turn 2/3 years old, they become blemished. Then they learn to talk and everybody thinks that is fantastic: “My child can talk!” And then I say: “Oh no! He can talk ...” You understand?

It gets even worse when he starts to think! “Oh, my child goes to school, and he is doing his best, and the teacher is so satisfied about him”. Then I say: “Oh God...” you see what I mean?

I saw my son Theseus growing up: when he was 1 year old he was most beautiful. Now ... well, you just take him as he is ... (just kidding) ... 15 years later ... 15 years of blemishes later ... well, actually we should now try to polish these 15 years away a little.

One day he showed me a perfect Vicara (Samadhi), when he so admired this tree I told you about before. He beamed with bliss and joy – so the essence of the observation of that tree – it was so magnificently illuminating. This will be printed in my memory forever. But if I tell him about it he doesn't even know what I am talking about!

Anyway, it is the same for everyone: We have experienced it. When I tell you about this experience it must inevitably recall some memory or recognition in you. Now the point is to bring it all up again, and to remove all the pollution that you have gathered over time, or at least make it secondary. Removing is not possible, because you will need it. We need rationalism to communicate. We need emotions because everybody is emotional. We need sounds. We need all those sensual elements. But now, for the first time, they will be subordinate to your feeling. And *that* is the big change. That is the way of the heart. That is the way of Dharma, as Buddha has also tried to explain. Dharma is your vocation. So when you have that feeling, you will rely more and more on your feelings, and find your vocation *there*. Because you *will* have a job that appeals to the heart. Well, that is your vocation! You will meet people that really appeal to you, that touch you in your heart. You will have friends who will be totally different from what you had before. That is the downside of this matter: you will actually lose all your friends if you follow my words. So, you will lose your job and you will lose all your friends. Are you sure you want to do this? Huh... New life.

The difficult part is the integration of this. Many people are taken aback by it. Then they change their mind and try to water down the wine and they corrupt themselves, not realizing that this is the most important, and they will continue to use the mind and the reason as their guide. Well, then they are lost.

It becomes easier once you have come *through*. But during the transitional stage there are many things that need adjustment. It is just the same as when you were a little child. You had to learn to walk, learn to eat and you had to learn to behave in normal way and so on. That is what you are doing now. And you will have to do it and start all the way from the beginning.

We studied only one Sutra. That is not much. Bad group of students ... slow of understanding ... it takes so many years ...

Concerning Savitarka Samadhi, in which Jnana, Sabda and Artha are present, it is hard for me to create an image, i.e. when I take a car as an object.

Well, you see the form, which is the gross/physical observation. That is covered by the word “Sabda”. Sabda literally means “sound”. There is sound – ether - but there is also air, fire, water and earth. The perception of the gross elements: that is Sabda.

But this car carries with it a number of thoughts, for example the thought: “Hey, that is not exactly the color I like”. That is Jnana.

But the car also gives you a certain feeling. When you see a BMW you say: “What a pimp-car”. Isn’t that a feeling?

In this way you can distinguish three different levels: A feeling, which emanates from the object; the thoughts that are linked with it; and the pure physical perception of it. Is there anything more to an object? No.

On which criteria do you choose a car? What is the most important criterion?

Transportation. That is Jnana.

Do you choose a car for transportation? That’s what they all say, but they don’t really do that. Then what do they do? How do they choose a car?

By feeling, which is Artha.

You are thinking about a nice trip – how will you assess her? Tell me? Didn’t you ever look at a girl?

*Artha*

What?!

Do you know Pamela Anderson?

Yes, it doesn’t really touch me – little bit fake.

*Ah! Jnana!*

So, you judge the world entirely from Jnana.

What is this?

Another example: What do you like? Boats, bicycles, computers? Which computer is best compatible for you?

After many jokes and some discussion about computers we continue:

Now we are arriving at the point where we have to be: enter the feeling. This you *really* like to do. So, what are we using this Vitarka-theory for? To teach you the importance of the feeling within those things, and to base your choices *upon* them. The mind and the gross perception can play a role *too*, but you have to be able to discern them, pick them out, and to come to the essence – Artha – the feeling. This applies to computers, cars, women, and it applies to *everything*. *That* is what this exercise is about.

Isn't it possible to go directly to Artha? I have a feeling that I don't need the first 2 elements.

It is as Patanjali explains: the 3 elements are present in a mix. And you have to do an effort to go through them (the mix), and reach the essence. That is what is called insight.

For example, a girl is standing in front of you. You look at her in the Patanjali-way and you say: "I know what you are up to", because you can figure people out.

So in everything you work with those 3 elements to get to Artha?

There is no other way, because all three of them are present, always. However, those two other ones are disposable; the only one important is Artha. What is this really about?

A student came to me and said: "I had a fight with my boy friend and I threw him out and ... I am so utterly miserable ... my children are so attached to him, even though they are not his, but they think he is such a nice dude ... but I don't want anything to do with him anymore ..." So I told her: "These are your thoughts. Fighting, that's usually an astral matter, especially on the level of Jnana. The Vrtti's don't resemble." And I said: "You know what you should do? You should just go back to this guy! Because he is your guy! Obviously you feel something for him, because you are unhappy without him. So you have to re-establish contact."

In love everything is permitted.

A week later she came to me again and said: "I followed your advice. Fantastic! ..." She had gone beyond her trouble, which arose because she had forgotten to stay with the core. She gave priority to the shallow secondary things of life.

It is like with those idiots in the environment in which I grew up. They would be in love with each other/socialize with each other, and then the question would fall: "What are your qualifications?" "Oh, that's all you have? No, I don't think that is interesting to me ..." Or those other people who would just choose a partner because of his nice sports car, like my sister. It is like begging for trouble.

So the theory of Vitarka Samadhi helps you gain insight in life and to elevate your consciousness to the highest level, at least to the causal level. *That's* what it is all about – to be able to find the causality within everything.

So you have to deal with the 3 elements, but in the end it is all about the speed with which you are able to arrive at Artha?

Exactly, and you should train yourself to such an extent that you need only one second with whichever object/person/situation/whatever situation in life, to arrive at Artha. You ask yourself directly: "What is this about? What/how does this *feel* to me?" And you need to be trained to such an extent that it becomes a concrete experience in you, that you are *completely certain* of yourself. *That's* it! And that's how it is! And that can be totally different from what

your mind is trying to make you believe, or to what the form is suggesting. That is what is so interesting about this exercise: No one will ever pull you a leg anymore!

I apply this technique to wine. I look at the bottles of wine in the supermarket, and I do not only look with my eyes and/or my mind, I also look with my heart. Then once in a while there is a bottle among them: “Yes! *That* one!”

It is also possible that a person already applies this technique. This person is already able to pick out Artha, just like that. So it means that he engages himself in something he is already able to do?

That is possible. The point is that you make it scientific, so that you don’t make mistakes anymore.

But what I mean is that sometimes one can pick out Artha *so* quickly that it seems that there is *only* Artha, and no Sabda or Jnana.

Yes.

Most people do feel that there is Artha somewhere, but they don’t understand yet that it is the most important of all. They have no idea about the difference between a common emotion, a gentle caress of the senses, an instinct or a desire. They mix them all up, and they are conditioned/used to function mainly on their mind. So if it doesn’t correspond with what their mind is telling them, they ignore it. It is mostly because of this that they become unhappy. They buy a car and their mind tells them: “Look, this is just a means of transportation, that’s all”. Then they drive this car for many years while never being happy with it. Their life is slipping by. They squander away their lives. Dare to stick out your neck when you feel in your heart: “*This* is it!”

I saw an example recently: This guy had a Pontiac. “Man”, he said, “it does 3 kilometers to the liter. If I go to Rotterdam I have to fill up my gas tank at least 4 times”. But the way this guy talked about it, it was pure love. So I said to him: “You just go and fill up your tank 4 times when you go to Rotterdam. That is the price you pay for your passion. For the life that you feel inside you it’s worth it. Do it! If you want to have such a car, well, why don’t you just do it? And nobody has a right to comment on it”. I would never choose to do so myself, but everybody is different.

There is a man in Belgium who spontaneously starts to cry when he hears the name Bugatti (exotic Italian sports car)

Well, Belgians are more advanced in this respect than the Dutch ... that is why I am sitting here teaching you. I understand that. It is perfectly possible. But the crying you mention, that is pure emotion that is involved. Which is ego, and that is not allowed, because you are supposed to communicate with the core without underlining your ego. Emotion mixed with crying is ego. It means that there is lack of control of oneself. Crying is an emotion, a thought that’s loaded



with ego, which drops down and explodes down in the navel chakra. It is an astral phenomenon. At that moment there is physical reaction, like shedding tears.

Our whole society is built on emotion, so everything is promoted and recommended on emotions. Your emotions are manipulated, and this is only possible because people are weak in this respect. What I am trying to tell you here is that it is possible to stop it. Don't do it! Neutralize the mind. Don't allow Jnana to play a major role. *Do* allow room for the feeling, the *real, deep* feeling. The *real* emotion in you; *that* is what you have to re-discover. And when you cry over a Bugatti I am wondering if you *really* love Bugatti. Or whether it isn't just a result of a conditioning/memory. Real love is neutral/infinite.

The first time I fully enjoyed the BMW 3-series – old model 3-series, of which I was/am totally crazy – it had real appeal. I sat down in front of the car, on the sidewalk. The owner arrived and thought: “What's going on here? Something's not right about this.” So I told him: “Please let me be, I won't touch your car, I am just admiring it as if it was a piece of art. I'm just enjoying the sight of it. I don't want it. I won't take it. For it is just a piece of infinity/eternity.” Time was standing still. That is real love.

Then what is love? It is the impressions that you carry with you that find resonating impressions on causal level within that object. So there is a kind of “matching” going on.

It is the same as what is going on when you look at your own child, for example when he returns after a certain period of absence. At that moment something is happening.

Does this also happen with a car?

Yes! There are the characteristics of the creators in this car. That is what you feel.

How can you establish exactly where that feeling is coming from?

If you can't find an answer, you can scan. There are a number of very interesting tricks. You can scan geographically – in what direction do I feel something? And you will see that you feel more attracted to one direction than to another. Then you know: it is going to happen somewhere in that direction. Then you can make the second test: how far? 5 km? 10 km? 20 km? And suddenly you will feel a click on one of those distances: direction southeast at 70 kilometers from here. What is there? And then you look it up on the map.

So it's like standing in the library in front of the bookshelf and grabbing a book with a feeling like: I have to read this book?

That's it.

And how do you come to Artha? How do you unravel it? First of all by knowing that Artha is the best. That is what you have to be looking for. And then you start searching, and you don't stop until you are done. And you don't accept a rational solution, huh? Do keep that in mind, because a rational solution, which is approved of by everybody, even by you: “Oh, that is

clever. Yes, do it like that, it's clever. Just buy this special offer because the shop will close soon." Well, if you solve problems in this way... well...

I stood at the checkout this morning. I bought a tray of those little pouches with orange juice. Said the checkout-girl to me: "Sir, this is a special offer! If you buy two, you will get the third one for free." Immediately I felt my mind/Jnana talking to me: "Well, in that case, I have to go back and get me some more ..." But *fortunately* my feeling told me: "What am I supposed to do with so much orange juice? I'll be drinking orange juice until next year!" Isn't it so? It is a matter of keeping things in perspective. The checkout girl didn't understand me *at all*. I said: "I'm fine, thanks." "Fool", she said. "You are a fool!"

*People are crazy!* Because they base their lives upon this one little bargain. Because they base their lives upon thought. They are ill. They totally ignore real live. Losers! Mortal souls! Disease will strike them! Brain tumors. Full of special offers!

Yes, it can also be done in another way. In theory it is possible. Those who can are the purely intuitive people among us. They see through everything and they clarify anything. They are not distracted by anything. But that is a very high form of art, you know!

But anyway, we can make a start here, huh? And as long as you are conscious of this process – distilling is what I call it – it is called Savitarka Samadhi. And one day, when you are going through it easily, when it becomes natural to you so that you can pick out the core, Artha, quickly, then it is called Nirvitarka Samadhi.

I don't even think anymore when I am in the supermarket or when I look at beautiful cars. I just *experience* it and I experience it *directly*. That is Nirvitarka.

Is a real emotion void of ego?

Yes, that is a real emotion, while a false emotion is one that is colored by your ego. It is quite possible to check that. When you leave ego out of it, the false emotion will automatically drop out. And when you leave ego out and it appears to be a real/deep emotion, then that emotion will remain.

In case you doubt, you say to yourself: I don't care. Do what you feel like doing. So detach yourself. Detach yourself completely, and then see if it is still touching you.

#### **44. Etayaiva Savicara Nirvicara Ca Sukshnavishaya Vyakhyata**

By this (what has been said in the two previous *Sutra's*) *Samadhis of Savicara, Nirvicara* and subtler stages (I – 17) have also been explained.

What does this mean? What is Vicara? Literally Vicara means "reflection", which is the Rajas-factor on causal level that you experience. So you put your causal body in Rajas-mode. We experience this as a sense of ecstasy/bliss/happiness. In the same way you have done the

previous exercises, you can search for the Artha of ecstasy/happiness in this exercise, which is present in everything *as well*. It is only a matter of how you look that will make you find it.

Yesterday I was at my mother-in-law's, something that in itself is similar to torture. And I was wondering: "What is the fun of this?" Well, the sun was shining and she had prepared this chair for me. These days she is really pampering me when I visit her, which is not so bad at all in my opinion. So I settled myself comfortably, catching some rays of sun, completed by a footstool. This was so magnificent! That is real life! I am more at ease at my mother-in-law's than I am here! And in that situation I felt a piece of ecstasy. What I am trying to say is that even in the most terrible situation there is always something pleasant, depending on your ability to find it.

Then I got up and walked towards the playground. A mum and her 2-year-old daughter came by. Says this little girl to me: "Look!" and she showed me a flower. "Yes", she said, "and I got it from her!" I was fully in ecstasy. It touched me deeply, you know? These kinds of things can happen. If you pay attention, they just happen. Normal people are oblivious to all these kinds of wonderful things. They wouldn't even *look* at such a little girl! And they wouldn't even admire her flower! They just pass by. Where are they with their thoughts? I don't know, they must be totally occupied by *Vrtti's*. They are not able to determine what is really important.

So, determine: what do you feel like doing today? Do you want to be in Rajas-domination on causal level, Sattva-domination on causal level, or Tamas-domination on causal level?

Rajas is Vicara – ecstasy.

Sattva is peace (someone told me that the world has a need for this).

Tamas is bliss/love (of which I can never get enough).

Do you want this too? Well, it is all around you! You can taste it in the objects, in nature, in the people and in the houses. No, not the houses in this country (Holland) – they taste too much like fraud, but in Belgium ... and the beer in that country! And in Holland? Cheese! The place I like to be most is that little cheese shop. They sell the best stuff in the entire country. Nuts and cheese, simply fantastic!

Do you understand?

The start is the most difficult, but once you see through the trick with *Vitarka*, you have an entrance. And then you can also give it a flavor if you like, which would be *Vicara*, *Ananda* and *Asmita Samadhi*. That's all.

Why are there different colors?

Because your needs can vary. Sometimes you are in need of love, while another time you are in a need of bliss. When your causal body has been in Tamas for too long – when you have received too much love – then you would like to go out with a friend to let it all hang out and make some fun. Then suddenly someone visits, and you experience *Vicara*. However, at a

certain point you get tired of it and you suggest: “You know what? Let’s go fishing together”. While fishing you experience peace.

This is how you can control things in life; by helping to install the quality at the causal level that you need at that very moment. This then is the causal pulsation that comes under your control. You don’t have your life lived for you anymore, causally, but you are in charge of life yourself. And while you are at it, you try to come increasingly more to harmony and silence, to eventually achieve Atman.

Vitarka is an obvious introduction. At the start you have no idea how to handle it. How are you supposed to get insight into that mess? Well, just as we said: throw out the perception of the gross, and throw out also the perception of the subtle, the mental and the emotional, and find back the real, deep emotional value.

Jung called them archetypes. He knew what he was talking about. He said: People should keep themselves concerned with the archetypes.

Did he also designate it like this concretely?

No, he was not ready yet. He did however have an idea that you should go to the core of things. But what is that core? We know: it is the taste of the Samskara itself. That is Artha.

Did you experiment with the information that you received last week?

People let themselves be distracted by the form all the time, huh? They deviate from the essence. But that is exactly what the exercise is about. You must make a lifestyle out of it: to go to the core.

Remark about the Anne Frank-Museum: I visited it to feel the essence of her house. However, I didn’t feel a thing.

You had better looked at a picture of this girl. Because people put interest in certain things that are related to her life – indirectly – you go along with them. This doesn’t mean that there actually *is* something. And you look, but there is nothing. It is the *people* who think that there should be something. They would *want* something to be there, but there is nothing at all. Repeat that exercise with a picture of that girl, but don’t use a picture on which she looks very happy when it was made. Well, you will experience something completely different. This is very important: that you can taste the core of the misery, because then you shall experience something very remarkable: that the core of misery tastes the same/similar as the core of happiness. Just try it for yourself. There is no other way, because it arises above the duality. You simply go straight to the impressions, which carry no good or bad in them; they are just impressions.

That is also how it feels. That is the reason that by practicing this exercise a Yogi reaches the point that he becomes even-tempered. He never becomes happy anymore, but he also doesn’t

get sad anymore either. It is just even. This evokes quite some resistance, because this is not what we *want* at all.

Is this the road to paradise?

Yes, this is the gate to paradise, which is peace; the feeling of being.

But let us first have a look at Sutra 45:

#### **45. Sukshma Vishayatvam Calinga Paryavasanam**

The province of *Samadhi* concerned with subtle objects extends up to the *Alinga* stage of the *Guna*'s.

So until the last stage of this kind of Samadhi you can employ the feeling/the mood. This means that you look for all possible emotional values. There are a lot of variations of them, which depend on the Gunas. There are three Gunas, so there are three main flavors:

Sattva is the flavor of harmony/peace.

Rajas is the flavor of delight/bliss/joy.

Tamas is the flavor of bliss/happiness/feeling good/love.

Then there are the variations of those three.

Your life should actually contain mainly these elements; the perception of all those different moods, and that you always try to distinguish those moods, in everything that surrounds you but also within yourself.

Accept the variety of impressions and the feelings that come towards you, and reckon with them. In this way life becomes *very* pleasant.

For example, you have a visitor. It is a visitor you really feel for, but you also have a very interesting computer game. What will you choose?

The visitor?

Yes, but why would you do that? Because in the game you cannot feel that emotion as much as you would feel it in that person. It is much more enriching to be engaged with that person and that feeling with him, than it is playing that game. Of course you can also ask that person to play the game together with you on another computer. That would of course be fantastic.

What is important is that you see the difference and reckon with it. That you forsake the form in favor of the content. But sometimes the form can be so *utterly* beautiful – externally attractive – but you must *feel, feel...*

I like to watch all the beautiful things in life. However, all those beautiful ladies for example, have no content most of the time; they are empty. Whenever you are in a bookshop and you look at the pictures of the authors of the books, you should try to “tune in” on them and ask yourself: is there one interesting character among all these? It is rare, rare...

What about Idols?

Yes, that is the victory of the form, but I am sure you already came to that conclusion yourself, huh?

Everybody should judge for himself. Situations are always different and personal, but what is important is that you set/see priorities: what is important and what is not important. There is a very big, wide spectrum.

But maybe the solution could be to try to give a different twist to things?

Exactly. You can deify the matter.

For example:

There is the story of the do-gooder who gave me a laptop. She was a real good person, full of love. I managed to start up the computer and I showed her our Win-website – hoping to oblige her: I was offering her something very materialistic/formal, seeing that she took it exactly the way it was meant to be: as a deed from the heart. So, it is matter indeed, but it is so because I *like* it. And there are not so many likable things in life.

So I said to her: “Here, look, this is what we found ... I think you will like this too.” This approach is so completely different compared to the slick and businesslike presentation we gave about the products before. That was only form, but actually the form exists only to be made more intense, to bring you to the core. But people are so terribly cunning. They twist everything and they turn it into something materialistic/mechanic/something that is only about money. And so they take off on the left path, the path downwards.

So, you can make matter as meaningful or as meaningless as you please?

Exactly. In the same way I understood/felt this whole Win-matter once I talked with the founder of that company. He is a billionaire. And we came together *just* like that, and we *felt*. He was a truck driver before. Click, click, click, click ... we are talking about well being here, and about to bring the good things that you invent to other people. Solutions to problems. I really wanted to hug that guy! Sometimes you really have to hold me back, you know! I don't often act like this, but when I do I fly straight into it.

Can we find this with anybody?

Yes, as long as you keep scratching – I call it scratching – you can find it with anyone. When I was young it made me quite confused, because I did like that, automatically, with the result that I was in love with all women. That is quite troublesome, but I also noticed that nobody did

things like I did, with the result that I always ended up in trouble. So I recalled it, and that is really a shame, it is a big shame because it was plain pure. And because of the negative experiences it all became artificial, with conditions.

This is the field of Samadhi. It is a very large playing field, which is also called Sabija Samadhi in which you engage yourself with “seed” (of things). I prefer to call it the core of things, though. “Bija” is actually the Samskara that carries within it the promise of further growth, so it is not simply the Samskara as we usually see it, but it is a Samskara that can ripen into fruit. There are also a lot of Samskara’s that never end up becoming a Bija. They are present but they never ripen.

#### **46. Ta Eva Sabijah Samadhih**

They (stages corresponding to subtle objects) constitute only *Samadhi* with ‘seed’.

The author’s way of looking at it is quite condescending, which he then repeats in the 47<sup>th</sup> Sutra:

#### **47. Nirvicara-Vaisaradye Dhyatma-Prasadah**

On attaining the utmost purity of the *Nirvicara* stage (of *Samadhi*) there is the dawning of the spiritual light.

The purpose of this Sabija Samadhi is to allow the development of Enlightenment. Only the start of Enlightenment. And what may that be? Actually it is the awakening of your Buddhi. It is the discovery of your own Buddhi: intellect. And a person who is totally awakened, and who has installed total harmony in his Buddhi and uses it fully, that is a Buddha: an awakened.

What do we understand to be the awakening of the function of Buddhi? Let us just say it plainly: it is the development of common sense; it is the intellect/intellectual faculties that start to arise in you, the start of you becoming intelligent. I have told you before when we discussed the “Science of Soul” that it is possible to make your intelligence grow. And we don’t do this by gathering diplomas, but by practicing Vicara Samadhi, which cannot be practiced on its own: we also need to practice its counterpart: Ananda Samadhi, and between the two we also need Asmita Samadhi. But the exercise that really directly engages the intellect on causal level – the “clicking” that we mentioned last week – that is Vicara Samadhi.

How do you do that?

You do that by introducing happiness into your life. By partying. At the Free School they alternate the parties with conviviality and they do that for *this* reason. Partying is actually a tool

to bring the children into Vicara Samadhi. Unfortunately they miserably failed because they do not exactly know what the purpose, ever, was of Steiner (Rudolf Steiner). The teachers should first practice all those things/control Samadhi *themselves* to be able to convey it to their students.

On the other hand there is the conviviality, which stands for Ananda Samadhi or socializing with each other sympathetically. If there is no love, then maybe sympathy, friendship – which is *also* a form of Ananda. Conviviality is pleasant: it gives a sense of being at home. For example that you can bring yourself an object into the classroom that makes you feel good. That is Ananda Samadhi.

That variation brings your causal body into pulsation: slight contraction, with conviviality, and expansion with parties. And that is real upbringing, the real development of a child. The intelligence of children, who finished the Free School, is considerable. It is much higher than in common education.

I guess you could say emotional intelligence. Maturity also. In the West it is thought that intelligence is purely a matter of solving problems, but obviously there is more to it. Intelligence means understanding of life, and to be able to draw lessons from life. That is *true* intelligence, in such a way that you don't make the same mistake twice. In Yoga this is literally the definition of intelligence, and even that of memory.

We have all been in school and we were all graded according to our intelligence. How were your grades? And on what were they founded? Was intelligence used a lot? There is too much emphasis on academic performance.

What do you think is of more use in life? Not those things you had to do in school. Once the school doors were closed behind you, the reality closed in on you: the first thing your employer told you was: "First of all you have to do everything over again, because you know nothing". This is what every employer tells every newcomer. It is really a cold shower! What have you studied for all those years? People in school told me that at the moment I would enter business-life I would be received with all regards! They would heartily welcome me and ask for my advice immediately. In practice it was of course totally different.

Look, whenever you are engaged with experience and knowledge, it always has value. The only thing I want to make clear is that what you *really* need is not covered in common education. So one is engaged, good willed, with good intentions, but if we would have this knowledge in the universities, the structure would be completely different. It would then connect much more to practice.

So it is possible to enlarge our intelligence. Not by learning mathematical calculations, solving problems, writing thesis and so on, but by ecstasy.

There is somebody in Holland who is doing that. His name is Sutorius (Dhyan Sutorius, a doctor). He teaches laughing-meditation. It is so good. In this way, by laughing, you bring



joy/bliss into your life. Simply by watching comedians, laughing and screaming, you build more intelligence than by reading of lots of books.

It is kind of awkward, but if you understand the essence of this, you would just sit down and build up this happiness in you. And then you will actually *feel* that happiness. Then, if you let this bliss grow more and more you will go completely into ecstasy. Then your Buddhi will appear and you keep your Buddhi. Oh! Fantastic! So delicious! *Unbelievable!*

As you see me sitting here, I am in Vicara Samadhi, and you can *feel* that. That is what I am trying to make clear to you. You become affected by it yourself, and you go home walking on air: “Wow, *that* was such a good class!” It was not a good class at all! You just became affected, that’s all! Your head became so big! Expanding even! When you ride a bus/get into your car this will continue. The people in your environment will say: “Oh, he is back again”. Shoot them, huh? Because (mostly) they are not part of it.

Try to build yourself a new lifestyle. Then, slowly ... Ritambhara. The product of this happiness and this ecstatic way of life is “the carrier of Truth and Right-bearing (justice)”.

#### **47. Nirvicara Vaisaradye Dhyatma Prasadah**

On attaining the utmost purity of the *Nirvicara* stage (of *Samadhi*) there is the dawning of the spiritual light.

#### **48. Rtambhara Tatra Prajna**

There, the consciousness is Truth- and Right-bearing.

*Literally.* You will become the carrier of Truth and Right-bearing (justice), which is a person who, through an open crown cakra – with a crown on the head – has received insight, and a sharpness, to which no problem can match.

Are social people also more intelligent?

I think that cabaret artists must reach the highest point of intelligence. Judge for yourself when you see those people on TV. They always affect you. There is always recognition. You just can’t help laughing about their foolishness (if they are any good that is). Those people should receive government support, because they have more meaning in educating the people than education as we receive it in elementary or secondary school.

It seems to appeal to people because they look at society with so much insight.

Yes, they touch upon something. They awaken something inside you, give it a twist, you can't but laugh. Pay attention to the speed with which they do this. Mostly those kinds of people are very swift. Buddhi – speed – Rajas.

The reward for ecstatic life, alternated by other things, is an open crown Cakra. Wisdom, complete wisdom. Now you will become king, or a real judge. You will have the quality to administer justice. You don't have to wait for one of those crack-pot civil servants calling themselves judges (whose computers are often full of downloaded porn)! Those kinds of people do not deserve the position of a judge. They are lame dogs that earned their promotions through incompetence. It is the lack of insight in the human being that is responsible for these kinds of people to be appointed the position of judge.

We see the same problem with kings and queens. They are not king or queen. This is in fact a relic that we should have put in a museum long time ago. Most of the civil servants in high positions/leading positions do not get any respect, which is a clear sign: people do not listen anymore to these kinds of false leaders. They have no authority anymore. People say: "Well, this may be authority. I will reckon with it, but whenever the chance arises I will take care of things *my way*." This happens more and more: corruption and decay of moral principles. The cause of this lies not only with the people, but *also* and for a large part with the false leaders. One day, when wrongs will be righted and people who deserve those positions take charge of affairs, because they possess the necessary insights/intelligence because they have the proper background/training, well, then you will see great changes taking place in society.

King Solomon from the bible was such a person we see as a *real* king. He administered justice. Do you know this story of two women claiming the same child? Both women said: "This is my child". So a situation occurred like: "Okay, we can't come to a conclusion about whose child this is, so let's cut the child in half." It is what we call "A Solomon's judgment. Immediately when the judgment fell the real mother reacted: "No, don't do that! I'd rather leave my child to the other woman than to kill him". After which king Solomon said: "It is okay. It is your child, because you show real love". So, it goes very deep, huh? A real judge sees through all the Vrtti's/stories and goes straight to the core of things, to the Bija. And in this example the Bija came out because the woman said: "No, forget about it, I love my child and I don't want it to be cut in two". And so she got to keep the child.

The goal is that you, too base your life on this idea.

The judges that I have seen in my life! Good Lord! They hide behind laws, instead of being tough enough to say: "Well, *this* is my decision. I use the laws and so ...". Instead they say: "The laws are as follows and that is how we decide. I am not allowed to do otherwise."

There is the example of Remco Campert (Dutch writer and newspaper columnist) I placed an advertisement in the Volkskrant (national newspaper): you could become very old with Yoga, maybe even 150 years old. He used that ad and that story of a long and healthy life to make the Raja Yoga Institute completely ridiculous. I addressed my concerns to this newspaper: "You have damaged the credibility of my company... it is a big disgrace... I demand a compensation for the damage". They reacted as follows: "It is our right. It is called freedom of speech in this

country”. The Traveling Judge got involved (judge who solves problems on TV) and he said: “Yes, I am so sorry, but they have the right to express their opinion freely”. So I countered: “Yes, but they damaged my company”. And he said: “You can’t make that concrete”. To which I said: “What do you mean? The number of registrations has dropped considerably”. And he concluded: “I don’t believe you”. Finished, just like that.

That was the Traveling Judge. I call him the Floating Judge. Unbelievable that these kinds of people maintain law and order. It is sad. Listen, only those that are against me are worthless, you got the picture, huh?

Do you understand what this is about? Do you understand the games that are *played*? How you are being taken advantage off? People are playing tricks with status, people who are absolutely worthless. One day, I know, people will revolt and abolish these kinds of injustices. You can wield freedom of speech, but you have to found it solidly with insight. Is it clear so far?

Okay, then we can go on with the crown Cakra/real crown. You can see this crown around Jesus’ head. It is the halo of a holy man, an aura, and you can actually see and also feel it. It can also be kind of low – more like Ajna Cakra, but the higher it gets it becomes the crown Cakra. The day it opened up in me it felt like I was scalped, completely nude, with a cool wind blowing over it. It was very awkward and I don’t think that it necessarily has to be like this. Maybe it was a bad example, because a good example is one of a crown Cakra opening gradually. But you *do* see your insight growing, so that you will not be pulled a leg anymore. You see *through* everything. Anything people tell you, anything that crosses your path.

But the pulsation should slowly but certainly come to an end. First it is pulsating like a heartbeat around the head. The next step is to use certain alternating exercises to try to calm it down, until it comes to a standstill. At that point the heart also comes to a standstill. That is the criterion: the heartbeat. So when in contemplation you check once in a while: what is my heartbeat doing? When it becomes very quiet it means that you are on the right path, and when it is hardly perceptible it is *even* better.

You must try to gain control over a mood, and then try to create another mood, and the third time you try a third mood. Then, when you become experienced, alternate the moods. But first you have to focus on it one at a time. It is just like learning to write: you start by writing down one letter at a time and when you master that you start connecting the letters.

Did we talk about the 44th Sutra yet? Tell me, what was it about? Oh, it is not my day today, so you better roll up your sleeves...

It means that Savicara and Nirvicara Samadhi follow the same method as Vitarka.

What do you mean? What same method?

That you have to arrive at the essence too?

But then it should have the same name. Why does it have another name?

In Vitarka you have to find Artha and in Vicara and Nirvicara you must find the 3 moods/emotions.

Which moods/emotions are they?  
Vicara, Ananda and Asmita.

And what then is the Artha?  
In Vicara Samadhi the Artha is ecstasy.

So does this mean that you have 3 moods/emotions, but that you have to follow Artha to come to those moods/emotions?

Yes!

What about Ananda?  
Bliss or love.  
Then the Artha is Bliss.

What about Asmita?  
Then the Artha is sheer being.

Then what is the Artha in Vitarka?  
Then it depends on the subject/object you choose. It depends on the feeling found in it.

But it is a feeling that is particularly connected to your thought/mind, thence the word reasoning. So you gain insight in the core/emotional value of the object.

There is a clear difference between the 4 exercises. Then why are there 4 exercises, and what is the aim of those 4 exercises? Is it to make your life miserable with those Artha-things? It is a trick to elevate your consciousness to causal level, to the perception of the impressions. Those are the moods or emotional values, which are recognizable by one or more of the Guna's that are active there. Maintaining such a consciousness at that level will be responsible for your control at intuitive, causal level. So you learn to live at that level.

So it doesn't mean that one is more important than the other?

No, you have to do all four of them, because the causal body pulsates just like the other bodies. When you are engaged in Ananda, you are particularly working on contraction, while when you are engaged in Vicara, you are working on expansion. In Asmita you are working on balance and in Vitarka you are focused downwards – towards the mind.

In the process you learn to control cosmic breathing on causal level. Habituation grown by your enduring stay in one of those four conditions, will gradually cultivate more feeling for this cosmic breathing at that level. Then you will start living your life based on that. It will become

your station, instead of the mind/thought, which is very familiar because you use it every day. So it is only logical that that (the mind) is your station now.

How on earth can we replace this station for another? That is the big question we are faced with. For that the old Rishi's have discovered *this*.

We learned that in Vicara you feel that you continue to expand. At a certain point it has expanded to such an extent that you cannot keep it anymore. Then it will disintegrate and you will have to come back. Anyway, this is something that doesn't occur in one time. I can stay in Vicara for about 30/45 minutes. It becomes of gigantic proportions (the expansion).

Aren't you supposed to remain in Sattva?

This is beyond Hatha Yoga. Hatha Yoga is always directed towards Sattva, while Raja Yoga revolves around all the Guna's and the starting point is Sattva. The ecstasy causes you to become gigantic of size, and your body/aura changes into gold, becomes gold color. I have seen it once or twice with myself. It is magnificent! It is not like just having some new experience, you know, it is more like installing a completely new custom/disposition, a new way of life. A life that you live based upon the crown Cakra. That is the problem. To go up just once is something anybody can do, that is not so difficult. The performance of one of those four exercises is not such a big deal. The big deal is to *use* those four exercises! That is something of quite a different magnitude.

Do you also physically feel this expansion?

Yes, you certainly experience this expansion physically. But in these Samadhi's – particularly in the Nir-variations – you will lose your sense of body completely. It just becomes abstracted.

Are these things now clear to everybody? Not quite yet?

Vitarka is Sattva; a mix of Rajas and Tamas, so you are still in an irregular condition. You just *start* with Vitarka, which is simply observing what is keeping you occupied. But within what keeps you occupied, you go to the core/essence. And what keeps you occupied is related to the three Guna's, mixed together. You do not choose one particular kind of Guna, you just grab what is available and you go straight to the core/essence of it. The idea behind all this is that you walk in the street and that you are in Vitarka. Just like *that*. The idea is that your way of looking at things/functioning in life becomes purely Vitarka, *permanently*.

Once you have achieved this thanks to Vitarka, the next step is to regulate/control the cosmic breath.

So, Vitarka is looking for the core/essence, which is a Samskara/impression that can be found somewhere on your causal level. So, thanks to Vitarka you have entered into the causal body. The irregular condition of the start of it will slowly but certainly calm down, and then you can choose: Vicara, Ananda or Asmita.

What do you use as your subject? Can you use your physical body for it?

No. In Vitarka you can choose any subject, of which you search the emotional value. But in Vicara, Ananda and Asmita it is a feeling. It is purely a feeling that is always the same. It is not a subject anymore that you have to pick. So you can say that the subject has become the idea of bliss/sheer being/ecstasy, but that is not a word anymore, just a feeling. You must try to remember what that feeling is. If you get stuck on a word you will not be able to get into that desired Samadhi-condition.

So you use Vitarka as a sort of entrée to arrive at the other 3, right? It is actually not possible to practice those 3 without being able to practice Vitarka?

Exactly. That is what Patanjali is pointing out. And I can confirm that it is a very clever entrée.

You use Vitarka to bring your consciousness to the causal body. This brings you, thanks to Vitarka, to Artha. So you have distilled: Sabda – Jnana – Artha. You have found the Artha – essence. Voila! And you are there! And after that you are free to choose to follow up with one of the other Samadhi's.

Is it possible to come to one of the 3 spontaneously?

That is also possible. But the question is: does it always happen? No. So you have to wait until that condition occurs. The interesting thing of the Vitarka Samadhi-method is: whatever condition you are in, it doesn't matter. You look at your cat, and by looking at your cat you say: "There are 3 parts in the cat", and suddenly you feel the Artha of the cat and, voila, you are already up (causal level).

It is a matter of using insight. You observe the object non-committal, and within the object the distilling takes place. It happens automatically. For example when I look at a BMW 3-series that really appeals to me: I look at it; I see the lines (Sabda – gross material); I think about how the car is build (Jnana); the enjoyment (Artha), and then I just *feel* something. I erase the other components and keep only that feeling. That is Artha. This entire process together constitutes Vitarka Samadhi.

Does this apply to positive things only, or does it also include negative things?

Buddha says: "*begin* with positive things". That is a little bit easier. But you are supposed to expand it. Typically for Buddha is that he tells you to expand even into dog shit! You walk on the sidewalk and you see dog shit, and you go straight into heaven, thanks to dog shit. You must train yourself to gain insight in everything. Into *everything*, as a matter of lifestyle. That is the first step. The second step is to *stay* there, and for that you have the use of the other 3.

You are receiving the best possible Samadhi training in the world. This training that you are receiving now is pure gold. It doesn't look like it, does it? It seems so easy.

We had arrived at the 48<sup>th</sup> Sutra. There is the consciousness of the bearer of Truth and Justice.

Ritambhara. You can imagine this, can't you? But can you also stay in it? It is not a matter of opening up, but of *keeping* it open. The most striking example of a Ritambhara is the headdress of the North-American Indian chiefs. They are *so* big and that is exactly *how* it *feels*. The bigger the headdress, the bigger the chief. Actually it is a pity they needed headdresses. The purpose is actually to be *that* big *without* a headdress.

Do you understand that you are the bearer of "Truth and Justice"? You have *no* other option than to tell the truth and feel justice. You just *don't* have any option anymore. Everything has become clear now, which means that you have obtained the condition of Viveka-Khyati – the supreme power of judgment/discernment (Science of Soul). It is Buddhi that is fully engaged and in Sattva.

#### **49. Srutanumana Prajnabhyam Anya Vishaya Visesharthatvat**

The knowledge based on inference or testimony is different from direct knowledge obtained in the higher states of consciousness (I-48) because it is confined to a particular object (or aspect).

What bearer of Truth and Justice? Well, the explanation is in the 49<sup>th</sup> Sutra.

Do you remember the Vrtti's of Buddhi? Anumana, Agama and Pratyaksha? Inference, testimony and direct knowledge? The least valuable of the 3 is knowledge obtained through testimony: knowledge obtained through books. Plagiarism, copying, you simply parrot other people's knowledge.

There are tens, hundreds of Yoga-teachers in the country and abroad who repeat my words literally since many years. I don't have a problem with that, but it's too bad, because they haven't gotten any further than testimony because they haven't done any work/research *themselves*.

They did not develop further the knowledge as I have given it to them. They have not drawn their own conclusions. If they had, it would have been a *little* bit better. Of course some have drawn some conclusions on their own, but they were the wrong conclusions. It doesn't matter; they are only conclusions. Somebody, for example, has given my Yin-Yang-model his own twist, in which he connected the two ends at the top and the bottom, where the energy disappears into the Bindu's: "You see, now we have a closed-system!" They work on the model and go into the wrong direction. It can happen. But the good part of the story is that this person *at least* tried to do something with the model; he started to think about it. But if he would continue to draw conclusions, he could not but arrive at the truth sooner or later.

The truth is easiest/fastest found through direct knowledge: Pratyaksha. You *see* it, and then you *know* it. The day in 1986 that I saw the Yin-Yang-model in a vision – in broad daylight, fully conscious – it was so striking. I knew immediately: *this is it*. This is the basis on which all

the rest developed. Boom! How could I know? It was a *feeling: this is it*. It was only years later before everything settled and found its place.

It was like when I got attracted to Yoga when I was 16 years of age. I had bought a book. It was on my table. I looked at it and suddenly there was light. That, too is Pratyaksha: *this is it!* At that moment I didn't understand at all what happened! So, what *did* happen? What is that light? What is that recognition? It is the process of your Buddhi scanning, suddenly picking up similar impressions. That is recognition. The impressions of that book, or the impression that the Yin-Yang-model made on me, matched the impressions that I carried within me. At such a moment there is no need for reasoning, simply because it all makes sense. That's it. That is direct knowledge.

In the lesson about Buddhi I told you that it is a matter of clicking and scanning. That you must scan in the world around you, and just let your senses roam about the objects/people. And then you see what the effect is that it has on you. If there is no effect at all you just leave it as it is. It means that it is not meant for you. But now and then you will notice that there *are* people/situations/cars/objects, whatever there is, that *will* react. Direct knowledge is actually the recognition.

Also when you wish to become a Yoga teacher, you report to me and you appear before me (although sometimes this is not even necessary), and I let this process happen. And 2 minutes later it is all done. Of course we chat a little bit, but actually I know it immediately. So easy, huh? It is not like the program Idols, in which you are put to the test. In Yoga it is immediate: recognition. The president and the vice-president of the International Yoga Federation recognized me in exactly the same way: "There! You are the one!" No fuss, no ceremony. It clicks or it doesn't, it is as simple as that. Then there are people who come to me and say: "Please do some effort in order to make a click." Or they bring some presents/pastries, thinking: "now it will work well, wouldn't it?" But all to no avail. It is there or it is not, click or no click.

It is like falling in love: it happens or it doesn't. Or are you in love with everyone of the opposite sex? I certainly hope not! It is the same. It is direct knowledge. The "coup de foudre" – love at first sight – is direct knowledge. And that is what you have to pursue. And you leave the knowledge obtained by testimony for what it is. And the knowledge that you gather by inference – which is all related to studying (what has been so impressed upon you in school/university) – is secondary. It can also help you, I won't deny that, but the most important is direct knowledge: If you can base your life upon the full engagement of Buddhi, it will lead to Rtambhara.

The remarkable thing is that with this direct knowledge you can learn considerably more than in case of knowledge through testimony or inference. Knowledge through testimony or inference is tied to the Vrtti/images/thoughts. They are all whirls. When you are engaged in each of those Vrtti's they imprison you, and it costs a lot of effort to move from one thought/image to another. But you don't have this problem with direct knowledge/Pratyaksha, because you are not in that Vrtti at all. You just scan, and you see faster than time, because the causal vibration is faster than time. You see everything at once!



*That's* interesting! Let's have a look at our employees today: to whom shall we give a pay-raise? There are 50,000 employees. Well, I'm not so sure whom...this one, that one, how about him ...her ... him, that one, this one ... Not *him*. That's a quick job! And if it is also done correctly, you'll be baffled. With this approach the productivity in this country will increase considerably.

But it means that you are too fast for others

You are always too fast for others. They just can't keep up with you. That is exactly why the quality of your person becomes so high and so correct and so right that you will take a leading position. It happened to me when I was a manager. I was supposed to give account to the bosses above me, but they all threw me out. Because they all felt that I was sawing the legs from under their chairs. Time and time again the same arguments. It is not that they were not satisfied, you know! The work I did was perfect. But it was always so embarrassing that in my reports I always saw through things that they were supposed to see. *Before* they saw it. So I didn't only do my work but also theirs, which creates an impossible situation. It is simply impossible to continue working as a slave when you function like this. In the beginning I couldn't understand this. I thought it wasn't fair. I didn't even have an ambition to be a boss. But then again, at that point it is not a matter of choice anymore; you *must*.

That is why you have to learn to detach, and all the things that come *before* it. That your attitude towards life is lighthearted, and that you function in a playful way, open like a child. Then you are on the right track. But it requires an enormous level of control of your being. With the appearance of the slightest emotion you get blocked and you can't function anymore. The entire process becomes veiled, and you are nowhere.

It may all sound so simple, but it demands a maximum of control. Then you will say: "Yes, okay, I have that control now." And you will concur: "Indeed, you are right, it is quite simple". Maybe at that very moment it may feel like that, but you must take into account what has preceded all this, you know?

It is like those people who scale mountains without ropes. Have you ever seen that? It all looks so simple. And you say: "Oh, I can do that too". Well, I challenge you to try. It's the same: once you can do it, it is simple.

## **50. Taj Jah Samskaro Nya Samskara Pratibandhi**

The impression produced by it (*Sabija Samadhi*) stands in the way of other impressions.

I just mentioned the *Vrtti* that can imprison you, disabling you from getting a complete oversight. But a similar phenomenon can occur when you are focused on the impressions themselves, and you find the emotional value of an impression. You notice a combination of

Guna's that are present within the impression, causing you to experience that mood. Well, the experience of the mood can prevent you from receiving knowledge from the other impressions, because you are so pointedly attracted by what is released from that one impression. It is not as strong as holding of a Vritti/by a Vritti, but it does limit you. It colors your being. For example, you are happy, so you perceive everything around you through those happy eyes, changing those things as a consequence of it. Do you understand? You color everything. And then you will say: "Today is *my* day. I will treat you!" Nobody asked for it.

What he actually wants to indicate here is that Sabija Samadhi, which is Samadhi with a mood, which we regarded up to this point as the apex, is not ideal yet because it limits us. And we are on our way to Liberation, to total freedom, to the connection with the Divine. So we must ignore it, and only, as he is saying in the 51<sup>st</sup> Sutra:

### **51. Tasyapi Nirodhe Sarva Nirodhan Nirbijah Samadhih**

On suppression of even that owing to suppression of all (modifications of the mind) 'seedless' *Samadhi* (is attained).

This is the top. This is the void: Sunyata, the void of Buddha. The moods gave us something to hold on to, but we must let go of these holds/supports. It means that we must practice Para Vairagya: Supreme detachment, meaning that this experience is of no concern at all: Aah ... ecstasy? I used to anticipate: "I will sit down and I will go into ecstasy, because it is so fantastic!" I would go out of my mind. But now? Hm ...hm ...it all doesn't matter to me... I do experience that ecstasy once in a while, but I abstract from it/let go of it. Then I enter into a colorless condition. Actually it is indescribable. That is Nirbija Samadhi, which is even higher. Why? Because you are not attached anymore to the impressions of the causal body: you are in Atman.

If you are able to detach and let go of the mood, which has been so instrumental in helping you to go from the mental to the causal, and if you are able to see that you can leave that effort behind, you will automatically end up in Atman. So Nirbija Samadhi is Samadhi meant to come to Atman, and to *stay* there.

All this is so contradictory, because experiencing the top, to experience the mystical climax/Atmic consciousness/soul-consciousness, is *nothing* special. At the moment you achieve it, you recognize it: *that's* it! That's all! Tat Aham Asmi: "That is I".

Other than that there is nothing at all. And then it is done, finished. The circle is complete and there is nothing left to do; nothing that you *have* to do. The pressure in your life, the excitement, your search, is over. This is Self-realization, which has been made possible by Nirbija Samadhi.

This is difficult, because it demands from you that you are willing to refute and leave behind everything, *everything* that was of any concern to you. There are people who then say: "Yes, but what about my children ...". And my problem has been: "Yes, but what about my Yoga

school ...!" I have already detached myself from my children, and also from my (ex-) wives, but I was still attached to the school. My school ... My school ... Don't you ever touch my school! Don't you dare speaking ill of my school! Just ask my students of previous years for their experiences in this matter. Everything was allowed to them, but don't you touch my school, eh? Now it is all gone, I have nothing left anymore. I have no school anymore. I am living here as if I were living in a hotel.

The only thing that pissed me off (years ago) was when I got this car. I went to the post office to register it and I found out I didn't bring my identity card. My wife was with me, and she said: "doesn't matter, just register it in my name!" Me, being so crazy about cars, having this car registered in my wife's name ...! I'm still pissed off about it ... This is *such* a good exercise! Just perfect. Bang! They are so clever up there! "I know Ajita's weak point: Bang!" Problem solved.

Look at things in your life: the least thing that attracts your interest obstructs the transition. You cannot experience the void if there is still something in your life that attracts you. I even lost my knack for fries. Isn't that horrible?! So delicious: French fries with tartar sauce...

Is it this what Paramahansa Yogananda meant when he said that you have to fulfill all your desires first before you can progress?

That is what Western people like to believe. But it is absolutely *not* like this, because your desires are infinite and inexhaustible. When you are focused on a desire and you fulfill it, for example eating sweets/snacks, it will never lead to the abolishment of your desire for sweets/snacks. That will never happen, on the contrary: the more you focus on your desires, the more you are in danger of those desires developing. So, forget about this theory. Maybe that is the reason why he (Yogananda) died. Desire is the reason for reincarnation and death, you know? Because you feed your pulsations with desires.

The gradual reduction of desire is a very delicate matter, so you must practice, practice and practice, and then you will indeed see that you care less and less.

Well, resign yourself to this matter and try to enjoy the truly valuable things, that is the inner peace that becomes increasingly bigger, and enjoy the harmony, your improved perceptivity, your improved functioning in life and your greater contribution to your surroundings. You'd better keep yourself occupied with those kinds of matters, instead of focusing on your desires: "What can I do for my surroundings? What do people need? How can I assist?"

Shift your desires to the spiritual level. *That* is the message here. Then, at a certain moment, after lots of practice, you will arrive at Nirbija Samadhi.

There are only few people in the school who have achieved Nirbija Samadhi, and that will always remain so. But realize that it has to do with the explanation: if the explanation is right it must be possible to achieve it. And I know that in the past I wasn't able to explain it so well, which may be the reason why not so many people have achieved it.

How can this condition be described?

You can call it whatever you want. The name you give it is not important anymore. As a matter of fact, your own name, your own self-image, disappears in Nirbija Samadhi. Everything disappears. Nothing will be left. That is the difference with meditation: in meditation you are still conscious of yourself.

Once I experienced a condition in which I didn't see any colors anymore. Is that it?

But still there is the perception of the fact that you didn't see colors, so you are still attached to color, which is contemplation of the Sabija-type. So then it is still meditation. Contemplation is without form and without color. There are no images and no colors anymore. There is nothing anymore – no experience, no mood – that is the Nirbija-type.

What is the difference between Sa and Nir?

Nirvicara is a deepening of Savicara. In Savicara you see the ecstasy: you are *here* and you see the ecstasy *there*. Nirvicara is when you immerse yourself in the ecstasy.

In Sananda and Nirananda we see the same: you are *here* and you see the bliss *there* when you are in Sananda, while in Nirananda you *become* love, entirely. Only love.

Also in Sasmita and Nirasmita we see this: You are *here* and you notice the notion of sheer being *there*. The duality is obvious: one who is watching the concept of being, while the experience of being is over *there*. In Nirasmita everything *is* being.

Then we have Asamprajnata as opposed to Samprajnata: “A” means “not”, so “Not-Samprajnata”. So it is different from Samprajnata. We have seen this at the start of this chapter, can you remember? It was a static experience. Samprajnata *is* a static experience. So ecstasy, bliss/love, and sense of sheer being – those are all typical static experiences: it is fixed. But Asamprajnata Samadhi, as we can see with controlled Pratyahara (detachment), is a dynamic form of experience, i.e. your consciousness is still moving. Do you still remember how controlled Pratyahara is conducted? Neti, Neti, Neti ... So, every time something comes along that causes a reaction in you/touches you, you say: “This is not me... this is not me...” You let it go and move on to another object. Each time there is the experience of *another* object.

Is Asamprajnata like a stairway?

Yes, it is like a reaction engine. So you gobble up the experience of something – you use something – and then let go of it; you detach from it. This will propel you forward towards something else, to a higher level. Soon you will come across something else that you grab on to, and then you detach yourself from that too. Just like a reaction engine.

Can you explain the etymology of the word Asamprajnata?

A = not.

Samprajnata = joint higher consciousness, although this probably doesn't mean much to you. What you *have* to know, though, is that Samprajnata and Asamprajnata are two different kinds of Sabija Samadhi. *That* is what you have to know. *That* is what is important. They are both dealing with a Bija, a mood. In Asamprajnata you alternate the moods very quickly, which is the direct way to Nirbija: If I want to come into Nirbija quickly, I always use Asamprajnata.

Does that mean that it is the best method, or is it the fastest?

It is the fastest method.

Have you understood the rest of Samadhi? We have now seen Sabija Samadhi, the 4 different sorts, and how they bring us up. And last week we finished with Nirbija Samadhi.

Just a little more about Nirbija Samadhi:

In Buddhism it is called Sunyata, the condition of the void, also Nirvana. It is a notion that suggests a paradisiacal/heavenly condition of the consciousness. Other people call it "Nothing", but any description is inadequate. Even the word indescribable is not applicable, simply because you end up in a condition that goes beyond any understanding. But in fact it is a condition that is utterly easy. When you achieve it you will say: "Gosh, *that's* impossible! It is so *easy*! What is it that I actually did to get to this? Why did I do so much effort? It is so close, so simple. I should have done that long time ago." But as soon as you start having these kinds of thoughts, you have been "kicked out" of that condition long since, eh?

The experience of Nirbija Samadhi is soul-consciousness, which is your true nature; what you actually always should have been as a being: No feeling, no mood: totally free. There is nothing. Consciousness is a notion that has been surpassed, because consciousness suggests reflection. This is actually the fluctuation of the vibration. And because you fluctuate, you notice from *one* particle of the vibration that *another* particle is behaving differently than the location from which you observe. This in short is actually consciousness: you are aware that you are.

Well, when that vibration gradually levels out, the reflection of this one part of the vibration towards the other will also slowly disappear. As a result the trinity of knower, known and knowing will also be abolished, which is Nirbija Samadhi. It means that your being is streaming very fast, so fast that you cannot perceive anything any longer. You could say that you are riding a rocket that is traveling so fast that you cannot see anything anymore.

The energy of the lower levels withdraws itself gradually and comes increasingly to higher levels. Before you reach that stage you will be filled with a sense of well-being. Then, in Nirbija Samadhi, there is Maha Videha – the supreme bodiless-ness, just like as if you have no form anymore. And indeed, this condition will be responsible for you to gradually arise above form. So, there will be no sense of your physical or mental body. Even your causal body will gradually become less important. You will not realize it anymore. And you will also forget everything you had. You will also forget your training. And you will also forget all those years of hard work to experience this condition, which is so self-evident and so natural. Then also

you can't teach anymore. It will be difficult to communicate with your surroundings, because you have been reduced to a very simple being. And you just sit. However, at that moment you will be able to help people best, if it was only by induction. So, the harmony that you have achieved yourself is so overwhelming that it influences your surroundings automatically. And once *one* person has achieved this, which is actually the condition of enlightenment installing itself, the Universe will rejoice, as the Old say. This is a beautiful example and it is our goal.

There is a mistake in this: I'm expressing myself in common human language. I say: "it (this) is our goal." If as a normal human being you employ the method of objective, you can assume that you will never reach it, because objective means that you build a field of tension. Knower, known, the knowing. And as long as you hang on to a goal/objective you will never reach that goal, because this field of tension will prevent you from achieving your objective.

To achieve a goal, it is better that you express a wish, choose a direction, and then chiefly focus on detachment/letting go. Let go. And to your big surprise you will notice that you are on your way to your goal. It will happen naturally.

What about those people who achieve their objective with a lot of effort?

Yes, but they are completely exhausted, tensed, even stressed. They may have achieved their objective, but at what cost? It is not enjoyable and it is not efficient either. At that moment they are not capable anymore to set themselves a new goal. The method they used to actually *take* a goal has exhausted them, while you are supposed to reach the end refreshed and full of joy. This is the Yoga- and Ayurveda-method: you arrive at your objective, and immediately you are able to choose a new objective and take-off, without a break, without vacation; everything continues and you possess an incredible endurance.

But it is because there is no labor union spoiling the party. Labor unions are a plague for mankind. Are there any union members amongst you...?

How do you approach this in case of budgeting for a company in relation to objectives?

You take your budget and your planning – you do everything as it is normally done, to your best abilities and estimates and so on – and after you have done all that, you just let go of it. And you do it on your intuition. Then, once in while you look back, but be cautious not to become attached to the your budget and not to become attached to your plan, because that will limit you in your action, while it is supposed to help you as a sort of a measure. This is a big misunderstanding in modern management: the means to achieve the goal have been made more important than the actual goal itself.

And be careful not to look at your budget/planning too often! Because then the problem will occur automatically. Only from time to time, when you feel that you would like to take control anew – when you have the feeling that you are *losing* control – only *then* you take a look, and ask yourself what you could do about it: "Oh yeah, my budget/planning tells me that I should now be at this level and that that should have been realized... oh, look, you didn't make it!..."

why didn't I make it?... where did we fail?... what caused it?" And then you use your plan and budget for the purpose they were meant for.

Let's establish the staircase/connection:

We talked about Sabija, with a mood. Then you have a seed, a hold-on. Well, Nirbija means to be able to let go of that seed. This means to be able to let go of *anything, everything* in life. Only the courageous are able to do this. Common people don't do this, because they are attached to certain moods, values, emotions. That is their life, and people just don't like the unfamiliar ...: "But what will I get in return? ... Nothing?! ... Well, no, I won't do this ..." Nobody wants that.

So, what is it actually that you want to do with this "nothing" (void)? Now it is indeed a matter of surrendering your fate to the higher powers. This is "coming home", the House of the Father, as Jesus said. And the feeling that accompanies it is literally the feeling of coming home. And I think that the feeling that you have now, is the feeling of homesickness/nostalgia. *That* is what you feel. Somewhere on the way your intuition got touched – I am convinced that happened to everyone of you – "eh, I cannot fully comprehend this, but I think I will continue, because somehow this just feels good". *That's* it: you follow the way home/the place where you belong. It is the condition in which you, *once*, were. That is Self-realization.

Well, at the moment that you have to make the choice, you think about such things. At the moment that you get there, you will not say anymore: "I lost everything", but instead you will say: "I found back everything." And from that moment on, everything that you were interested in becomes so second-hand/futile in comparison to what you get in return, to what you *are* yourself.

Where do you think I tap my strength? Where do you think I get the endurance/energy to overwhelm you, students, week after week, year after year? This is not normal, is it? There is not one human being who would do like this? I may seem to be some kind of madman! Or don't I? Eh, Osama ... Swami Osama ...

Anyway, keep it in your mind: let your feeling guide you. You cannot rationalize/understand everything at this very moment. It is only the experience/the adventure *itself* that will provide you with answers. I have only tried to picture before you the idea of Nirbija Samadhi. I have tried to stimulate your intuition. It will help you to go on.

## Chapter II: Sadhana Pada

The part that deals with practice.

Sadhana is the Sanskrit word for “practice”. So, you, and I, we all have our Sadhana, and we all are “Sadhaka’s”, meaning “practitioner”. All people who are engaged in Yoga practice are Sadhaka’s. Sometimes you are successful/reach a certain level/have an initiation/a realization, which puts you a grade higher on the ladder.

A Yogi is a person who has succeeded to open his heart Cakra. This event gives him an idea like: “Hey, wait a minute, there is more than I thought there was”. This is the first initiation.

The second initiation is the opening of the forehead Cakra. That is when, next to your ability to understand things intuitively, you start to understand things intellectually, which is like the development of insight.

The third initiation is the opening of the crown Cakra. This means that you overcome ego. This is the most gruesome initiation, for it simply means that you die. To conquer the causal you must conquer the ego. This means that the functioning of your Ahamkara must be brought under control. Your Ahamkara is your basis of fear, of love – your life-principle. To me this happened in 1993, when I really died. It was a terrible situation. Well, those are all steps belonging to Sadhana.

Depending on the various initiations you will be able to come out and help/tell others: “Just a minute, shall I lend a hand? You can solve this in the following way ...”

The simplest level is that of the Guru, who is a teacher (elementary school) teaching you the elementary principles of Yoga: Yama’s, Niyama’s, Asana’s, and so on.

Then there is the Upadyaya, a teacher (secondary school), who teaches you a little bit of philosophy, concentration, meditation and contemplation. This gives you a clear overview and you know more and more how to build your own Sadhana.

Then the Acharya is a professor (university) who is able to explain to you the refinement/completion/perfection.

These are all levels of Sadhana.

A couple of students have sent me emails congratulating me for receiving the title of Acharya – not only Acharya but Shri Acharya, or “lord professor”. The people of the International Yoga Federation felt it proper to appoint me as such – but I do not feel like a Shri and also not like an Acharya, because that would entail that I have reached the top of knowledge, which I have not, because I still haven’t given the demonstration of the control of life. They think that I can control it, but that is something different. It is not sufficient to be allowed to carry the title of



Acharya in my opinion. Only when the demonstration is irrefutable it is allowed to carry the title.

Anyhow, here you can see the different levels of knowledge/command of knowledge.

There is also the Swami – master. It is a system that was introduced by an Acharya in the middle ages. His name was Sankara, widely known as Sankaracharya, so Sankara the Acharya. He introduced the orange dresses that still roam about. I believe that there are about 6 million Swami's. When two Swami's recognize you as a Swami then you are a Swami too. So it is spreading like a disease, even though it suggests mastership. So, when you are a Sadhaka and you achieve the title of Swami, well ... then you are higher than an Acharya.

Sometimes you see “Shri Shri”... what does that mean?

He he, those are the people that stutter ... they have this inclination to blow titles out of proportion so they repeat them.

So it is just a pile-up of titles?

Yes, it is a habit in India. As soon as they know you and they have met you three times, you are already lord-doctor-professor.

Anyway, the second chapter is called Sadhana Pada: literally the part that deals with practice. It gives an answer to the urgent questions that slowly have risen in the first chapter, in which we were given account of what Yoga entails, and that it actually and especially all revolves around contemplation (Samadhi).

In the mean time you must be very curious: “Gee, now how am I going to achieve Samadhi? Because I really want that! What do you mean Nirbija Samadhi, the void, the nothing, and so on? Well, tell me: what should I do?” That is Sadhana.

It is very beautiful/clever you know! For it is not a class in which a teacher guides children to come into the classroom and says: “Okay, first class. Now we learn to write, and when you are able to write I will teach you mathematics and reading books and doing sums” etc. No, in Yoga things are done differently. In Yoga you are first motivated by the creation of an image of what it all could be. You are not told what to do. You are told what it could be, in such a way that you become interested. Then, when you are all warmed up and you feel a need to ask, then the explanation of Sadhana starts. Well, isn't this approach a watertight case? But if you compare this to how we approach education in the West! Then we have a long way to go. This approach is thousands of years old! Can you imagine? Isn't it beautiful? And so simple. It starts with a lesson that stimulates people to think; a nice movie/story, something that really entralls them. Something that grips them and that leads to questions. And only when this process has started, you start with the lesson.

Now what do you think which lesson would come first? Yamas? Niyamas? The way I taught you? No. This is still an error in the training as I am offering it. At least I consider this an error.

Patanjali starts with:

## **1. Tapah Svadhyayesvara Pranidhanani Kriya Yogah**

Austerity, self-study and resignation to Isvara constitute preliminary Yoga.

Because you are engaged in action, he says: “You know what? We will streamline your action: on physical level with austerity, on mental level with self-study, and on causal level with surrender”. So, he is saying: “Just continue ‘doing’. Just go on. Nice! Just do as you please! But since you are engaged physically anyway, maybe you could consider the possibility to suffice with only 3 acts instead of 7 (to do what you are doing)! That is austerity.

Then the practitioner says: “Hey, that’s not bad! I had never thought about this! How nice! So that is how it can be done!” After which Patanjali says: “Yes, and do you know why we do it this way? In the first place it is because you are used to act/react. So, we will link it with our Yoga. And secondly it is because you need power, because it is a very hard training. At the start of it you have to build strength to be able to be up to the task”. Austerity, self-study and surrender together each give you strength at their level.

Wow! It is getting better and better, don’t you think so? This is so good! You receive from the start of it. Tell me, what did you receive from your teacher when you learned to read, write and doing sums? Stickers. Well, that is nice! After receiving your third sticker you just threw it away. What kind of reward is this? This is not a reward! It is fake! Fake-education. But here: austerity, efficient functioning. You feel the power within you. Now that is a reward! That is concrete and it convinces too. This is what builds confidence; the student, Sadhaka, immediately feels: “Hey, this is serious. I can use this! This is adding something to my life”.

What Self-study? ... aaargh ... of no use ... Self-study! Now that you tell me in this way: austerity did work, and maybe Self-study is going to work well too!

Tell me, what is Self-study? Well, it means that you mentally engage yourself especially with the concept of Self. Who are you as a human being? Where are you going? How do you function? How are you “constructed”? Why do you do what you do? Eh ... okay ... and what about the rest? Well, you just leave the rest for what it is and you focus especially on those questions.

Where does my energy come from when I am following this way? Well, it is already there! You don’t spread it to the left and right anymore: “Yes, but my boss said that the friend of the janitor of the cat of the neighbor ...” This is how people lose their energies. And then they come home and say: “oh God ... I have to lie down for a while ...” Of course you are tired, mentally. And when you come home you watch a little TV and so on, drawing you mentally away into all kinds of stories too. No, focus on yourself.

Then are you not allowed to react emotionally anymore?

Do as you please. But always watch: “Why do I react to what the other is saying?” You have to cultivate yourself an observer’s mentality. Nice! Power.

Yes, but wait a minute, my heart...I don’t have to touch that. My heart is only meant for the people that I love. So, the ignorance/inexperience of people to deal with the heart, especially in the beginning, is dealt with very cleverly: with surrender. That immediately takes care of the opening up of the prison in which the heart is enclosed. You learn to give your heart to the Most High. And that is why you break open. But because you break open, causally, you receive that energy too. Then for the first time you will be able to have your entire being empowered. I learned about this kind of surrender in my youth and when I was in the army: at the occurrence of the biggest problems – when you really don’t know anymore how to solve them – surrender. And then it does seem like you receive power, simply because you open up. Those people, who are tired, are ignorant about this.

So they actually lose their energy because they cling to the problems?

Yes. And what will the practitioner do in the beginning? He will have to establish: this works! You have experienced yourself what this means.

From the moment you have opened up you can do much more with your heart. However, the emphasis is on opening up, surrender, which means that you have to have faith in everything. People don’t trust anyone. They are scared. So they close themselves again. Then you have to open yourselves again, and when you do so, you will receive. And each time you receive you will say: “Darn, that Kriya Yoga, the Yoga of ‘doing’ – because of your action – it really works!”

There are large movements that call themselves Kriya Yoga-movements, with a whole series of teachers of which some are very, very famous. Paramahansa Yogananda is one of them, for example. He is the author of the book “Autobiography of a Yogi”. He is a Kriya Yogi, trained by Sri Yukteswar, who was himself a pupil of Babaji. That is one line...wow...! But often you see, when you follow a line backwards, that it dilutes more and more. Often the knowledge goes lost somewhere along the way.

Do you know that game in which you make a circle and one person whispers something into the ear of the next person, and then you listen to what is left of the story after it went all the way round the circle? Well, this shows the big problem with lines, with mouth-to-ear-education. I have not been in such a line myself because I didn’t receive it from anybody; I just received it through my soul. So that is very refreshing now and then. But usually a line originates from such a person, something I am already dreading: what the descendants of the descendants of me are going to tell about what I told them about Kriya Yoga! It is just too awful to think about what might happen. So I am not so much in favor of lines. I had rather that you would look inside your own soul and discover the teacher there. And maybe in this way you will start your own line.

Is it true that it is easier to surrender when you start with Austerity and Self-study?

Yes, because there is consolidation in it. You start with austerity. That is always a good start. And then you automatically enter into Self-study, because you want something at the mental level too. And then you find out the enormous chaos that you have at that level. But maybe you have received a little bit of strength physically, so you will start focusing on the mental. However, you are actually tackling the three bodies, right from the start. And the text is saying that after having done this you will be able to influence the Kleshas, which will diminish because of it. And because they diminish, you have formed a basis for real Sadhana. That is the idea. And only then you will start with the Yamas and the Niyamas, the steps that we call the 8 steps of Patanjali.

We started with chapter II. Do you understand the idea behind Kriya Yoga? Can you feel the power within this approach? Actually it is a brilliant start.

What is the common reaction of people when you talk with them about Yoga?

“It seems so nice to me to relax like that”. “Are you going all the way to Ilpendam? Isn’t there a place closer by?” or “I am not even thinking about starting, because I won’t be fit for it.”

Aside from these kinds of problems, you are actually confronted at the basis with the problems of the people who refuse to sit still, who do not understand the principle of sitting still, or the culture of the silence. They see someone sitting with the legs crossed, like in our logo, and then they say: “I am not interested in something like that. I’d rather do something. I will play sports, that is what interests me.” So Patanjali says: “Start with Yoga by doing”. You are used to do, you don’t want to sit down ... well, okay, here you have something that you can do.

Kr- = stem of the verb do. Kriya Yoga.

And with what are you going to engage yourself? With austerity on gross/physical level. With Self-study on mental level, and with surrender on causal level. Well, then you have an awful lot to do. But in the process you learn to obtain a certain harmony via that specific goal, through which you grow still.

So, he doesn’t say: “Sit down, be quiet!” That is more or less my approach. Patanjali is much cleverer: “You are used to do? No problem...” Remarkably physically doing – austerity – is sufficiently efficient. Or integrating of efficiency in your doing. Isn’t that what austerity is about? To try to have an as big as possible effect with as little as possible action. Isn’t that what we all try to achieve? Isn’t that what appeals to us in our do-society? Here you have a complete training to simply learn to function efficiently. That is austerity in Yoga.

Then we have Self-study. Isn’t that beautiful? Limit your study. Do not think about anything and everything. Do study, but things that are related to the Self. What do you think will be the effect of this, as opposed to studying all possible fields? Your mental energy stays with you. You do not spread your mental energy around. That is the trick.

So austerity sees to it that you retain your physical energy and that, whatever you do at physical level becomes powerful.

Self-study sees to it that you become more powerful at mental level.

Surrender increases your power at causal level.

The last one is maybe not so easy to understand, but what is it that constantly exhausts you at causal level? It is the problems that you have and because your ego is active. Your ego blocks you, and it isolates you from the divine inflow. It causes separateness.

Is your ego responsible for your clinging on to the problems?

Yes, among other things. And surrender is simply the exercise/action/opening up/learning to continuously open up, causing inflow of the divine energy, which adds/makes you stronger on causal level. But it makes you stronger on mental and physical level too. It is miraculous, Kriya Yoga, and so simple: 3 concepts/3principles. They are only 3 Niyama's.

But they are responsible for a whole lot, as the 2nd Sutra is saying:

## **2. Samadhi Bhavanarthah Klesa Tanukaranarthas Ca**

*(Kriya-Yoga)* is practiced for attenuating *Klesha*'s and bringing about *Samadhi*.

Last week I explained that Kriya Yoga is meant to build power, to let you experience immediate effect of increasing power in your being. But that is not what Patanjali says in this Sutra; he says that the Klesha's are attenuated, softened. So in fact he is saying that you will have less and less misery in your life because of the practice of Yoga. Have you noticed that Yoga has this effect on your life? You say that you could not have survived without Yoga? Yes, lord Buddha is saying the same: Yoga is a refuge. He has put a big emphasis upon the struggle against misery, so Buddhism is known for that. But that is indeed Yoga. It is the effect that already takes place from the beginning of the practice of Kriya Yoga.

How is this possible? What is happening in you? What is this magic? You are diminishing the activity of the number of your Samskara's. As a result the corresponding Klesha's, which are Vritti's from the outside world, tend to not be attracted so much anymore towards you. That is the simple reason for this: *You* are the problem. It is your behavior, your lack of control that brings misery upon you. Wow! From now on, it is a pity, but we cannot say anymore: "My parents are to blame for my misery. Or my boss or my children are responsible for my misery." People usually do this all the time; they also blame others while finding they themselves are not to blame at all. This philosophy is telling us that we must feel responsible for our own deeds, behavior and attitude. We are ourselves the cause for our misery. Simply practicing Kriya Yoga can prove this. The five different Klesha's, ignorance, egoism, attachment, hatred and fear of death will diminish and finally they will disappear.

Patanjali is also telling us that we can achieve Samadhi because of practice of Kriya Yoga. Well, if we go to the maximum of reduction of the Klesha's, automatically you will bring so much quietness in your life that you create the condition to come to Samadhi. This is only logical.

### **3.Avidyasmita Raga Dvedsabhinivesah Klesah**

The lack of awareness of Reality, the sense of egoism or 'I-am-ness', attractions and repulsions towards objects and the strong desire for life are the great afflictions or causes of all miseries in life.

Have you ever read a scientific paper describing you the reasons of misery? Is there a university in the world or a scholar able to explain why there is misery in the world? Everybody is complaining about misery and everybody is working to help misery out of the world. We have huge organizations that cost billions, working to help other people to get rid of misery. Yet nobody is able to define what misery is and what the causes of misery are. So I ask you: Can you give credit to those organizations and their endeavors? They will never succeed because they do not know the problem. We must abolish all those organizations and reorganize them. Am I crazy? I don't think so. I will give you an example: There is Amnesty International protesting against all sorts of war crimes and war criminals. That is very nice, but do they actually help that problem to be solved? No. They do play an important and positive role in making people conscious of this problem but they do not solve the problem. They can't, because the problem lies in the violence in human beings. Only the practice of Non-violence, the first principle in Yoga, could be a solution.

Also if we look at the World Wild Life Fund or Greenpeace or whatever organizations we know with a big name and a lot of money, we always see the same thing: they only approach the problem superficially while ignoring the cause. They do not understand that there are five reasons for misery. And unless they tackle those five reasons, nothing will be solved. Just look at the first Klesha, which is the first problem: **ignorance**. It is not simple ignorance, but it is the lack of knowledge about the reality; the reality that you now already are able to perceive during meditation, which will be different from the reality that you will be able to perceive in your contemplation, which is eternity.

Everything is much more relative in the ultimate reality: There is no such thing as good and bad. There is no such thing as black and white, friend or foe. Everything is there as it is: it is energy, divine energy, a flow of divine energy in every being. *That* is reality.

But people are engaged in duality, which for them is the reality, causing another Klesha, which is **egoism**. As a result of duality, energy is gathering and one becomes more and more focused upon oneself. He sees the difference between himself and the outside world, and then he becomes attracted to the notion of himself, building of Ahamkara. Then he distorts everything, trying to attract people toward him instead of letting everybody free. So I see many mothers and fathers putting a claim upon their children, saying: "You are my child so I will take care of you". But it is not an offer; it is a claim instead. And if you are a child in such a situation you

feel the claim upon your shoulders. Indeed it is well meant, but it is a Klesha and it is wrong. It is doing you wrong because it is limiting you in your action. It is not giving you the freedom to live. You feel something like: "Oh, my father. He is taking care of me and he wants me to go to university". But you forget what you feel yourself. It is the claim of your father upon you that is pushing you to university. Then after your graduation you show your degree to your father who says: "it is good my son", and then you come to yourself: "What have I done? Here I have a degree of university and I am not interested in it. I have done it for my father!" It is a tragedy. You are a stupid man and you say: "No, I am not stupid, I listened to my father". But that is also stupid. You must listen to the reality, the ultimate reality and your father is a criminal ... do you understand what I mean? It is very difficult to educate people in freedom, without claims. That is only possible when you are not bothered by the second Klesha of egoism.

The third Klesha is even worse because the farther on the path of the Klesha's the worse: starting with ignorance. Ignorance gives birth to egoism, which then gives birth to **attachment**. Attachment means that you have a car, a house, cloths, belongings, and you take care of those things. You are worried about those possessions so you take out insurance policies. You are scared of burglars. Why is that? It is because you are attached. When you are not attached you let it free and open and you can live a much better life. When you have dishonesty within yourself you will see that all your belongings will be stolen. So instead of insuring yourself it is better to work to become more honest. This is better than insuring yourself and it does not cost so much.

People live in attachment and they create misery because of it. Resulting from attachment is **hatred**, the fourth Klesha, because when you encounter people who do not agree with your attachment you start hating them.

I started in this life liking everybody. Naturally at a certain moment I came across people who were unfriendly. Because they were unfriendly they hurt me. No, they hurt my ego; they hurt my attachment to them. I could not understand. I am attached to you and you are such a villain. I hate you! And in my previous life that feeling in me was so strong that I was able to immediately kill such a person, even my best friend because he said something that I (big "I") disliked. Now I am trying to understand what misery I have caused, and how I can solve it and also how I can solve hatred.

Do you sometimes have such a feeling coming up, exploding in you? I am happy to meet other murderers ... he he ... First let us try to understand: I am not saying that it is bad. It is energy, but because of ignorance that energy is going in the wrong direction. It is not beneficial and it is not helping you to come to harmony and go to heaven. So you have to deal with it and transform that energy. Hatred comes to you because there is hatred within you. Work with Kriya Yoga and with the whole of Yoga to diminish that.

What do you do practically? There is a moment that you are extremely angry and there is an explosion of hate. What can you do in this situation? Try immediately to look out of the window and simply observe. Try to stop 'doing' anything and come back to Sattva, the Sattva of perception. Simply perceive, it doesn't matter what: watch the trees, watch the birds, and look at the sky, whatever, just look. Simply watch and detach yourself from everything. If

possible, slowly go to concentration followed by meditation to bring your heart in peace. And if possible, later, go into Samadhi, at least to Vicara Samadhi, go to ecstasy and give your mistakes and your anger to the Lord. Beg for forgiveness. Let the joy of the ecstasy fill your heart and wash away the Samskara's responsible for your hatred.

This is what I am doing and it helps. It helps also when I am scared. I can tell you as a very violent person in previous lives, I bear the result of that as **fear**, a lot of fear, which is the last Klesha. When I was a child my fear was enormous, I was scared of everything. Slowly, with time, I learned to deal with fear. Instead of hiding I tried to open up, and because of Yoga I slowly started to control it. The most terrible example I have in trying to control fear was jumping from an airplane by parachute. I am very fond now of that exercise and I can advise it to you: you can talk about fear and talk again, but that will not solve your fear. Go to your fear and go to your pain. Accept them and be friends with them. Then try to control and diminish them and find in yourself who the master is. Fear is a signal: there is something wrong in my being. So accept the signal and deal with it. When standing in the door opening, ready to jump out, the heart beating over 200 beats per minute and more, I said to myself: "Keep quiet, keep quiet. It is okay. There is only eternity, eternity", and then you jump and you see the airplane while you are falling and all the comrades coming out of its belly and their chutes opening up. Marvelous! If ever you have a chance to do this, do it; it is practice of Yoga. Then you will see that there is something more behind fear. It is so powerful that one day you will find that the primal reason of fear is ignorance according to this philosophy of the Klesha's.

In your book of the Yoga Sutra's there is a very nice summary on pages 137/138. It very interestingly explains you the structure of this philosophy. I ask you to study this for the lesson of next week. You can see 12 different questions on what, how, why and so on. It is very interesting. If you read it yourself then we can discuss it next week.

I can understand what you are saying about how to deal with anger and hate, but these emotions are always related to other persons. So my question is that, when the other person doesn't also deal with it in the same way, how do you deal with that? I can understand that when you go into concentration/meditation that it makes you feel better, but how do you deal with the other person's emotions?

Tell this other person to find and follow a good Yoga course. Otherwise I think it is impossible to solve this problem. Otherwise you have to become the teacher, but that is difficult when you are involved in the quarrel yourself. You can't just say: "now you have to stop arguing and listen to me: I will tell you how to behave". This is very difficult. I don't see any other solution. Try to convince the other person to study and practice this sort of Yoga. Maybe you can be smart and suggest them to study Buddhism. It could be a more diplomatic solution. Buddhism will explain the same story.

#### **4. Avidya Ksetram Uttareyam Prasupta Tanu Vicchinodaranam**

*Avidya* is the source of those that are mentioned after it, whether they be in the dormant, attenuated, alternating or expanded condition.



The Klesha's can occur in different ways. It does not always have to be so obvious. It also does not have to be constant, on the contrary, it is often incidental. Often I notice that it is some kind of subcutaneous current. You can feel the Klesha creeping up on you, as it were.

Avidya is the cause of the other 4. All Klesha's occur from an obscurity – a Karmic obscurity – of the energy currents. Once you were in “knowing”, you “knew”.

Vidya = knowing

Hence the Veda's; those are the books that deal with knowing/Vidya. The Dutch word for knowing (“weten”) is the same as the word “Vidya”. The “v” in Sanskrit has the same pronunciation as the “w”.

Once we “knew”. But because collisions occurred/because contractions took place – subtle desires as the Bible says – about the apple and that stupid Eve – we have fallen from our watchful condition into a sleep, which is ignorance. So it is not because of the stupidity of many people that they do not realize what they are doing. It is much subtler than that: Ignorance in this sense means that you fail to see the reality as it *really* is. Hardly *anyone* can claim that he sees the reality as it really is, because it would mean that your divine senses would be opened, and that you would be able to perceive all the phenomena, including the subtle ones, and that you would be able to understand the universe in its entirety, and the purpose of life and other related things. *That* is knowing. It is also called “Jnana”. In Greek it is called “Gnosos”. The Gnostic movement and the Freemasons have adopted the inheritance, but it all originates from Yoga.

When you talk about these kinds of things with a Freemason, he will say: “Hey, I know what you are talking about! What are you engaged in?” The only problem with this is that the Gnostic and Freemason movements have crystallized; they have become “museum keepers”. They employ all those symbols, but they do not know anymore exactly what to do with them. The experiment is gone, and because of that it has no value anymore, because it is all experimental science; everything has to be realized by the practitioner. If you do not practically realize things by experience, you know nothing. *Real* knowing is achieved, not by studying books, but only through Realization: by recognition: “Oh, I know this!” and “Oh, this resonates with me!” *This* is the way to go.

However, at a certain moment this got lost, and something we call ignorance occurred. The whole world is immersed in this ignorance. Our primary task is: to help abolish this ignorance. And that can only be done by education, the way we do in our Yoga school. May it have a thousand descendants! And *more*. Not because it is so nice to have a Yoga school – a *real* Yoga school – but to take away the ignorance from the people. To help them wake up. As the King told me when I met him in his throne room: “I have such a problem ... I can't seem to *wake up* ...” That is this, *this*. He is the chieftain of all human kind. He carries the disease, the condition of all people in him. I call it a disease. By the way, in the vision he was lying in his bed, sick ...

We are entering upon a golden era. However, we do have to deserve that era. It is not because *one* of us sees/because *one* is able to escape from it, that all are saved. It has to be spread all around. Everybody has to go to work. The awaking of mankind is a universal matter. Not *one* is to stay behind! In practice it can be done in many ways, for example by alerting people to this matter, or by being vigilant and pay attention. By trying to avoid carelessness. You can play games to test one another: See if he falls in your trap because he does not pay attention, and then you grab him.

### Then what can I read?

When you read something, read something that is related to this, something that *awakens* you. That is awaking. That is fine, but realize that it could be anything, huh? You could read the Bible too. But beware when you listen to the pastor! Because when he delivers his preach: “Dear parishioners ... today is the third Sunday of the Advent ... and then Jesus said ...” No, no ... feel, feel, and check with your heart: does this man really believe what he is saying? Does he really understand what he is talking about? Or is he only bullshitting? Is he playing act? Even in a very poor way? These are Holy Scriptures, you know! And they should be considered and treated as if they were Holy. It has to come straight from the heart. If it does not come from the heart, it is blasphemy.

I have seen this time and time again. They are pastor/priest, or they have some kind of a “status”, and then they think they can permit themselves anything. Even Bishops, eh?! Even the Pope! Do you know that the Pope during the 25 years that he was Pope, declared 482 people to Sainthood? He declared 482 people holy! Apart from the fact that: who is he that he could do something like this? (because a Saint is perfect). The last canonization was about a pregnant woman who was told by her physician that she had to make a choice: either the child had to be killed so that she could live; or she would die in order to let the child live. She chose the life of the child and to die herself. And because of that decision she was declared a Saint! Okay, it is very noble to do this for that child, but it is something completely different from being a Saint!

We talk about a lot of things from the past – lots of ruins – and they all have to be restored. To help you in this process Patanjali says:

## **5. Anityasuci Dukhanatmasu Nitya Suci Sukhatma Khyatir Avidya**

*Avidya* is taking the non-eternal, impure, evil and non-*Atman* to be eternal, pure, good and *Atman* respectively.

He does not put them in pairs: instead he puts the negatives together first, followed by the positives.

Let us analyze:

### *Avidya is taking the non-eternal to be eternal*

The outstanding example of this is a house for me. I always considered houses as if they were eternal. That is also the way I was raised. A *house*, you know ... heh? Eternal. When you grow up in a city like Bruges, where stones indeed date back to the middle ages, you do have a feeling like: this will remain forever. Until I learned that the average life of a house is 80 years! From that moment on I started to pay attention, and I saw apartment buildings of 10 years old being demolished! Only 10 years old! Demolished! But how do we live in a house? How do *you* live in a house? Don't you live there with the feeling that it is eternal? Not so? Well, in that case I only have myself as an example. You all seem to be very advanced already.

#### I did so when I was a child.

When you were a child? Yes, with the parental home. It feels like as if it will remain forever. It seems that that is life. There is no idea of the future. Well, that is ignorance.

### *Taking the impure to be pure*

What is taking the impure to be pure? Well, for example, people go to the hospital and put their whole heart and fate in the hands of the people roaming about those places, who act like as if they know all. People do not think anymore. The moment they enter the hospital it is like as if they have put their fate in someone else's hands, and they fail to think. They are only *people*, you know! Those you get to deal with! They may be dressed in white, but they too make mistakes. And if you fail to pay attention, you will end up in trouble, eh? Either they register something wrongly, or they forget something, or the physician has not heard *exactly* what you said, and you, by coincidence, failed to hear what he said. Gee! And not to mention all possible mistakes that can happen.

Yesterday I spoke with a former neighbor. He went to the hospital for a small check-up. It would only take 10 days. What do you mean, small check-up? He stayed in hospital for 3 months! He almost died about 4 or 5 times. He caught a fungal infection. Fungus runs wild in the hospital. Bang! Pay attention! Pay attention! We *think* they are pure. And because they have such an image, they *would like* to be pure. But a hospital is *not* pure.

I grew up with my aunt, who was *so* God-fearing. The pastor was everything to her. My mom saw the pastor entering our house. She said to him: "On your way!" She sent him out! I was shocked! And my mom told me later: "Do you know what he asked? He asked me, "how about the children? Isn't there another one on its way?" To which my mom answered: "Isn't 4 children enough yet?" It was in the time when family planning was not done. My mom said: "That man is deciding my family planning/sexuality, while he himself knows nothing about it! And he is not even *supposed* to know!" She sent him out. From that moment we had a lot of discussions in the house, like, "What is this? And *how*?" It was when I started to realize that my notion of the pastor was not necessarily the right one, and that they were only human themselves. But they put themselves on a higher footing than others: The mayor, the pastor, the physician, the dignitaries; watch out, eh!

We all grew up with status symbols. I always said: “*Mercedes Benz!* ... Whoa!” As time went by I understood that a Mercedes Benz needs a lot of maintenance in the garage. So it is not THE Mercedes Benz anymore it used to be. This almost hurt me: my dream was destroyed. And now all the C- and E-models have been recalled to the garage because they show all kinds of defects. The same with Volkswagen! And Citroen, I experienced this myself, full of defects. And what disturbs me most is that Japanese cars are the best. I can’t *stand* it: Toyota is the car with the least problems. Who on earth drives a Toyota ...?! But ever since I ask anyone driving a Toyota: “And? Are you satisfied?” And they all answer: “Yes, I never have to worry, you know!” And another one saying: “I never have to worry ...” Says the new husband of my ex-wife (who is a better husband than I was): “You never see a Toyota in the garage.” I have been spending about two years recovering from his remark ... That is the price you have to pay for ignorance. Toyota, the best car! How is that possible? Toyota?

My first car was a Toyota. I drove almost 200,000 kilometers with it while hardly ever seeing a garage from the inside. In Africa you need a reliable car.

Yes, whatever you are looking for, eh? As far as reliability goes. When you highly value reliability – it is only a means of transportation after all; it has to ride – well, then you end up with *this*. European cars were absolutely not done in Africa. The only cars that kept going in the time when I was there were the American cars.

Sometimes people are already reading about all kinds of symptoms and diseases while in the waiting room: “Oh, but wait a minute ... that is what I got, *too!*”

That is also a matter of taking the impure to be pure. For it is not that you recognize a couple of symptoms, and based on that you can make a diagnosis, as a layman, because there are studies like a medical study, that engage in that practice much more thoroughly than a couple of popular magazines you find in the waiting room. Pay attention. It is impure, even though we think it is pure. When you are in doubt, just say: “According to this magazine I may be suffering from this, but to be honest, I really don’t know.” *This* approach is correct/pure. You can also say it in this way to the physician. He will then probably ask you, friendly though earnestly, to listen to his explanation: this and that, from this and that point of view. And then the situation will either be completely different, *or* he will vindicate your opinion.

Anyway, the point is the tendencies we show as soon as we think something is pure.

*To take the evil for the good:*

*The* example for me is still Hitler. They can say about this whatever they want, but in the 1930’s virtually the entire German population followed Hitler on his tails. And in 1945 supposedly nobody supported him. The Germans made a huge mistake here. They followed a leader who eventually appeared evil. But doesn’t this kind of situation occur regularly? Docile sheep and *one* with a big mouth: so we follow. And we think: “It is good, because he says so.” That too is ignorance.

Remarks about the misbehavior of American soldiers in Iraq:

Yes, it seems systematic. But there are *so* many dirty games. And don't forget that it is election time at this moment in America, so who is actually speaking the truth? What is *really* going on? For all these dirty stories play into the hands of the adversaries.

So keep your eyes wide open. Remain critical and skeptical. Don't run it down, of course, but pay attention, pay attention, pay attention. Are all the facts correct? Ask questions.

But people take it ill of you if you approach it in this way!

It is for your own safety and bliss, and it is *very* important. And if you don't do it/have this as your attitude towards life, you will get stuck in egoism before you know it.

Egoism - attachment.

Attachment – hatred.

Hatred – fear.

So, live vigilantly is of vital importance. To learn just this, people should receive much more education, attend school much more. Not to learn mathematics or biology, but to learn to be sharp/vigilant.

I am told that I am becoming increasingly intolerant.

Yeah, I am told regularly that I should not discriminate so much. But in my opinion it is a positive characteristic. Many people do not know this. It means, “to distinguish”. *Of course* there is a difference. I discriminate all the time. But I do not judge; that is something different. But you are supposed to stay awake?!

Remark about how difficult it is not to sound judgmental, while still making clear that certain behavior is not accepted. How do you approach this?

Yes, *constantly* react. But without attachment, like in a game.

Remark about the anti-vegetarian attitudes you are confronted with.

I would do it in this way too. Then you say: “Well, I noticed that you people have an obsession ...” *That's* sharp. Do you know how obsessions can be treated? Send them to Yoga. Take initiative. This is remarkable: discriminative power – to be sharp; to be wise – is directly related to keeping the initiative. For as soon as you *let* something happen, there is the tendency to end up in Tamas, which is the cause of ignorance. When you are able to keep the initiative to yourself/stay in charge by posing new suggestions/questions, then you have Rajas.

I am in contact with people from the International Yoga Federation. They are in an e-group of Yahoo with about 500 schools worldwide. They wine and drone on! And it is about all kinds of trivial things. Then I start to think: What is it that they need? What would be of interest to them? And then I offer them something constructive. Then immediately the whole group is

quiet! They throw themselves at my website en masse to see and download. If I send out a message now, it takes about 6 hours before the whole group has adopted it. In the beginning it took a couple of days. “Oh, Ajita has something to say again ... oh yeah ...” Immediately it comes through!

*This* is it! This is waking them up. There has to be only one. That is sufficient. You have to have only *one* idea, *one* word, straight to the point, and you bring the light. To light *one* match is enough to light a dark room. The entire dark room will be illuminated. You need only *one* match. So, don’t talk about being a minority. It has always been like that. Make it a sport to bring light.

I recognize this story about intolerance clearly. Whenever I see someone eating meat or getting drunk, I become rebellious, while actually I am not entitled to interfere. It is his/her life after all. How do I approach this?

Take the initiative.

But how? What am I supposed to say?

Just say: “When will you die?” Well, of course you have to decide yourself what to say and how to react, but don’t *let* it happen, eh?

So you do confront the other with his behavior?

Yes, but *dance*! You don’t have to cause pain, just *dance*: “Are you alright?”

But don’t you contract Karma when you interfere in other people’s business?

No, you must remain detached. It is called “dancing”. So, you touch upon things and you are involved with everyone, but you do not bother about it. When you are detached – meaning that actually you couldn’t care less – but you do want to address an issue, you come across completely differently than when you comment and this person gets the impression that you are attached to him.

It is like with my brother-in-law, who is an alcoholic. Well, I dance with the situation. But it is *because* I dance with it that I can say to him: “Man, take it easy ...” It is different – a friend talking – than when my wife talks to him. She becomes enraged, because she is attached to the idea: “My brother an alcoholic? That is not possible!” It is too heavy. Only one who is detached is able to keep the problem subject of discussion. Do you understand how it works?

Yes, we are to use common sense. A lot of issues are delicate.

The last Avidya-example is:

*To take the non-Self for Atman:*

Most people, when they talk about themselves, point a finger towards themselves: “I, me”. They point towards the physical body. So they identify themselves with the physical body. They take the physical body for the Self. But that is not what it is. In fact it has little to do with the Self. The physical body is only the tip of the iceberg. It is difficult to show the entire iceberg by only pointing out the tip. If you come a little bit too close in your boat – just ask the Titanic (“Look honey, an iceberg! Aaaaarrgh!”) – you are already crashing into it.

What is the Self? We have to try to name things properly. “Oh, I am talking about my physical body...” Okay, then it is correct... But when I talk about my Self, I do like this: I point at a place *above* my head...heheh..., but anyway, it is difficult to talk about it if you have never had a notion of your Atman. So better wait a little more, until you have reached the state of Supreme Power of Discrimination.

There are only few moments that we are in Vidya, if at all.

## 6. Drg Darsana Saktyor Ekatmatevasmita

*Asmita* is the identity or blending together, as it were, of the power of consciousness (*Purusha*) with the power of cognition (*Buddhi*).

Asmita? Is that the sense of sheer being?

That is Asmita Samadhi, but here we interpret it as “egoism”. However, it is not the kind of egoism that we usually refer to. Here it means: related to your “I”.

Do you remember the Vrtti’s of Ahamkara?

Ahamta = I-ness

Mamatva = my-ness

Adana = give

Pradana = take

(From the Science of Soul)

Ahamkara in Sattva, this was actually the function of self-protection: keeping you together, so that you are one, a unity. Sattvic Ahamkara. Never does anybody ask the question: how is it possible that I am kept together? How is that possible that arms remain attached to the body and the nose remains attached to the face? We take this for granted. We never ask the question: “how is this possible?”

Let me put it another way: there are people who let themselves be bullied/don’t look after themselves properly. Do you know such people? They lack Sattva at the level of Ahamkara, and because of that they harm themselves. They become sick and they meet with disaster, because they lose their energy. If you do not look after your car, it will deteriorate and fall apart. The same thing happens with the body. In fact it happens with your entire being. So, if you do not pay attention to your thoughts, your speech, your physical body - which are all

Ahamkara Sattva-functions – then things go wrong. Now this Sutra is telling us: “Sattvic Ahamkara, that is egoism”, because you are actually taking care of yourself, but in doing so there is the danger of egocentricity: that you function as if you were the navel of the world. Now you say: there is nothing wrong with that. You have to look after yourself. It is good for your self, etcetera. But the danger is that you forget about the rest of the world.

For me the best example of egocentricity is a Frenchman. He is absolutely the navel of the world and he simply *cannot* imagine that there is something else than a Frenchman. That is also the reason that he refuses to speak another language but French. That is Asmita. As Patanjali is saying: the power of cognition (what you use to discriminate) fuses with the power of the consciousness. *All* your energy is focused on simply your “I”. Do you know a lot of people functioning like this? I gave you an example of a Frenchman, but I think there are a lot of people like this.

The Orange-craze during the European soccer championships, that is pure Asmita. Those peoples’ lives revolve solely around the National Dutch soccer team. Ask those people to consider looking at the qualities and performances of *other* teams.

My brother-in-law send me a very interesting videoclip by email: An elderly Dutch couple ride their car on the highway with a caravan in tow. Suddenly they end up driving behind a German car of which the driver is an old woman. The Dutch woman tells her husband, who is behind the wheel: “And? Pass! She is holding us up!” So the man passes the German woman. The woman sees what is happening. The 2 Dutch people watch the German woman. They seem to evaluate each other. Then what does the German woman? Bang! Crash! She hits the car of the Dutch couple! Says the Dutch woman: “Don’t let her walk all over you! Hit her back!!” And bang! *With* the caravan and all, sweeping all around! The clip ends with the comment: “The feud between the Dutch and the Germans will now be fought in the soccer Championships.” *This* is it: we lose sight of the reality through egoism.

It is good to focus on yourself, fine, but beware that you do not forget the others. There is also the idea that: an egoist is not able to show sympathy/is not able to show empathy. Do you know what empathy means? It is your ability to place yourself in another person’s situation; to feel what the other feels. It is a wonderful trick to get rid of Asmita: place yourself in the other’s situation. Try to see the world from the eyes of the other. In warfare this ability is absolutely fundamental. Try to fight the battle from the eyes of the opponent. When you play chess, you know about this too.

## **7. Sukhanusayai Ragah**

That attraction, which accompanies pleasure, is *Raga*.

After ignorance and egoism, we now have attachment. Everything stems from ignorance. The first result is egoism, and from egoism arises attachment, which we call Raga. Once more a poor translation of the word Raga, but there are not many words available in English to



describe it. Try to understand what exactly is meant: Everything that is attractive/pleasant is Raga.

I started to understand the idea of Raga when a musician who studied Indian music told me: “Listen to the wonderful Ragas I am playing.” I said: “What?!” And she replied: “Well, Ragas are the melodies to reflect each moment of the day, but also melodies that correspond with a season, or with day and night. Each period has a certain mood that can be expressed in music. She said: “Listen. Do you recognize this? This is a Raga of the morning.” And it was so fresh and so cheerful. It was as if the birds were waking up. I was so compelled by it. Was it wrong? No, not for me at that moment: it was so *good*! That is Raga. You go along with a mood/get on the same wavelength with something that you find pleasant.

Then where is the danger in this? The danger is that we can be caught by it, by beautiful things. The Western human being *lives* by Raga. Let’s say that his reason for living is Raga. But Patanjali says: “Watch out! Raga is the result of egoism, which is the result from ignorance.” So you can enjoy Raga – listening to beautiful sounds and the attractions of life and so on – but don’t let it pin you down, because it is Maya: it is an illusion. It is a lesser reality.

Does this mean that when it happens it does not matter, but you should not want it all the time?

You can observe it when it is there, but do not get caught by it. Always put things into perspective.

“Yes, but I am on a vacation now and I am having such fantastic experiences, so please allow me to fully enjoy this!” No! You are stupid! “What do you mean? I paid for this and I really want to let it all hang out. This is what Our Dear Lord has presented, and so on. Shouldn’t I do this?!” Yes, but watch/observe the good things as well as the bad things. Everything is Our Dear Lord. Do not limit it to only the good things. There is no one I know of who can do that.

Enjoy *everything*. Not like: I only like what is in this box: “Only if the national soccer team wins I will be happy.” What baloney is *this*, from a caveman!? Be happy that people *play* and are *engaged* in sports! But also that they are not engaged in sports! That they are in front of the TV. And be happy with the TV exploding. Be happy with the rain falling down. Be happy with the fact that you are also *not* happy. Isn’t it all part of the whole? What is this?!

But we perform so poorly in living our lives that we constantly pin ourselves down. The fact that we pin ourselves down in itself is not so bad, but it is the condition from which problems arise. *That* is the danger. So you are fairly warned. It feels like Calvin preaching!

Are you saying that if today by chance you drink a lovely glass of wine, and tomorrow there is only water to drink, you should be able to enjoy both equally?

Yes, *that* is the exercise. And it is quite a difficult discipline at that. It is not about rejecting beautiful and nice things – because that in itself would be a denial of the Divine – but it is an exercise in the ability to discriminate; that there is one, but there is also the other. And that everything is equally valuable. And that you should not live a one-sided life. The danger of

Calvijn (the founder of Calvinism), or what people have made of his philosophy, is that they have said: “The pleasant things of life are not good. So I just have to keep myself occupied with atonement.” No. If that is what he said – which I doubt – they should have killed the man on the spot.

But Calvijn *was* right when he said: “All the statues should be abolished. The statues in the churches are pure idolatry.” This is absolutely true, because it is Raga. In Islam it is not allowed to show pictures of people in the temple/mosque, which is absolutely and really true. However, when you make a dogma out of it, it is wrong again. Can you see now how difficult it is? Even the ban on pictures in the mosque is a Raga/attachment, because as soon as you build a structure, it is wrong. The only thing you should try to do following this approach is: Don’t attach to *anything*! Just notice the presence of it all, without building limitations. Try to experience everything rationally. Then you will experience the very quiet, serene sage inside you, who sees everything: He who does not go along in sadness, but also not in joy. He just observes everything. And he says: “Oh, look, what a funny game that is ...”

One day, when I saw a heroine junky, my former wife said: “Oh, how cute ... a junky ...”. I was irritated. But she was my teacher in this. A junky too, is part of life and also part of the Divine. Watch out, eh! Be careful not to run the junky down! These days I seem to be running down on immigrants, of which, by the way I am one myself. But you could also say: “Fine, our society is going towards the golden race. We will all be mixed.” My nice married a Moroccan guy. What if my daughter comes home with a black guy, what the hell do I know? I’d be shocked... But you can also say: “Well, we are becoming a melting pot, which will produce a golden race. You know what? Let’s not talk about it anymore. Let’s just wait and see. Let’s not attach to this or that. It is fine ...” Do you see the advantage of this wisdom?

### It is okay to be happy, or isn’t it?

Yes, in this framework it is true. But in the scope of the Klesha’s it is a caution for happiness/pleasant things. So take on the nice things, fine, they can help you in certain circumstances, but don’t let them pin you down. Beware to not make it some kind of a life’s ideal: pursuing nice and pleasant things. “I decorated my living room, so nice! Shaded lights, nice music, white Martini on the rocks, nice movie ...” That is what has become of our society! Well, *that* is what is dangerous. It is dangerous because we think: “This is it! There is nothing left to desire ...” And then we get stuck.

I remember from one of the lessons/one of the Sutra’s, that when you experience misery you should be happy, and that when you experience happiness you must put it into perspective?

Yeah, so ridiculous, eh!? Finally we have some happiness and then we are supposed to keep things in perspective!

Enjoy everything, without it becoming an obligation or compulsion. Try for yourself to see that it is also possible to enjoy watching a movie without all those pleasantries, with all the lights out, and only the TV on. Even better: you can also enjoy by turning *everything* off, and just sit there in pitch dark in your living room, without music. Just try, and look out of the window.

Suddenly you will say: “God Almighty! Look at that! I have never seen the moon so beautiful!”

Don't get caught! By nothing and by nobody! I like to visit my mother. I enter and I embrace her. Then, slowly, I feel as if I am imprisoned. So after a couple of days I am so happy to leave again. Also here at home I often feel like being in prison. How is that possible? Don't I have all the comfort I wish for?! It is because it is pleasant to me. The comfort restricts my life. It is the cause for my no longer being able to see the totality of life. And I don't want to accept that anymore. So, I live in this house, which was given to me by Our Dear Lord, but I live her as if I were living in a hotel.

So the danger lies within the comfort zone?

Yes. It is a very difficult conversion. If you don't do it, it is also okay, you know? Most people listen to this and go on with their lives as usual, but you will see that life in limitations is a dead end. You will not be able to understand the meaning of your life anymore. And then you will remember: oh, wait a minute ... philosophy of the Klesha's ... it was like this and like that ... if I really want to live a useful life, I will have to abolish all those limitations.

## **8. Duhkhanusayi Dveshah**

That repulsion which accompanies pain is *Dvesa*.

This is an automatic result of the preceding: I am comfortably seated in front of my computer. The lights in the living room are low. The TV is on. The children are sleeping. It is all very comfortable ... blah ... blah ... blah. Then, suddenly there is a power breakdown. Now tell me: what will be your reaction? “Damn! Why does this happen to me? Again?!” Immediately you check the fuses ... nothing. Then you go outside: oh, the lights are off everywhere. And together you start grumbling: “Isn't it outrageous?! We pay so *much* for electricity!” You don't do like this? Well, you must be a better human being then!

This is a demonstration that you've got stuck. And you notice this only once hate arises in you: *Dvesha*. You don't get it your way. It doesn't all work out the way you wanted it to. Then: “#\$%&\*!” You should see me in the morning when the newspaper was not delivered! I come down, breakfast on the table – it should be accompanied by a newspaper – which is not there ...

Beware that your life is not lived for you anymore and see to it that you live it *yourself*, that you *know* what life is. Therefore life is *not*: complaining, hating, being angry, being attached, always be comfortable, constantly be focused on yourself. Life is also: not understanding that you do not know anything. Life is a kind of a neutral mood, in which everything is fine as it is, and that you are *one* with everything, integrated with everything. At night, in the morning, at home, abroad, in good times and in bad times. Gosh, that is how I got married! Are you starting to understand now?

Is there such thing as unattached happiness, or unattached joy?

No. This is one of those modern fashion trends: you must try to think positively and be happy with what you have and so on. No, all this positivism is just a reaction to negativism, so it is just as bad as being negative. *No one* is able to always be positive. The church is facing the same problem. The virtues are put first, and they say: “Well, if you obey the virtues you will go to heaven”. But there is not *one* soul able to be constantly virtuous. It is simply impossible. Then we start compromising, which then is the cause of corruption. Or isn’t it? Life is always fluctuating. Always. And when you do something wrong, it does not mean that you are worth less than when you do something right. Those virtues were once suggestions, but we have made dogmas out of them. It is all so difficult!

The image or symbol of what you are to become with all this wisdom, is that of the God Shiva dancing. Actually the message behind it is: dance with life. Dance in times of difficulty. Dance in good times. Dance, and continue to dance with everything and everybody. Action, reaction. So, there is nothing wrong when you go to someone, and there is also nothing wrong when you leave someone. It is part of dancing.

Attachment and hate, it is only a game. What happens once you realize this? You start to play. That was also Jesus’ message: Be like a child. *Play!* I don’t care if you fight in the playground. Children sometimes fight. Then when you, as an adult, approach them, saying: “O gosh, you guys have been fighting ...”, then you are already too late, eh? Because by the time you start to be concerned about that fight, the quarrel is already settled. But we adults have become corrupted to such an extent that we put ourselves stuck. We put ourselves stuck in this, and in that. A child does not do that. He just continues and feels great. Even when someone *dies* he has fun! Do you have fun when someone dies? Only a child can do that. So, who is right? The child of course!

When you walk in the street with a child and you come across a heroine addict, you see a junky, while the child only sees someone who is smiling at him.

Yes, he sees something funny. So, become child again. Little boy, little girl: *that* is being detached. I was like that when I was a little boy. I would enter the school to do a psychological test. I was told: “childish behavior, irresponsible, unbridled fantasy: nothing good will come out of him”. Because being a Fleming, eh, that is about hard work and making money. Working *hard*. I saw it with my own dad ... and *more*, and *pushing* harder, and *fighting*, and everybody bad and good, and *stuck*: he died at the age of 53, from a heart attack. That is the price there is to pay. So, who is right? *Not* my dad! If we look around we see it all around us. No, no, no. Detached. Keep things in perspective. Pleasant things? Painful things? Okay, they exist, but we do not worry about them. Bad luck today? Well, okay, I had bad luck today ... Let’s see tomorrow.

But no, not in our society: you have bad luck, problems arise, you know what, we go in therapy. Group therapy. And you know what we are going to do? We are going to discuss our misery. We put all our misery together, and we share all that misery amongst one another. Each

of you has a backpack of his own misery when entering, and when leaving you are carrying 10 of those backpacks. For now you also carry the misery of all those others in the group.

### Did you hear of this?

Yes, that is why it is also coming into *him*, and he has to carry that Karma with him. And that therapist is not going to live long. What is this?! This is our society. Put things into perspective! When you are sad, watch a comedy. When you are happy, watch drama. When you are in a corny mood/sentimental, watch a movie about war, with lots of violence. Play, *play*. Abstract yourself. Practice, don't stay stuck.

### So, when you are attached you must determine for yourself whether you can do without?

Always be ready, at any moment, to die. Do you understand this? That you couldn't care less? At *any* moment, and that you have *lived*, at the *fullest*, and that you have *played*, actually, and also that you are able to put a stop on it and leave it behind. Then when you are able to be like that, you will see the reality as it is. And when you see the reality as it is, you have become a full human being, and *very* valuable to society. Then at least there is one awakened amongst all the sleeping ones.

## **9. Svarasavahi Vidusho'Pi Tatha Rudho 'Bhiniveshah**

*Abhinivesa* is the strong desire for life which dominates even the learned (or the wise).

Abhinivesah is fear of death. Do you have fear of death? Have you already felt such fear? Well, I recommend you to become familiar with it, otherwise it is hard to talk about it, for you will have no idea how it can dominate your being.

In the airplanes in our army – C-119 Flying Boxcars – there were two exits in the rear. On each side 18 men would be standing in line to jump simultaneously. In between the 2 doors, in the tail, a dispatcher was posted (somebody responsible for the orderly passage of the jumping process). One day there was a man standing at the door, ready for an operational jump. He did not want to jump and so he blocked the door. He froze in fear. I don't know if you can imagine what it means to parachute out of a plane. There is a hole, with nothing in it, and *that* is where you have to jump into. The dispatcher tried to throw this guy out of the door. So much strength, eh? Mortal fear. Then what happened? They started to struggle, and both fell out of the plane. Two people dead. Ever since that event the C-119 has 3 dispatchers in its tail. If such a thing would occur again, then 3 guys may be enough to overpower the one that is overcome by mortal fear. Imagine something goes wrong, and you fail to execute the operation properly, then you will be hanging out of the plane, while your parachute opens. The airplane then loses speed and because of that it will crash.

Anyway, I am only trying to explain what mortal fear is. It is an enormously powerful event that you can only find in critical situations. So I suggest you to find such a critical situation. However, I don't see many people doing this. Keep in mind: this is a struggle of tremendous proportions, which is in you. It is in every human being. Even in people who talk a lot, like me, and scribes and so-called wise men. You will only know with whom you are dealing when it comes down to dealing with such a critical situation.

What is fear?

Fear is the result of breaches in your energy vibration. It is the result of violence that you incur during your lives. Your consciousness discerns this and relays a signal: "Hey, I am out of control here". This signal of having no control, this is what we call fear. It starts with doubt, insecurity, apprehension, which can eventually develop into a terrible panic. It is all the same. It is the result of all the previous Klesha's that have not been dealt with. So you have lived your life in attachment, in hate, and in fear. You have broken more and more things in you, and because of that you have become angst-ridden.

Society is dominated by fear on all sides. For that reason insurance companies are thriving very well. So either you apply the philosophy of the Klesha's or you take out another insurance policy.

How do we solve this problem? You must acknowledge the breach. How do you do that? First and foremost: practice non-violence. Install softness in your life. Then, when it has become part of your life, you start to weld, which is what you are doing with all the exercises available, pre-eminently with love.

If for example you drowned in a previous life, and you have fear of water in this present life, should you, without forcing yourself (like in the case with children who refuse to take swimming lessons), deal with water with a soft approach? Go near water or play with it? To overcome this fear?

You familiarize yourself with going to the water, and you deal with water very softly. Never force it. But this does not mean that you avoid it, on the contrary. You even take a bowl of water and put your hands in it, sensing the water with great care to familiarize yourself with it.

Eventually, when the child has no fear of water anymore, the fear has been conquered?

Then you are done. So, fear is interesting because it indicates to what extent you have solved things. When fear does not occur anymore, you are developing well. Or not. And someone who is resolute and fearless is the highest developed person.

Does this relate to all kinds of fears?

Yes, all kinds of fears. But we call it fear of death because that is the most impressive kind of fear.

Many people say: “Well, I have no fear”. Then I dare them to step on a plane – each with a parachute: “Are you coming yet? I go first and you follow...” Then just see, and immediately you know.

(Theseus caught a spider under a cup)

Little spider? I am afraid of spiders, so *that* is where I have something to solve; I have to do something with spiders. It is very interesting: in fact your life is a succession of opportunities and possibilities to grow. So, respect the signals you receive. That is the game, you see.

So you know what you have to work on by looking at your fears?

Yes, that is the game. *Look, look*: what are the signals? And then you react accordingly. But do not force anything; be soft. And you open the box of tricks you have learned in Yoga to help you.

Lennart is telling about his experiences with water. He thinks he has got something with water, and it remains, in spite of the fact that he joined a swimming team.

Well, just go deep-sea diving!

So it means that you have to confront the problems?

Exactly, because it gives you a chance to weld the breaches. So that is what you have to be looking for.

There is no wrong and no right. There is only harmony. Try to create harmony in all the parts of your being. You cannot achieve this by avoiding it.

For example: I have a problem with the Province of Drenthe. I do not want to go to the Province of Drenthe anymore. Why? Because I had bad experiences there. I met my first wife there and I have lived there and so on, but it all went wrong, so I absolutely do not want to go there anymore. This is so ungodly. The Province of Drenthe is as much part of the Divine as the rest, so I try to change something in myself to get to the point to, one day, make a trip to Emmen (town in Drenthe) and stroll through the shopping district.

But to do so demands a lot from a human being, you see. A man has got a lot of things to do in life, eh? That is the idea. And if you don't do this, you will remain a slave, and your life will be lived for you and you do not determine life for yourself.

Does that mean that you will experience the same in the next life?

You will constantly come across the same problems on your path: You have a backpack; deal with the backpack once and for all.

I suffered from fear of heights. I still do, by the way. So I climbed mountains. And now, after many years, I can see that I am able to a lot of things in the mountains that I never thought possible. That is the opportunity.

Is it clear so far? The point is to become child again, without being childish, so as to leave no doubt.

We have arrived at the 9<sup>th</sup> Sutra:

Do you understand the fear of death?

Is fear of death the ultimate attachment (to life)?

It is not the ultimate attachment, but it is an ultimate stadium of chance of misery. When you are afraid (in whatever form), it means you carry all the preceding Kleshas within you. So you can be sure to experience a lot of trouble in your life. Somebody who liberates himself from fear still has to deal with the 4 preceding causes of misery, but he will have less misery. In this way you slowly cut back.

You are just not afraid anymore, but who can say that he is not afraid?

But I believe that some people are more afraid of death than others.

Yes, but it is not only fear of death. It is all kinds of fear.

Can't you also have fear to live?

There are all kinds of possible fears, for example towards objects, people, situations, and towards your self.

Is fear often based on the attachment to others?

Yes, fear is related to/a result of the preceding Klesha's. So it is not an "either/or"- situation. It consolidates itself: it stacks up. So when you have arrived at the stage of fear, you have all the Klesha's.

The remarkable thing is that the more you go down the ladder of the Klesha's, the more Tamas you have.

So, somebody who is depressed is in Tamas, and because of that suffers lots of fears?

Yes. When you understand that this whole process is in fact a downward whirl/a contraction/a Tamas-phenomenon, then you also understand why all the Rajas-exercises are so interesting. And then you will also understand why the whole Yoga-approach – Raja Yoga (Raja is also Rajas) – is ideal to abolish all this. It is a direct approach: you put your entire being in scaffolds and pull yourself up again. It is *so* strong that you, *whoever* you are, in *whatever* condition you



are, no matter how *dangerous* the situation is, can be pulled out of it. It is a formidable therapy. I do not know of any other medicine that has the power to cure all patients.

## 10. Te Pratiprasava Heyah Sukshmah

These, the subtle ones, can be reduced by resolving them backward into their origin.

When the Klesha's are subtle (not too heavy), this is the method to abolish them, to bring them back to their origin. We have already discussed this. For example: you are very scared, but you are still able to think. Then what do you do? You let yourself become angry. Your friend is in fear, but he is still able to reason/talk with you: you help your friend by making him angry. Even if that means that he gets angry with you. It does not matter, as long as he is angry. Then he will come out of his fear.

Then what do you do with him when he is angry and he remains in his anger?

Does he have to hate then?

Well, anger is hate. You cannot leave him in this anger, can you? So then you bring him back to attachment! Come on! What have we been talking about the past couple of weeks?! Make him go from anger towards attachment. How do you do that? You tell him that although you made him angry, you *do* like to be with him. And you also tell him that you actually made him angry *because* you like to be with him.

But then he is in attachment. How do you get him out of his attachment?

Do you have to appeal to his ego?

Yes, awaken egoism in him: "You are a real man, aren't you?" Beng! Gone is his attachment (towards you), because now he is in his ego. Do you leave him in his ego? Then what do you do with him?

Well, I guess you have to bring him back to ignorance, but I haven't got the faintest idea how to do that.

Then you say: "But you don't know everything, do you? You are a real nice bloke, the best, but actually you do not know everything yet". Gone with the ego.

Won't he become angry again with such an approach?

Well, of course you do this diplomatically, friendly and soft. I am just offering you the idea. But you do *not* leave him in his Klesha-condition. You don't do that with yourself when you feel that it is happening inside you, but also not with your acquaintances, friends around you. This is a very interesting exercise for you. And you will see that it *works*, exactly the way I am

telling you. It works very well. And of course, it *is* manipulation, *certainly*, and people do not understand a thing of it, that is certain *too*, but it *works*. It *helps* people.

In the past, whenever I was very scared, I would walk through the red-light district in Amsterdam. All those ladies behind the windows. And I can assure you that, when I arrived at the Bijenkorf (department store), my fear was gone. You do not understand? Then it is time for a little excursion! But only the boys, the girls have to stay here...

Do you mean that you became angry? Aren't you supposed to call up anger in case of fear?

Yes, but not necessarily. You can skip one stage.

In other words, you called up attachment?

Yes, so you play with these things.

How can you call up ego in yourself?

Very simple: your ego is your name. It is sufficient to take a business card from your pocket with your name, your title and even your address on it. And what do you think about a picture of yourself, eh? You should see how people change as soon as they look at a picture of themselves! Suddenly they are not nice at all towards others! Attachment disappeared, remember? Just look at the vacation pictures! Everybody flocks around them and nobody has any interest for the other: "How do *I* look?" Horrible! Just outrageous! The worst thing is to be visiting somebody who starts showing all his pictures. He thinks he is pleasing you by doing so, but while showing you those pictures, it calls up egoism within him/her. He has no attention for you at all. I *hate* photo albums.

I once heard someone saying: the most interesting pictures are your own vacation pictures, while the most terrible are the ones from another!

Yes, that is the same. One day we were invited to attend a video showing of the wedding ceremony/party of my brother-in-law. The people who made the video organized it. It was one of the most horrible parties I *ever* attended. They didn't even notice you, as if you did not even *exist*! It was not even possible to have normal conversation. All those people watching: "Look! This is me!"

Didn't you attend the wedding yourself?

No, I wasn't there.

Wouldn't you have enjoyed yourself more if you had?

*Very sharp of you!* I probably *would* have enjoyed it ...

What would you do when you find yourself in such a situation? What is the solution? Just get up and slam the door behind you? No, because you simply go down when you do that. It is the way towards fear. It is our purpose to go up. So what do you do then? You pretend to be a researcher (as if you are doing scientific research). Pretend to be working on a documentary about the traditions and customs of those strange Dutchies. Your starting point is that you do not understand anything about those people, and you try to understand what it is all about and what it is they are talking about.

And from egoism you go towards ...?

From egoism you go towards ignorance. So you absorb ignorance. You install it as the basis of your functioning. And that is actually what a researcher is all about.

But you are actually applying this to yourself?

Yes, you apply it to yourself: The mindset of a researcher – scientific researcher (*even better*) – is ideal to fight the Klesha's.

What if they (the scientific researchers) are egoistic themselves?

That is almost impossible when you are a scientific researcher, because that goes against the principles of scientific research itself.

I am giving you the example of your self. When you are dealing with people in this way, there are other methods, but always based on the same theme. Ignorance-development, or understanding of ignorance.

When you meet a Buddhist, a *real* one, he will tell you time and time again the same story: That he actually does not know anything. If you would believe him, he is just doing things, just like that. But you must *actually* look at what he is doing. Darn, very clever you know! But he has an attitude like: Huh, what do I know, I am just doing, you know! Everybody is much cleverer than me ... I am just a ... So, it is an attitude of modesty, of uncertainty, of being an “underdog” you would almost say. But it is *very* powerful.

Does that mean that a person who knows a lot will always say that he knows nothing?

Yes. *Remember* that! Beware of those kinds of people! For often they are masters.

But they are not so uncertain at all, while just before you said that they have an attitude of uncertainty?

No, but that is the difference: it is intentional. It is initiated on purpose.

Does that mean that you have become untouchable?

Yes, you have become untouchable. Hate, attachment, fear, and ego – you couldn't care less. For you are nothing and you know nothing. And you make a very nice impression on people. It is the basis for developing wisdom. But pay attention, eh, do not get stuck in it: once in a while you sit down and you shed yourself of that game of being the “underdog”. For that too is a game/a Klesha. It means that you install silence from this ignorance. And you open yourself (surrender), followed by concentration, meditation, contemplation, and immediately you are in heaven.

## 11. Dhyana Heyas Tad Vrttayah

***Their active modifications are to be suppressed by meditation.***

The Klesha's are *not* always subtle or weak. Sometimes the situation occurs that you are not even able to use your common sense. Patanjali calls this “active modifications” in this Sutra. So, when the Klesha's are active to such an extent that they totally mess you up, they must be “suppressed by meditation”.

How do you do that?

For example: you are so angry that you explode. You can feel: “I am going to smash everything; whatever comes my way”, quick – quick! – Go upstairs, find your meditation cushion, sit down ... and try, thanks to your training, to go into meditation. *That* is the solution to intense fear, severe panic, and deep hatred...

It can also happen that, while going about your business as usual, you suddenly fall madly in love with/become completely mad about some beautiful appearance. And it puts you *totally* off balance. *Do not* remain standing up! Just sit down!

I would be inclined to think that in such a situation you would instead step up to it/pursue it!

No. I know all that. Stay in control of yourself. If it is *really* something/someone meant for you, you will find out, but stay in charge of yourself, for example when you feel that you are going to do foolish things just because some nice bloke comes along. I do that regularly: you will then see me standing in the street, on one leg and cross-eyed ... he he he ... Again a Klesha has gone passed ...

This is the method to solve severe situations.

*But* the Klesha's will return *anyway*. Meditation, also in this case, is only a temporary solution; it gives you back your peace of mind. This peace of mind you then have to use to deal with Karma by contemplation. Only *then* you will find that your life becomes quieter. Klesha's are Vrtti's, and meditation causes harmonization of Vrtti's. It is very logical: you deal with it at the level where it is taking place, the way it is taking place. Then you take refuge – as Buddha always used to say – in meditation. Meditation is your shelter, where you are safe for those kinds of things. It is also very interesting, because your being will recognize and remember this

at a certain moment, and spontaneously – whenever you are caught by a Klesha – and automatically want to go to that meditation cushion. And then you just sit down and come back to complete peace and quiet. Isn't this much better than to function like some kind of a madman and make all kinds of imaginable mistakes?!

That is what your training is all about, eh?  
For a beginner it is not possible to approach it in this way.

What if you can't meditate?

Then you can try to approach it with other means: with Yama's, Niyama's, Asana's, and Pranayama (maybe). The least thing you must do, though, is to divert your attention.

Isn't that like ignoring the reality?

Yes, that is what many people *think*. Well, okay, then you are going to have to learn in practice whether it is true or not. In a situation that is beyond your control you pull out all the stops. The quicker you can come out of it, the better. According to my experience the best solution is to sit down and meditate.

Do you know of any other solution?

How about counting to 10, like a "time-out"? That too is a diversion, or a kind of Pranayama?

Yes.

In our society there are no solutions for these kinds of problems. People just say: this is life: enjoy your emotions, explode – then everything will be better afterwards, and you will be relieved. But the damage that everybody and everything incurs because of these kinds of outbursts are not taken into account.

Some people play sports to get rid of this.

Yes.

And watch out! People bottle it up eh? The woman in this newspaper article, who just killed her 3 children! This is a striking example. It should not have to be like this! If she had learned these kinds of things, her children would still be alive! And she would probably have been less unhappy. Can you imagine that you are *so* unhappy, and that you are confronted with misery upon misery? At a certain moment you don't see a way out anymore; whichever way you look at the/your situation, it *all* looks terrible. Therefore it is only logical that suicide occurs more and more.

Everybody experiences fear, but at a certain point you are not able to use common sense anymore, and indeed you may see death as the only option that is left to you. Pay attention! For then you also become a murderer! Because you feel that you have been treated badly, that the

world is evil, that you are a victim of everything and everybody. Then you may even become a serial killer.

Anyway, society still does not know what Klesha's are, and how dangerous they can be. The entire sector of welfare still does not know how to deal with this. Psychiatrists still do not know their profession. This is the old method and it *works*. Its potential meaning for society is enormous.

## **12. Klesa Mulah Karmasayo Drstadrsta Janma Vedaniyah**

The reservoir of *Karma's* which are rooted in *Klesa's* brings all kinds of experiences in the present and future lives.

So we are dealing with Karma as being the cause of the Klesha's. Those impressions that are imprinted in our energy streams: they form patterns whenever they are brought to life by our functioning. Those patterns attract similar energy patterns from the environment, and it happens again and again. Solution? Stop doing anything? Will those things not become active anymore/will those patterns then not arise anymore? Okay, just do it like that. Alexandre le bien heureux (the blissful) slept all day. Stay in bed. Live in your bed. Do nothing. Is this a solution? Not really, eh?

My niece had a very unfortunate marriage. She was married for a month when a train hit her husband. It was an accident. Later on she met another man. And, he too, soon after they met, died. At a certain moment she said: "I don't want another man! They all die. I am doomed, because as soon as I meet someone he dies. It will not happen again." So, what did she do? She let herself go and ended up in a deep depression. She just stopped living. Is this a solution? No. Solution means realizing: "Wait a minute, this has something to do with Karma inside of me. And it is very deep. And if I am not able to get rid of it (this Karma), it will not only be like this in this life – that every man I meet dies – but it will also happen in the next life, and the next and the next after that. I would like to shout at her: "Nicolette, practice Yoga! Sit down ... experience the mood ... Karma gets burned ... and suddenly a bloke comes along, and he does not die anymore!"

So what we are dealing with, the real problem is our backpack full of Karma. It is our burden/genetic information.

The 13<sup>th</sup> Sutra gives us some idea of the scope of this problem:

## **13. Sati Mule Tad Vipako Jaty Ayur Bhogah**

As long as the root is there it must ripen and result in lives of different class, length and experiences.

For me Karma is like weeds in a garden. In Purmerend I had very nice lawns in the front and in the back of the house. It was the first thing I took care of after moving into that house. I was *so* proud of my lawn, but soon it was infested with weeds. I had some kind of tool with a little fork attached to a steel rod, to dig out the weeds. And I was so busy ... very deep ... trying to dig up the roots ... and then I would pull ... pull it out ... but of course some part of it stayed behind! Then I got angry, and with a lawnmower I mowed the grass as well as the weeds as short as possible. This gave me the impression: “ah, I got rid of it”. But that lasted only for two days: weeds again! It was horrible! What I am trying to say is: this is the story of the struggle with Karma. It is exactly *this*.

We have to weed out Karma with root and all. This means that, if only the slightest trace of an impression stays behind, the Klesha that is related to that Samskara will be thrown at us *again*. We must burn those Samskara's *so* incredibly thoroughly, you just can't imagine. In the beginning I too thought: “You know what, I will sit and burn, and then it will all be gone.” I saw this huge Karma (I *see* Karma) in me – as an enormous tar stain. During contemplation I would see this stain slowly disappear, and it would become wonderfully white. I am not going to tell you which sin I am talking about! Let's just say that I was a very big sinner. Not anymore of course! I came out of it and rejoiced: “Hurray, hurray, hurray, I've burned it!!” And I felt great relieve and so on. However, soon afterwards I was in the middle of it again. Not so severe, but still. It was not gone completely, so it revived. That is the reality.

Can it grow again?

If you do not pay attention it will grow again!

So you always have to update?

Yes. This is Karma Yoga. I call it “Karma Management”. Everyday you make Karma. Karma Management means that each day you try to burn more Karma than you produce. For *me* this is Karma Yoga. But it means that you have to continue to *sit/practice*. And you have to continue until you feel: “Hey, now I am better than yesterday”. The way I function now – every day I practice at least for an hour: meditation, contemplation, and Samyama – creates for me *exactly* the possibility to progress. If I did not do that, I would have more Karma with each passing day.

Is it also possible to burn Karma during your daily activities?

No, no, no, you really have to *sit* down.

But in the end you can also do it while walking?

No, that is baloney. There are people who claim this, but it is baloney. I am talking about actually, really sitting. Meditation while you walk is *really* not possible. For it is in contradiction with the definition of meditation. It simply is not possible. Burning Karma must/can only be done by sitting still.

Do you understand Karma Management? It is very simple, isn't it? It is like accounting. And you will know whether you are getting better (or not) because you will feel better.

Isn't Bhakti Yoga a good alternative?

Yes, but Bhakti Yoga is for fools. With all respect for Bhakti Yoga, for it is a wonderful method.

What about Mother Theresa?

Perfect ... but she is a fool. But the adoration, the devotion, and the dedication, *that* is Bhakti. It is a Shiva-stream. And it *is* possible that you pulverize Samskara's – Bhakti means “Self-pulverization” – by the Divine energy that comes into you. But it is an approach without action. It is an approach of receiving. But I doubt that Mother Theresa is doing it this way. I wouldn't be surprised if she is actually a Karma Yogi(ni). Because she takes on things. But there are a lot of people who practice Bhakti Yoga *towards* Mother Theresa. Karma Yoga is in fact a Rajas-method. It is in fact higher than Raja Yoga, and it fits me better. I think it would fit better with everyone, but it is simply not possible to make everyone understand all these theories. Therefore a method has been found for the less gifted among us: which is Bhakti Yoga.

I have the impression that it is kind of the same.

The effect is the same: with both approaches there is burning. The goal of all Yoga is: burning of Karma. Sometimes *this* method is better fit for you, and another time *another* method is better fit for you. You have to pick it yourself. Everyone has his own typical attitude.

Now that we know that you make Karma anyway. Does this mean that with good deeds you make less/lighter Karma? If so, isn't it better to do good things in your life?

Yes, but when you do something good, as you so nicely say, you must do it in dedication of the Most High. *That* is how it is done in Bhakti Yoga, but also in Karma Yoga. It is *this* approach that enables you to burn. But as long as you do not involve the “Old Man” in this process, how can your good deed burn your Karma? You have taken action, so you will have Karma as a result of it, that's all. It is especially the circulation caused by: “I do this good deed in dedication to Our Dear Lord”. Then I agree (with the Bhakti approach). Go ahead. It is not the cleverest thing to do, but it works. But do *not* do good deeds just for the sake of doing a good deed. I *reject* that. In that case you might as well do bad things, for they are much more fun. Don't you think so?

There is this story of Jesus, with Maria at his feet listening to him? Didn't he say that she had done better than Martha, who was running around all day to serve the other? (Lukas 10)

Well, I can understand very well why he said that. I would have said the same. But whether it is *true* or not, that is another matter!



But you must understand Karma: it is your burden, your genetic information. It determines your life, with the desires and the whole package. It causes the pulsation, and that pulsation continues to exist. The pulsation of your being is the product of your Karma. As long as you have Karma, you will pulsate. As long as you pulsate, you will die and be re-born. Whenever the pulsation cannot occur normally in that temporal body, a breach occurs: Bang! You are dead. But it continues to pulsate further, up in the astral world. And that pulsation is related to a couple down there, making love, and bang! They attract each other – this is called conception – and you appear again, eh? Duh ... duh ... duh ... and 10 million years later it happens *again*. Duh ...duh ...duh ... I like Andre van Duin so much (Dutch comedian). Long time ago, with his helmet on his head: Duh ... duh ... duh ... typical for mankind. And they do not understand *a thing* of it. They have been reincarnating for millions of years in this way with their foolish brains. It is so tragic. At the same time it is comical too, but it is so terribly tragic. What in God's name are we doing?! We do not understand *a thing*! We stack one stupidity upon the other, and we remain in misery.

Well, deal with it! Make those pulsations *stop*. You must understand that these pulsations are related to the genetic information. *Burn* it! Start by burning your vices. Start striving for harmony. Start contemplating. *Please! Work! Practice! Practice* Yoga.

And if you don't, I will kill you! Anyway, Karma will see to it that you will not live long.

One life is short, while the other is long. Then it is short again, and then it is long. Cycles. In one life you are a man, while in the other you are automatically a woman. All you women were all men in your previous lives, and all you men were all women in your previous lives. Except me: I was a man in my previous life ... la la la la la! And do you know *why* a woman comes back as a man next time?

Because she is obsessed by it in this life?

Yes, because she longs for a man now. And if we men make the mistake to long for women, we will consequently confirm the verdict: we will come back next time as a woman.

I am a little bit in between both. My sister envied my hands. She would say: "Your hands are more beautiful than mine. How is that possible? You are a boy". I have a lot of feminine characteristics. I had a lot of trouble over them in the past. I would think: "Oh, I am not normal", and so on. But as you progress in Yoga, you will see that you become man-woman. You will see that you can understand one as well as the other, and that it is equally present in you, as a matter of speech.

Does that mean that you become bi-sexual?

No, not bi-sexual. But let's say you will not be so macho-like, a more refined kind of compromise.

I do not understand

No, not again. You always say that.

About those pulsations ... I do not really believe that.

Doesn't your heart beat? That is the pulsation, that heartbeat.

Yes, but I still do not believe it.

Why not? All pulsations are related with Karma.

Yes, but wait a minute, when you are the Most High, there is no pulsation. It does not mean a thing!

No, no, the Most High is energy; all energy, in whatever form.

Isn't energy a pulsation too?

Yes, of course. But to connect with the Most High you must neutralize all the pulsations, otherwise you will not be able to see/become aware! But he is everywhere, always, going along *with* the pulsation.

But now again we are talking about that Christian thing, with the Most High who is up there. Supreme consciousness. If that is not a pulsation, than it just isn't anything. It does not mean a thing.

No, Brahman, as we call it in Yoga, is the Absolute. The Absolute means *everything*. Everything that is, is Brahman, including you. Of course that is a demerit that we have to accept... Everything. So no matter what capacity it comes in, everything is Brahman. But to understand this as a human being, to connect with that idea, we must create an enormous peace and let all pulsations be neutralized. Then, suddenly, we will say: "Hey, look, He is there!" He has *always* been there! But it is because of all the dirt in your eyes that you failed to see it!

When you get rid of your Karma, you have no pulsation anymore?

Yes.

And what if you have no pulsation anymore ...

Then you will have no shape anymore.

But then you have no consciousness either! Then you are nothing. What good is that to you!

I know that this is a very annoying story. When you tell people: "Sale! 5 euro discount, buy this product!", they immediately rush to the shop to buy it. But not *this* story: it is so difficult to comprehend.

But it is because it is not completely making sense.

It is making perfect sense, but we don't like it this way. We have a certain vision of life as we like to have it: A nice Mediterranean beach, with a beautiful sea, blue sky, palm trees, cola-rum in our hands, a deck chair, nice music. *That* is what we want.

But I have the feeling that what you are telling us is only part of the truth.

Then I have to tell it in a better way.

Maybe you haven't quite understood yourself.

Sure, I am very ignorant.

But we were talking about the Klesha's.

#### **14. Te Hlada Paripata Phalah Punya Apunya Hetutvat**

They have joy or sorrow for their fruit according as their cause is virtue or vice.

How can you determine whether you are full of white Karma, as the Tibetans call it, or black Karma? Black Karma is what is called "vices". This is comparable to what in Christianity is called "sins". However, Christianity has limited sin to bad things, but originally good things too are vices, so it applies to all information. The question now is: how do you recognize whether it is white or black? Well, in this Sutra is written: when you experience unpleasant things in life, it means that you possess a whole lot of black Karma. Consequently this means that when you experience pleasant things in life, it means that you have a lot of white Karma.

The easiest thing to do, in the beginning, is to get rid of the black Karma. Everybody can immediately understand this. But later on, as you are told, you also have to try to get rid of this white Karma. And *that* is difficult. To do so you must go farther and farther in your detachment. And you must also go increasingly farther in your austerity: simplification of everything, up to the smallest details in your life. So you sit down, and you sit down, and you sit down, and you *burn*. Then slowly but certainly your body becomes more symmetric, and then completely symmetric, even perfect as far as form goes. As a result the oddities, the typical characteristics, slowly disappear. Then you become a kind of uniformity. It is very funny/interesting.

The system of Yoga works beautifully in this respect: first it takes care of removing black Karma. And look, the things that I put on the blackboard are white Karma, so I am planting white Karma in you. And the exercises etc. cause black Karma to be gradually eroded. The attention becomes focused upon white Karma. White Karma becomes more deeply imprinted and because of that the others are neutralized, which makes it much easier to remove them.

So you end up with gray Karma?

Gray Karma exists too.

How is it possible that black Karma is easier to remove?

Because it becomes less imprinted. You do not focus so much on your vices anymore and because of that it becomes easier to burn them away.

How do you know that you are being successful?

In the beginning you have the feeling that you are functioning in a *better* way, but then, when you scratch a little bit inside yourself, you notice: “Oh God, all my vices are still there”. But you do not focus on them. This is a very distinct approach. It is in complete contradiction with psychotherapy. In Yoga problems are typically solved by *not* focusing on them. Of course I am talking about your own problems, eh? While the psychiatrist lets patients lie down on a bed, he talks about nothing else than the problems of the patient. With the result that this patient goes completely *crackers*. And the psychiatrist *too!* So this is the opposite, faulty approach. In Yoga the approach is different: you approach it by focusing on the virtues.

## **15. Parinama Tapa Samskara Duhkhair Guna Vrtti Virodhac Ca Dukham Eva Sarvam Vivekinah**

To the people who have developed discrimination all is misery on account of the pains resulting from change, anxiety and tendencies, as also on account of the conflicts between the functioning of the *Guna's* and *Vrtti's* (of the mind).

What a pessimistic view on the matter! This is a Sutra with which only few people will agree. Nonetheless, these are the exact words of Buddha. If you have understood what it is all about, you *cannot* but conclude that it turns into misery all the time. Is there anyone who can say that his life is flawless?

How about a Yogi?

Not even a Yogi. A Yogi will have fought his way out of it, and he will have established harmony, but he could never say, in my opinion, that everything went flawless. I can tell you that I resisted when I had to be born here. For I felt: Oh oh ... there is a lot of pain that will occur there”. And this applies to everybody. It sounds quite negative, but actually you should look at it in *this* way: that life is a succession of joy and pain, and that these 2 form a duality. But also this pain is actually your teacher; you learn your lessons through pain. You are confronted with the problems through pain, and you are *obliged* to solve them, which then is followed again by a moment of harmony, bliss or joy. But what you see happening in general is that people get stuck in this and think: “Yes! I have made it!” And then they don't pay attention anymore, which is an ideal precursor to a next period of suffering coming up. You can also translate this as: 7 fat years, 7 meager years.

So when you experience joy it is only a matter of time before you will experience misery?

It is a matter of time. It will turn around. But the same applies to misery, because you know: it is only temporary; it will pass.

Do you come to peace by dealing with things with Yoga?

Exactly. But then you are through, and that is exactly what the author is aiming at. If you don't do anything, you can be assured that eventually, again and again, you will experience misery. When you deal with it, you will slowly remove it, and eventually, you will even remove it completely. But as long as it is not finished yet, you will be stuck to it.

The author also gives the reasons why: because of the pains that result from change, anxiety and tendencies and also because of the conflicts between the Guna's and the Vrtti's. Because each time again you are confronted with change in your life. You change jobs. Is this something that happens automatically? I cannot recall anybody who changed jobs without any problems. First you have to say goodbye to your previous job, and then you have to get settled into your new job. Suppose that you *also* have to look for a new job ... a lot of misery.

And what do you think about changing relationships? You brake up with your love. Will this all go smoothly? I do not think so! And what about finding a new love? Gee, eh? That is quite a different matter, eh? And not to mention that most new loves are equipped with the necessary children. You get them for free as part of the package. I am not sure if you can imagine what kinds of problems this can cause.

Change of house. Who can say that he likes to move? Well, I attended 13 different schools. I must have lived on 20/25 different locations. If there is one thing I do not like, it is moving. Have you ever left your country? Did you ever live abroad? Then maybe you know what I am talking about. People who have lived their entire life in their own village do not understand all of this. Instead they dream: "Nice! A house in France!" Then they move to France. And a year later they come back with their tail between their legs: "I couldn't adjust ...". And what about all those people who spend their retirement in Spain? If they have not already been cheated out of their money by those realtors. You can find complete concentration camps of retirees over there! Change.

Why is change so painful?

Because you lose all your securities.

The normal, basic functions do not function anymore, so anxiety arises, and insecurity, doubt, and expectations are often unfulfilled.

I do not recognize what you say here. Maybe I was lucky. For example, I do not have so much trouble moving. I just let it come over me.

That is possible. But is that really true? Do you really just let it come over you?

I was born in Africa. When I was 8 years old I had to go back to Europe. I was so *happy* to be in Europe. But at the same time I have always felt homesick for my country of birth. Then from Belgium I had to move to Holland, and I have always felt homesick for my language, which is French. Then it can happen that it gets to you, deeper and deeper into your roots it affects you – at least that is how it works with me. There is quite a difference between changing homes here in Holland and leaving your home in Africa, you know! It is a totally different atmosphere. We lived there in the spirit of pioneers; the world was at our feet. You took care of everything yourself, and there was no government interfering in your life.

Something happens within you. Just assume that it does. But what happens within you? Well, you are marked, if only by the memories. You carry that with you all the time. For example: in your new house you have *another* kind of living room, *another* view, *another* butcher, *another* bakery, *other* routes from your work back home and *other* people that you meet...

Is this all Karma?

This is all Karma. And you carry it with you. The more changes you have in your life, the heavier your backpack becomes: It remains in your memory.

Is Karma identifiable through pain?

No, it does not necessarily have to hurt. But even when you think about something with nostalgia, it causes pain, like: “Hey, it was *so* great there ...” This is pain. Because you *do* compare. And you do the same in relations: “Oh, how lucky I am ... What a difference with the last one!”

What about the reverse situation, in which you do not feel nostalgia towards someone/something because it was not pleasant at all?

That, too is pain, only you have suppressed it.

The more changes you make, the bigger/heavier your backpack becomes. They are all Samskara's. So, I'd rather say: “Do you want to live a happy life? Do not change a thing! Stay where you are. Lie low. Do not read the newspaper. Do not watch TV”. This is exactly what you find with simple people – who live in the mountains for example – who have no interest in anything and who have just stayed where they were: they possess a certain harmony that we cannot grasp.

But a human being should be able to maintain himself in a big city?

Yes, that is what you are told. You were told that you have to learn to live life by experiencing things and go into adventures, by traveling and so on. But this is not true.

But don't you learn from experiences?

Yes, that is true, but it does not mean that you should base your life on changes.

But I can also imagine change without homesickness/nostalgia

Homesickness/nostalgia without pain? That is impossible: home-*sick*. Sick is pain and the meaning of home is obvious. There are different grades of pain. In the 1960's I was on a vacation at the Garda-lake. It was fantastic! I have also been at the Mediterranean sea, at Bormes les Mimosas, Le Lavandou (France). The sea was so beautiful! Later I went back there ... well, I can tell you that it hurt. Why? Because everything was destroyed. You see? But if I had never been there before, I would not have experienced pain. The conclusion is that with everything you do, you compare/evaluate, and then you make a judgment.

What I wanted to say is: our consumptive behavior is responsible for many changes. *More. Different.* For example, when we lived in Africa my father bought a new car every year. Why? Because it was a very normal thing to do: the roads there were so bad that after 1 year a car was worn-out. So when we were little children we would see a brand-new Ford in front of the house every year. And early in the morning – on Sunday – dressed in our pajamas, we would make a ride to break-in the car. These are things that leave traces in your memory.

I only want to indicate that our attitude towards life carries the promise of misery within. It is due to our attitude of consuming, and assuming that *that* is life. This also applies to change: of *another, better* car, of *another, better* house, of *another* vacation ... We assume that everything is fine, while it all leaves traces and it affects us one way or the other.

The same with people who have had innumerable relationships in their lives: They have to see how they can get rid of all those memories. This is dangerous.

I am not implying that you should not do it, but that at least you should not put emphasis on it (on change). If it has to be done, then you do it, but be aware of the fact that it has consequences. Also be wise. That is all. For the rest you live your life and you do what you have to do. No one can comment on it.

This *is* a contemporary problem.

Yes, consumer behavior. I have an acquaintance: whenever new audio-equipment comes into the market, he needs to have it. New loudspeakers, new DVD-burner, and I don't know what. His living room looks like a TV-studio. Not that this is wrong, but he is always looking for other, better, newer equipment. Change, change.

You just mentioned the consequences that come with change. I guess you are right about that, and one never knows in advance with what kind of consequences one is confronted. It is impossible to say, until it is too late.

Yes.

But misery is not only caused by change. Misery is also caused by worry (anxiety). This is the second of the main culprits. My mother lives in a wonderful apartment in the center of Bruges. She actually has everything she could wish for. Her children watch over her. Everything is fine. But she keeps herself occupied with what her children are all doing! So she adopts all the worries of her 4 children, *and* their spouses, and her grandchildren ... Can you imagine? This means that she is always restless, and always in pain. There are always problems. How is this possible? She has everything she could possibly wish for! Well, it is simply caused by her concern. She thinks that she should be worried about the ups and downs of everybody. Then we visit her and say: "Don't bother! It is their life." She ruins her own life by worrying.

In this way she is building Karma. If only you think about someone else's problems, it is already enough to be affected by it. You *should* not think about someone else's problems. Only when this person asks for your help, then the time is right. Then you have to see if there is anything you can do to help, and whether there is something in your baggage/life that could be of any help. But people are simply conditioned this way (a kind of meddlesome-ness): without being asked they come to you and say: "Well, you should do *this* ..."

Don't you have this with your mother-in-law? I am just taking some example... She just feels that it is her duty, in the house of her child, to give advice, because, who knows, maybe her son/daughter-in-law may harm her own child. You don't know of this? You don't *have* to. I only said that it *could* happen. Fortunately it does not happen all the time. It is only a stereotype-example.

Concern: concern of a mother over her kid(s); very typical.

Concern of a doctor over his patients. Do you recognize this? Probably not, eh? There are hardly any doctors left who are concerned about their patients. I was born in a doctor's family, and we *did* care.

You are talking about concern when you feel compassion for your patients, and that you do more than just a consult and that you are involved in their problems. It also means that you come home from your work and cannot leave it behind.

But if you bring your work home with you, it does not necessarily mean that it is out of concern, does it?

But this *is* concern.

When you are committed to your work, you are concerned. How is it possible that you are not committed to your work? Only a Yogi is able to say at a certain moment: "Look, I am practicing Pratyahara and I am coming home and there is no such thing as an attachment to my work". It is possible, but it is a very high form of art. A normal human being may want to be able to do so, but he simply can't. Always and everywhere he is occupied with his work. And if he says that this is not true, he is lying.



Isn't it possible to just help someone? I think concern goes too far. There is also a little bit of fear involved.

No, attachment is involved.

But there is gradation involved, and you don't make that gradation.

No, no, it *is* possible that you are *not* attached. But what I see so often is: people who have a heart for their work become attached to their work. So what is the difference between love and attachment? They fail to see that, so they hang! This is the very reason that heart surgeons – *good* heart surgeons - statistically have a higher chance of dying from heart disease than normal people. Psychiatrists, in general, statistically, go crazy faster than other people. This is a typical case of Karma they receive through their work. I would rather say: people in healthcare get sick more easily than people who do not work in healthcare.

But the question is whether this is caused by their patients or by their attitude?

The more involved you are with your work, and the more you love to do your job, the more sensitive/vulnerable you become to it. This is because you adopt Karma from it. The only way to lock yourself off is to become indifferent towards your work. Unfortunately there are a lot of people like this. It is their way of protecting themselves, but in the process they lose their commitment to their work, and from that moment on they cannot do their work properly anymore.

But you can also be concerned about somebody while not having any ties to this person.

This is the same. It is already enough to get Karma. When you love someone, it is the ideal circumstance to adopt Karma. Keep it, eh? So actually this is something quite wonderful. Love is the ideal for us. *Even better* – you can take this person's Karma so that he is rid of it and *you* have it.

But does it happen because you want to take it over, or because it happens automatically?

People are not capable yet to regulate this themselves. It just happens. In esoteric healing I try to prepare you for these kinds of things – so that it will *not* happen. Then you will also learn how difficult it is to install yourself and live in a neutral situation, while still being involved with your surroundings. This is *terribly* difficult.

For example: I see a child with difficulties. I have no ties with this child whatsoever, but immediately I am right in the middle of it. This is very difficult for me, and I would like to know how to solve this.

Okay, then you have to do what you have to do. And you have to *play*. The solution is always to play. Play. Offer help, but do it with ease, and with ease you distract yourself again from the situation, you know?

Playfully, at ease, you go to your customer, and playfully, at ease you go back again. Playfully, at ease you go to your supplier, approach your employees, your wife, and your children: All playful and at ease.

I understand, but I am unable to do this. I lose my sleep over it.

Okay, then you are not talking about playing anymore. It is because you have no control over the fire element. You have to learn to make the fire – expansion, contraction, action, and reaction – more flexible.

Now about tendencies: So we had a look at changes, anxiety (concern/worry) and now we will have a look at the influence of tendencies. Habits. *What? Why? Habits?* I do have habits, but habits make life *easier* for me! Don't they make life easier for you?

Yes, but only when you have no other choice.

Ah, there you have it! Suppose something interferes: The morning newspaper was not delivered. I am used to read my newspaper, and now it didn't arrive. Well, then I am really in a *bad mood*. You should see how fast I grab the telephone to call the newspaper district office! "Am I going to get my newspaper, or what!?" And listen to the tone in my voice, eh? "Always the same! *Again* I didn't receive my paper!" Customer service... puh, eh? People are caught in a kind of routine/kind of Tamas, and you are not supposed to disturb them. They are used to do things their way – like that - and as soon something is different it becomes a threat/infringement.

Just look at our school here in Ilpendam – I am not sure if you noticed/felt it – but locals still stand aloof from us. In this village we are the only ones that are called "Mister/Miss". I noticed it today at the elementary school that my children attend. We had registered to help out and so on. All the name cards included people's first names and surnames. But not ours: my wife and I were called "Mister and Miss". Now what did we *do* to cause this? We did *nothing* at all. The only thing is that we are different from what they are used to. If we had opened a restaurant in this village, there wouldn't have been any problem at all. This is so recognizable: not a restaurant but a *Yoga* school?! That is just how people are. But because of such an attitude huge problems can arise – for those with these tendencies. For it is impossible to hang on to your habits.

You give them Karma.

I take care of Karma. But because of that they react towards me in a negative way. Mao Tse Tung once said: "You must try to integrate without making wrinkles". But already the day that I put out the signboard: "Educational Institute of the Raja Yoga Institute", it was already damaged. Above that sign was the name of the school: "Swan's Nest", I had already thought that out: it fits in with the character of this region, so it should be okay. People loved it. But not the signboard below it. And still they say, when they see it: "Isn't that a restaurant?" Restaurant Swan's Nest. So many people reacted like this. They are so used to this: they see a name accompanied by 2 emblems, left and right, and they think: "Heineken!" Well, in case of

our school it is portrait of someone in meditation, but people see it as the symbol of Heineken beer. They are used to see it like that, and so they *will* see it like that!

Then I did not even mention language. People are used to talk in a specific way. Then I say: “Am I not speaking *Dutch*? Grammatically I say things correctly”. At least I *thought* I did. But when I speak to people in this village, they invariably say: “What did you say?” So I say: “I just *told* you!” But because it is not spoken exactly in the way they are used to, phonetically, they do not understand. It is exactly these kinds of people that feel most pain when their habits/tendencies are affected. Those people are *really* conservative.

How in God’s name can we make it clear to people that they have to watch out for tendencies/habits?

Then there is *another* reason for misery: the conflicts between the functioning of the Guna’s and the Vrtti’s.

And the example before that – before the conflicts between the functioning of the Guna’s (Sattva, Rajas and Tamas) and the Vrtti’s (whirls of energy) – is the alarm clock. You are sleeping, you are in Tamas, and your Tamas is brutally disturbed by the Vrtti of the alarm clock. There is a confrontation here, energetically. It does not match.

But how many times doesn’t this happen in our lives? We then say: “Yeah, I am not in the mood. I am gloomy. And my partner wants to go for a walk, but I am gloomy. I don’t feel like going out.” Then the partner starts nagging: “Yes, but I want to ...” and you say: “Come on, leave me alone. I am just sitting here comfortably ... leave me alone, will you ...”

How can we solve this? The solution is to better consider one another’s interests. To the extent that you feel in which Guna he/she is, and that you adjust the Vrtti that you send to this person according to his condition. So, when he is gloomy, while you would like to make a walk, you say: “Gosh, are you okay? You seem to be a little bit tired? Well, I understand that you are tired. You have been so busy lately. Good guy ... But wouldn’t it be nice to maybe go out and move a little bit?”

Do you understand how this works? First you go along with the vibration, and then slowly you try, *after* having been at the same wavelength, to *bend* the vibration, and motivate the other to go over into something *else*. Is this how it is usually done? Not so, eh? We are constantly confronted with shocks. Not good.

When the tax assessment arrives, the same situation occurs again and again. I do not know of anybody who is happy to receive the blue envelope. And you always receive it right before your vacation! In the past, when I was in business, I would go on a vacation, and every time the same thing happened to me: upon my return my boss was waiting for me and fired me. I have no idea why they always did this *after* the holidays? During the vacation period they thought: “We want to have a better year this time after the holidays. How do we accomplish that? Well, very simple: let’s kick Barbier out.”

At last they would be in peace...

Yes, they were in peace. Terrible! Barbier in business ... well, nothing's perfect, you know? Earn a lot of money and have someone kiss your feet.

So, if you add it all up, there are clear reasons for misery: change, anxiety, tendencies, and the conflicts between Guna's and Vrtti's.

But it does not have to be so heavy. You walk in the street and a car passes by, and there is a puddle of water on the road. He drives with his wheel through the puddle of water and you are soaking wet. Well, this is a conflict of Guna's and Vrtti's. You didn't ask for it, but it happens any way.

Just for once say: "Okay, no matter how you look at it, everything revolves around misery in life." And now all together: "All revolves around misery!" Is this clear? Actually you should see that life, the way it is lived, revolves around misery. It is the wise man that comes to this conclusion. He has no illusions left.

People keep themselves going by watching the commercial of the lottery. They live in a dream. They pin themselves down on this. Or they buy books from the Bouquet-series. And they watch soap operas. Or they come to Raja Yoga and expect to hear the story that peace reigns. It is *not* like this! And exactly *because* of that we have to set to work on this. Deal with it! And incidentally I think this system is a very good system to do so. It is the actual reason to practice Yoga. Do not practice Yoga for relaxation, eh? When people call me, I hear them asking: "Do you have some Yoga on offer? Can I join too, because I too want some relaxation...?" Then I reply: "Yeah, you'd better go to the community center. Here we do things for real."

So why is there an emphasis on pain? Well, it is to ensure that you don't have any illusions. It is not completely correct to say it in this way, but eventually, in hindsight, you must conclude: My pain always returns.

But doesn't this apply to happiness as well?

Happiness too always returns, that is true.

When you take out Karma through Yoga-practice, you can take away the pain. And you are taught to end up in a stable condition, in which less and less happens and in which you can remain in blissful spheres for longer periods of time. That is the reason why it is emphasized: this is misery. So that later on we can emphasize: this is bliss. But this too is not entirely true, because it is not *all* bliss up there. For *even* there you still have to deal with the *remainder* of your Karma. However, misery becomes less and less prominent. There is a gradual transformation.

## **16. Heyam Dukham Anagatam**

The misery which has not yet come can and is to be avoided.

There is a limitation here: there is nothing you can do about the misery of the past; it is done. But now it is your responsibility to decide whether you are going to let the misery of the future descend upon you or whether you are going to do something about it to prevent it. This is an opportunity for you, and Patanjali is simply saying that it *is* possible. No, he is even saying that you *should*. The opportunity is there. This is the meaning of life. If you *fail* to learn to do this, *now*, if you *fail* to understand this, that *this* is what your life is about, then you fail to live life. You lose a chance to put things in order and to put your sins behind you, as you can also put it. For me this has absolutely nothing to do with religion. Instead it is only a matter of daily occurrence. It is also a very practical matter, almost like a household-manual. But we have already understood that it goes much farther than that; that we will automatically, through this, arrive at the highest levels of religion.

Then aren't you allowed to be happy when the weather is nice?

No more than when it rains. It is beautiful; everything that *is*, is fine.

So you are not even allowed to observe it?

Yes, yes, I observe/see everything. And I see very *sharp, everything*, but I do not judge it anymore the way I used to. I do not judge anything anymore.

How about weighing pros and cons?

Yes ... everything has its pros/merits ... I understand. The weather condition, the people who are different; I take all those differences into account. But that is all. But I do not get excited anymore. My life has indeed become much quieter, with fewer fluctuations, which is actually the result of gradually settling the score with the Gunas. Things did not become less sensitive. On the contrary! You become more and more sensitive. But it is the degree of control over the Gunas that is improving. You are better able to see/understand your self, and you are better able to transform yourself. You do not go along anymore. When people are complaining/whining: in the past I would tell them to cut it out! Now I have become much milder. I listen to them patiently, and I try to add some constructive words to them. I am patient and as a result I became much more bearable.

And how is all this possible? How is it possible that we live like this? How is it possible that a normal human being always ends up in misery?

## **17. Drashtr Drsyayoh Samyogo Heya Hetuh**

The cause of that which is to be avoided is the union of the Seer and the Seen.

The Seer is the observer within us. As a normal human being you have the appalling tendency to react to anything you see. The neighbor is telling that the wife of the neighbor of across the

street has died. You listen to it. Then what do you ask? “Oh, are those the people that look like this and that?”

“Yeah, and the ambulance came last week, and suddenly ... just like that ... that person died”. Before you know it you are right in the middle of it. You have *never* even paid any attention to these people! Just because your neighbor is telling you about it: Bang!, in your backpack.

So, our foolish habit to let the Seer and the Seen get together and fuse with each other is the fundamental cause of all misery. It is just because we take things to heart, again and again. We are unable to simply and neutrally observe/look at what is taking place around us, without becoming part of it. We have to stick our noses into everything. That is our nature.

Or don't you have this problem?

Well, whenever I tell these kinds of stories, I can *see* your reactions. You just become *one* with all I am saying. So you are so *weak*! I *play* with you as if it were nothing. Do not allow this to happen, eh? Do not allow this to happen! Keep your distance. Do you know how to do that? While I am talking like this, you must constantly ask yourself questions: “What is he telling us now?” “What is my neighbor telling me now?” “What is her relationship with the neighbor of across the street?” “What attitude/feeling does she have about this?” As long as you ask questions, you will not fuse, because phrasing questions is the Buddhi-function within you.

Does this create the needed distance?

This creates the distance. So remain skeptical, also towards me. I am not saying that you should not believe me, but remain skeptical. You can be critical without criticizing.

We read in the 15<sup>th</sup> Sutra that, if you are *wise*, you draw the conclusion that all is misery. Then the 16<sup>th</sup> Sutra said that, when we know where the misery comes from, it is our duty to avoid the misery that is yet to come. It is as plain as the nose on your face.

Misery is caused by the Klesha's, which come to us because of similar Vrtti's in ourselves, which are caused by our own Karma. We have come to the conclusion that, to attenuate this – to *not* let those Klesha's come to us – you must reduce them to their origin when they are subtle, or sit down in meditation when they are too strong. This is a temporary solution. This is what you must do according to Patanjali. You do not know how to make it quiet? This terrible addition of misery? Sit down. Is it difficult? Meditation? It *is* difficult, but you will do it *anyway*. Because you have so much to gain. You do not meditate just for the meditation. You meditate primarily to stop the misery from coming to you. It is *so* beautiful.

This 17<sup>th</sup> Sutra is an attempt to make it even clearer. It is because we identify with the phenomena/appearances that we constantly make mistakes.

A wonderful Citroen C5 was parked in front of the school – metallic gray. It was parked in my space. I could not ignore it. I looked at the wide headlights, admire the color, and look at the interior. It had an automatic transmission.

Keep distance, keep distance, keep distance! Every time you dive into something, when you become *one* with something, there is danger. Fortunately I am able to quickly correct. I say to myself: “Well, nice car ... nice rear end ... but the trunk cannot carry as much luggage as my own car, and my children would not have as much space in a C5 ... So, I am trying to regain my common sense again, and power of discrimination. Then I am able to let go.

This happens with a car, but it happens with people too. It also happens with habits. And it also happens with attitudes in life. In fact it happens with *everything*.

My father noticed that it was in my character to easily identify with anything. He also noticed that I was very sensitive for feminine beauty. One day he told me: “My son, the things that you are interested in – those girls – I do understand you, they all look so pretty and so on, *especially* when the summer is approaching, but keep in mind that a woman is like a bag filled with dung.” And I told him: “That a very rude thing to say!” When we read the 18<sup>th</sup> Sutra, Patanjali is actually saying the same as my father, but then a little bit subtler:

## **18. Prakasa Kriya Sthiti Silam Bhutendriyatmakam Bhogapavargartham Drsyam**

The seen (objective side of manifestation) consists of the elements and sense-organs, is of the nature of cognition, activity and stability (*Sattva, Rajas and Tamas*) and has for its purpose (providing *Purusha* with) experience and liberation.

Man is a bag filled with dung. In other words: look beyond the colors. Look beyond the make-up, or the peculiar ways of women. And see the building blocks of man. See the element earth, water, fire, air and ether, and the coherence between them. See that there is sensory functioning. See that there is motor functioning. See that there are Tanmatra's, which form gross matter. See that the whole revolves around Rajas, Tamas and Sattva. Determine as soon as you see a human being: is he in Rajas, Tamas or Sattva? If he is active, he is in Rajas. If he is tired/sluggish, then he is in Tamas. Not so many people are in Sattva.

Your way of looking at people will help you to avoid the fusion. This is because you are using your mind to analyze: “Well, this one looks like that and so and so...”

So you ask questions to maintain your objectivity?

Yes, exactly.

So you do not really look at the person?

No, you are going to try to see the respective elements, actually the person in its totality. *Not* just the surface. It is also possible to get a grasp on his capacity on causal level, or his functioning on mental level or emotional level.

Determine: well, are there emotions or are there no emotions? This is something you can see in an instant. Is it a quiet person or is it not a quiet person?

You can also *feel* at causal level. Whenever my brother-/sister-in-law comes to visit, or even my mother-in-law – I am not sure what it is between them and me – but I *feel* for those people. They are not to blame. I am not to blame. There is just something between us. If I would meet one of you in town/somewhere, I will react too. I will feel too. We are friends/a kind of family. There is something that ties us together very closely. Well, pay attention to these kinds of things. It will help you to avoid fusion. Look further. What *else* is there to it? And do this with *everything*. In this way you will understand everything better and you will not get caught by anything.

So, it is not about the first impression you get from a person?

You always look for other impressions.

Is it not good to trust your first impression?

Yes, it is good ... it is your intuition speaking. Well, try to put a label on it: what is this supposed to mean? “Well, obviously the same mood as I ... causal she has Tamas, obviously ... I too have Tamas ... so we can function quietly at the same wavelength.”

But now you have recognized something, which makes it much safer to associate with than to allow fusion to occur. To be *guided*. To be *lived*. There were times that feminine beauty left me absolutely paralyzed. With the eyes wide open. The tongue almost hanging out of my mouth. You just cannot imagine. Well, if you have no control...

Does this mean that you are out of your mind or so?

Well, it means that your mind is not in charge. Maybe you *have* a mind, but you do not *use* it.

So, when my father said: “A woman is a bag of dung”, I was shocked, but at the same he was trying to tell me *this*. But Patanjali continues. He says that insight – the recognition of those elements in life – is what you need to possess to give meaning to life. He says, literally, it “has for its purpose experience and liberation”. So, live your life, play with all those things, but pay attention that they do not absorb you, that you, at a certain moment, are free from them. And now I am able, thank God, to socialize freely with ladies.

Spontaneous?

Spontaneous. Not artificially. But I see it now, you know? I do not *allow* myself to be absorbed anymore. It is a *play*. Men are toys for women. Women are toys for men. It is that simple. And it is so amusing when you understand this. We are made for each other, so, let's enjoy one another.



You should not only focus on all those (sexual) hassles. I have spoken to many women about this, and they told me: “We like it. We like a man who can associate with us freely and have a good laugh and so on. Not one who immediately has all kinds of thoughts and expectations.” This is a very wise lesson of life. It offers liberation. Or it is the road to liberation. And this is what is glorified in Yoga, in the temples of India. And this is the Kama Sutra, the scripture about dealing with desire. So it is about using sex or sexual interaction with one another with the goal to go to heaven/achieve liberation.

Now try telling this to the Pope, eh? He will be struck by an acute cardiac arrest. It is not my fault that the Church Fathers at the First Council of Constantinople in the year 600 A.D. started to deliberate: “Yes, and what is it that is bothering *you*?” “Well, probably the same as what is bothering you.” And indeed they all came to the same conclusion: Sex was the biggest evil for these men. Even if it is true, at that very moment these fools banned sex. The church is *still* weighed down under this ban. Before that time celibacy simply did not exist.

#### What if you don't get it?

It is impossible to live with somebody that sticks to you like glue, eh? I remember my first girlfriends: they couldn't stand the sight of me because I was on top of them like a dog. Is that something you want to have on your tail? It makes your *life* miserable. That is not what women *want*. And *neither* do men. In fact *nobody* wants this!

In case you run a shop you would not want a particular customer to constantly roam your doorstep because he likes you so much or because he finds your products so fantastic. You will say: “Go away! I do not need you.” You park your beautiful Citroen C5 in the street and some puddinghead sits in front of it salivating, licking his lips! What is this?! You would not want that, would you? (I was constantly on my guard for the owner to come back...)

#### Maybe he is only proud of his car?

I once pulled this kind of trick when I saw a BMW 3 model, years ago – I sat on the sidewalk watching this car. The owner returned and said: “Do you need the keys?” *Play, play* and do not be afraid. *Play*. Try, experiment. Action, reaction. Analyze constantly. Constantly place things, appoint things: big, small, thick, thin...

#### What if you like to eat?

Then you enjoy this eating. Then you *let* this eating enchant you. Then you ask yourself: “Hey, what is it that enchants me now? Wait a minute, I think it is the basil they put in the sauce ...” French cuisine is so terrible in this respect: the cook is trained to avoid these kinds of things: he obscures the recognition of the various ingredients. This is how you recognize the best cuisine: indistinguishable. So it becomes a *sport*, eh? Everybody dives into it in a restaurant with a couple of Michelin-stars. Two bites and they can exactly analyze what is on their plate. Or not. In the last instance the cook wins the game. But actually this is a game of liberation.

Yoga is an amusing affair. It does not cause the matter. On the contrary, it tells you: get acquainted with the matter. Become acquainted, but do not get absorbed by it. And once you have understood/are able to place it, it will enable you to reach liberation.

Only he, who has lived/has experienced things in life, has a chance to achieve emancipation. Don't you think so? Emancipation goes through experience, so it is something you earn through experience. An emancipated woman is a woman who knows how men function. She does not fall for any man. She is liberated and she shakes up men. And now, I think, it is time for some emancipated men to arise. For in my opinion there are too few emancipated men in this country. In this field women are – I am not sure if you agree to this – stronger than men.

Holland has a matriarchal system, while France and Belgium are patriarchal. But it is an interesting matriarchal situation: they have achieved this by emancipation. They have liberated themselves.

I compare the situation in Holland with that of Southern European countries, where women are not even asked for their opinion. In Holland reigns the custom of deliberation. Well, not in my house. *I* decide the matter, that's it, over and out, period! Ha ha ha!

When my wife says: "Yes, but that is not the way to go. These are important decisions. You must discuss that with me first before you make a decision", then I say: "Hmm, could be, but this is *my* house and it will be done in *my* way". It is obvious that we have quite some arguments about this, and she is right. I was raised differently.

But you don't have to hold on tight to your upbringing?

No, but that is what the game is about here. I should avoid to fuse with something. Simply the fact that I say: "She is right", detaches me from my conditioning. It is the start of my liberation from that conditioning.

But you still react like that?

Yes, and I will continue to do so as long as it is in me, with the difference that I *know*.

Do you tell her this too?

Of course, I tell her! But then it becomes a game. And then it becomes interesting, because she knows on forehand that I don't want to deliberate. Then she comes to me and says: "Did something happen, something in which you were about to make a decision, or maybe you already made a decision, what's up?" And then I smile: "well, I guess you are right..." This has such a liberating effect. You see what I am trying to tell you? You gradually let go of those things that you are stuck to. And indeed I hope that it won't be for long before we end up in a situation of equality, and that we can deliberate.

It is deeply ingrained in the genes, so the physical body still has its say. Do you understand?

One time it is like this, and another time it is like that; it does not matter as long as it is *alive*. As long as you communicate, you make progress and you help each other towards liberation. Then again it is Kama Sutra. The reason of the contradictions/the two sexes – male and female – is to make comparisons/to compare. This creates a kind of mirror that offers the possibility of progress. But the condition is, and this is very clearly stated in the Kama Sutra, do not fuse! As soon as you fuse, you are not playing anymore. It (the Kama Sutra) goes very deep. The man or the woman tries to find all kinds of very subtle tricks to outsmart the other on the sexual field. But the other is aware and does not fall for it. That is the game: Controlled Pratyahara, remember? It means that you, when you are strong, test yourself!

I think high heels are cute. However, I should be careful not to tell you too much ...

Do you like to wear them yourself or see others wear them?

No, not to wear them myself: I am not *that* kinky. That is something I do not understand so well myself, but anyway... In my opinion a woman can look so much better wearing high heels. My wife *knows* this, so sometimes she puts on high heels. But then I know on forehand: watch out, pay attention... you understand? And that is the game. Now I have to go find something *she* thinks is cute.

And then?

Teasing.

When you continue to play this game in this way, can you remain independent from one another? You learn to become independent. That is liberation.

Are you not supposed to share everything with each other?

That is what people think. But it is not true. It is not that, because you live together, that you have to share everything with each other. There is no “have to”. No obligations.

So use this attraction to draw the necessary lessons about independence.

## **19. Viseshavishesha Lingamatralingani Guna Parvani**

The stages of the *Guna*’s are the particular, the universal, the differentiated and the undifferentiated.

In your study of the Seen you have also seen/recognized the Guna’s. For example: you notice that your partner is completely washed-out, does not feel like doing anything, and looks a little bit sickly out of her eyes. In that case you approach her differently than when she is full of joy and in high spirits. *That* is what this Sutra is about. And the description here is quite remarkable. It is not the brute and rough approach, the way I always do: Tamas, contracting; Rajas, expanding; Sattva, harmonic. Instead Patanjali explains it differently: The particular, the

universal, the differentiated and the undifferentiated. Those are the stages of fusion of the Guna's.

### *The particular:*

The particular is the coarsest stage, in which a lot of Guna's together are combined, and form precisely the particular aspect of a human being, an object or a situation. So, the sum of characteristics makes something particular. Or it makes a *human being* particular. Or doesn't it? Blue eyes, blond hair, long legs, and name a few more. *That* is particular. And within that particular there is a little piece of Sattva, a little piece of Tamas, and a little piece of Rajas. And they are all combined. It is this particular combination that makes an object/person what it/he is.

### *The universal:*

In the universal stage *one* of the Guna's has the upper hand. They are not mixed (it is almost impossible to determine which one is the most important). It is a universal condition. For example: she is numb, totally exhausted. Then you can say: the universal condition = Tamas. So, she is blond, and she has blue eyes and long legs – very particular – but at this very moment she is in Tamas. *Predominantly* Tamas.

### *The differentiated:*

But you can see it even *more* rarified, such that you see differentiation. Then you say: “Well, she may be particular, and in Tamas, but she is my wife. She is different than other women.” You differentiate (her). You do not look at details (particulars) anymore; you simply see something different.

### *The undifferentiated:*

The last stage of the assessment of the Guna's is the stage of the undifferentiated. Then you say: “Look, this is my wife. She is a human being like all others.” Now you do not say that she is different from all other women, and you do not say that she is numb/exhausted, or that she has blue eyes, long legs and blond hair. No. You look from a higher level: she is like all other people.

These are the 4 different ways to look at the Guna's, each time from a higher level. Why is it presented to you in this way? It is to present you the rules of the game in your confrontation with the matter. You must try to go as far as possible, more rarified, create more distance. And this is the way to do it.

You can also approach it differently. You can say: the particular, that is the tactic; the universal, that is the strategy; the differentiated, that is the world of politics, and the undifferentiated, that is the king/state.

The king is not bound to uphold laws, for he is above the law. This is a clear undifferentiated situation.

But politics is a choice, an outlined policy. The basis of the policy is formed by choices, so there is a differentiation.

But through these political choices certain strategies are developed, for example to bring the economy of a nation back to life, to reduce unemployment, or to bring balance in the balance of payments. There are different instruments that you can use: Lowering of duties; tax reduction; suspension of subsidies, and trade relations with China. And up goes the economy. So, this is politics developing into certain strategic choices.

The tactic that you could use in this matter is for example: introducing trade delegates to Chinese manufacturers. The Chamber of Commerce can organize this. Then everybody can go aboard a large boat – as is custom in this country – which then berths in the harbor of Shanghai. Then all those businessmen can talk with one another and demonstrate the possibilities of what could be done. That is tactics: very particular.

So you can see that the Guna's have their effects on different levels. But the underlying lesson is that you must learn to play with these kinds of things, and also that you have to be well versed in a tactical sense, as well as in strategic and political sense. It means that you must be able to deal with the Guna's at all levels.

Those are also the 4 Sabija Samadhi forms: Vitarka Samadhi, Vicara Samadhi, Ananda Samadhi and Asmita Samadhi.

So, the purpose of Samadhi is to teach you to deal with the Guna's on causal level in the first place. To reduce the Guna's, via the different levels, to the simplest level, that is the awareness of sheer being.

We have this famous sentence: "That I am" (trinity). You try to reduce this to: "I am". So you delete "That". And the following step is to reduce it once more to: "am". Then you have the following succession: "That I am" – "I am" – "Am".

This is another example of dealing with the Guna's/reducing the Guna's to the simplest expression. Where does this lead you? In Nirguna! The void. This is what Buddha was so crazy about. But to do so, you must play with the matter. There is no other way. If you deny/disapprove of the matter, the way pseudo-spiritual/intellectual people think they can do (also the church), then you simply have not understood what it is all about: namely, how you can come to the spirit thanks to the matter.

There is only *one* way to reach the spirit. This is also expressed in the mantra: "Artha Matra". The essence is joined with the matter. The connection of the essence with the matter – *that* is what is important. That is what we do, and it goes via the Guna's. The Guna's are simply forms: the typical forms that energy currents can have. Everything is a play of energy. Once you understand this, well, then you control it, and you liberate yourself. Logical, isn't it?

So, let it settle. Let it come alive in you. We will come back to this again and again. It is not as simple as you may think. It is a special way of looking at things, but mighty interesting.

If I am not mistaken, you must have recognized things. What I personally like most, is: life for me becomes more savory, more interesting. It is not so dogmatic and not so stigmatized as it used to be. I was raised in Catholic way: *this* was bad, and *that* was good. It becomes so much quieter and so self-evident. It becomes so natural and so pleasant. You are not afraid anymore. There are no threats anymore. You are the boss and you use everything. And you know *why*. And you just sail on. You decide the pace.

We had arrived at the 19<sup>th</sup> Sutra. There are four different forms of Samadhi that correspond with the stages of the Guna's. At intuitive level they will enable us to control the intuition. That in itself is actually quite logical, because what is the cause of your inability to function intuitively? It is because there are fluctuations in you. And when you are able to distinguish, recognize and produce the nature of the fluctuations –there are 4 different forms – then you will also gradually build the power to neutralize them.

Am I going too fast?

So, first distinguish, and from that distinguishing you can also maintain it in you, prolonged, and when you can maintain it prolonged, you can also produce it. But that then is the form of the energy vibrations on causal level that is given a form by *you*. And you do it at will, eh? So, you can also neutralize the form. And when the fluctuations/forms do not occur anymore, then what is left? The cause of the forms. And what is that? They are the impressions. This is intuitive functioning. It is only observation this time. Not observation of the education, eh? It is observation of the impressions. And through the observation of the impressions you will observe/become aware of the functioning of the impressions, learn to maintain them prolonged, and then neutralize them. It is all very logical.

I am telling you something that is incredibly beautiful. For it is psychology of the highest level. How can you control your own psyche? Incredibly wonderful. What is the language of your psyche/your being? The language of your being is written in Sattva, Rajas and Tamas. That is the alphabet. And the combinations of the three – meaning the Gunas – make you what you are. In this way the particular, the universal, the differentiated and the undifferentiated become clearer. At least that is what I hope.

Good. Is there anyone who absolutely cannot understand what this is about? In that case we have to go back to the 18<sup>th</sup> Sutra. We are dealing with an analysis of the Seen. And in the 17<sup>th</sup> Sutra we learnt that the main cause of misery does not necessarily have to be the Klesha's in itself, but the fact that we let the Seer and the Seen fuse with each other.

(Simon crumples up a piece of paper)

So, when we all identify with the crumpling of Simon's piece of paper we will have a problem. Do you understand what I mean? But if we are able to detach from it – that is why we learn

Pratyahara – it does not affect us and we go on. But the reason of our obstruction/misery in life is that we are absorbed in these kinds of things.

Well, OK, that is the Seer and the Seen.

Now, what is the Seen? We have learnt about that in the 18<sup>th</sup> Sutra: it is formed by the elements, by the Jnanendriya's, the Karmendriya's, and the Tanmatra's. We have also learnt that it is related to Rajas, Tamas and Sattva, and that its purpose is to offer experience and liberation. I explained that it is actually an analysis of the toyshop that we have to learn to deal with, and that we stop judging things on first impression. The reality as we see it, we usually convert it into prejudice/habits/stereotypes. And we assume, at a certain moment, that these values are fixed. That is *how* we see it. That is when it starts to live a life of its own.

For example: the earth is flat. So the way the earth was seen in the past was that of a flat disk. Everybody thought that the earth was a flat disk. And you were not allowed to say that the earth was spherical! No, it was a flat disk.

So, it is your way of looking at the reality: what is wrong about that? The only mistake that is made is that people set themselves stuck in that preconceived idea. It is only prejudice. Instead of looking at things as being an accumulation of elements – the earth exists out of earth, water, fire, air and ether, and exists out of Jnanendriya's, Karmendriya's and Tanmatra's, and it all actually exists out of Rajas, Tamas and Sattva. The coherence, the differentiation, and the variations of these that occur are numerous. So, you leave it open. And then at a certain moment you notice: oh ... wait a moment, it is also round. The earth is round.

So the danger lies in the fact that you think that what you see is the only reality?

Yes. As soon as you notice that you fix things in your mind, you are not playing with them anymore. Then you do not use the world/reality to give you experience and liberation. Then the world/reality has caught you. *You* should always keep the initiative.

I have also told you the story of my father who said: “A woman? That is only a bag of dung”. This was a great relieve for me, for I had a totally different image of a woman. An image that was wrong. It was an image inspired by romanticism, by all kinds of lies. Look at things rationally, *that* is what this is about.

Look at me, a Belgian, teaching Dutch people about rationality!

It is an analytical, scientific, investigative mind that is required. It is that simple. And if you push this through quite deeply, you will notice that this is also employable at the highest levels. And that is what the 19<sup>th</sup> Sutra is about. That mentality of scientific research of anything that could be reality can be divided into 4 groups: the particular, the universal, the differentiated and the undifferentiated. In the army we say: the particular, that is the tactic; the universal, that is the strategy; the differentiated, that is the goal; the undifferentiated, that is the situation.

But do these 4 correspond with the 4 stages of Sabija Samadhi?

Yes, exactly. We go through them in these Samadhi's. And because of this we obtain control over the strange phenomena of energy.

But when you explained the stages of the Samadhi's, I understood much better. Now I do not understand it at all.

Okay. I always start explaining it in a relatively simple way. The first explanation is the explanation of "humbug", and as you go further, I try to let you understand these things more and more accurately. The feeling that you experience when Rajas occurs in you – when Rajas occurs *predominantly* on causal level – is happiness. But it can also be bliss or admiration. But it is typically Rajas. And when you recall it, you feel: "Wow!" And you feel that you expand (become bigger). Room is created and you open up. Well, the feeling is *one* thing, and it has a function, but the specific explanation of what it *exactly* is, is interesting too. For when you put those two together, you control your emotion. That is not to be sneezed at, you know!

Or for example love: you see a beautiful girl, and suddenly: "aaah! ..." Or you see a beautiful boy. Then you say: "What is this?! Oh, this is so good ... I am in love."

Then you come across me. I see/feel it, but I will then probably casually say something like: "Well, eh, on causal level you are pretty much in Tamas, eh?" Whooooosh!! It is as if flushing the toilet, you know? All the romance down the drain. And there I sit, in Tamas on causal level. Then what do you notice? I come and sit right next to you, and I establish myself in exactly the same mood. "Hey, so *good!* Is he in love *too?*" "Sure! I am in love *too!*" Bang! In love! What do you mean? This is not *human* anymore! If you can be in love at will like this!

And instead of a beautiful human being of the opposite sex, you see a tree. And you do the same. And this tree reacts, eh? Just like that girl. What is this tree going to do then? It will stretch out towards you. Magnetism. Tamas is magnetism. So this tree will come to you.

So, love is Tamas?

Yes. Love is simply pure Tamas. Slimy ... aaaargh! But it is so good ... mmmmm ... A portion of fries: that is delicious because it is Tamas. And if you want some more of it, you take mayonnaise: *More* Tamas.

Is it a kind of love-at-first-sight, a direct realization?

Yes, you are directly on causal level. There are impressions of you that match the impressions of the person you watch. There is a click. And both of you are in Tamas. Watch out! When you feel love for someone, it bolts over, and the other person can feel this too. Or maybe not, if he is in a mist.

So, you do not have to be afraid. When you feel love for someone: step right up and give your telephone number. That is the first thing you must do. They can then decide what to do. Give your telephone number, I mean email address; is cheaper...



Do you understand the play? It is interesting. Well, it is a sobering game, but it becomes interesting because you can manipulate things. You can take charge. Charge that you lost.

And in case of Sattva – Sattva on causal level, which is actually the most valuable of all four conditions – it is just peace/just being. It is better than bliss and better than happiness and better than love. But when you know this, you use happiness and love to go to peace. So when 2 people are at ease when they are together, if they can find peace, *together*, then I always say: “Boys, keep quiet, do not move anymore, because this *is* it! This is your partner. He *belongs* to you.” The feeling of simply being, of being in peace, to share that with each other, is the proof of a marriage. The proof of a marriage is not a booklet full of signatures. That is all baloney. What I am talking about is the marriage before God. That is the only marriage of importance. And why is that? Well, because you then fulfill the purpose of the duality/the 2 sexes. Which is to help each other go towards the Divine. You help each other to gain control over the forms of Sattva, Rajas and Tamas. To neutralize them. And to realize the observation of the impressions themselves within you. And for your partner to realize it within him/her of course. So when it is a good marriage/good couple, those people will receive a boost/an elevation in their consciousness. This results in them being better off together than when they were alone before.

*That* is the reason why we study this. It is not easy to learn Sanskrit words. But it is to be able to use *this*, with the exercises and so on, to adjust/control our condition and progress in life. And to, eventually, one day, end up at the 20<sup>th</sup> Sutra.

But this does not only apply to your partner, does it? Doesn't it also apply to other relationships?

It applies to your cat, to your job, to the house you live in, to everything. Everything is (subject to) the Guna's. Everything gives a feeling. So, you can approach it coarsely, but you can also become more and more subtle. But once you understand the logic behind it, you will increasingly have the tendency to leave the particular for what it is and ignore it. The particular is actually nothing else than putting labels on everything, name things and pigeonhole things. It is this pigeonhole thing (putting things in certain boxes) that is so widely spread around us. You will get rid of this habit more and more. Your attention will shift more and more towards universal things, and you will make synthesis of situations and people. Is it possible to synthesize a person with only *one* word? So, exactly *one* word: “This person is *such*”. I found one for my stepdaughter: turkey ... just kidding ...

So far about the Seen. Is it clearer now? So, the game between the Seen and Seer, that is what it is all about. Pay attention that your Seer does not fuse with the Seen. And when you are better able to understand the Seen, there is no possibility left to fuse with it. Or is there?

Then what is the Seer?

## **20. Drashta Drsimatrah Suddho Pi Pratyaya Nupasyah**

The Seer is pure consciousness but though pure, appears to see through the mind.

Pratyaya is content of consciousness. So, we have content of consciousness, and through this content of consciousness we make the Seer function. But who is this Seer? Well, first and foremost it is Buddhi – our discriminative power – that recognizes things. In other words, it is the vibration of the causal being in Rajas. Do you remember? Buddhi is a Rajas-function of the causal vibration. Ahamkara is the same kind of vibration, but then in Tamas. In this case I refer to the lessons on Buddhi, Ahamkara and Citta, and I remind you that you always use either Ahamkara or Buddhi, but that you cannot use them at the same time. Fortunately for you this happens as quick as lightning, faster than time, and so they seem to be present at the same time.

However, you can do a test on your own when you are in love – now that we are mentioning it. This is Ahamkara at work: it is pleasant for your ego and so on. At that moment it is very difficult to use common sense. Have you already noticed this?

Working in the office this is an absolute no-no. You are not to fall in love with your boss, or the boss falling in love with his secretary and so on. Business should be kept separate from private affairs. The reason is exactly *this*. It is because your discriminative powers are affected negatively when you fall in love. Suddenly things do not function anymore as they are supposed to. How do you know this? You become slower in your judgment/recognition. Your memory is affected. You live in a kind of mist. You do not know anything and you make stupid mistakes. So, productivity falls back. Or doesn't it? When you make mistakes, production stagnates.

On TV there was a program in which it was said that: “Companies are very happy with the victory of the national soccer team because the productivity has increased considerably”. (The director and the workers of a metal manufacturer were interviewed). “We have never before had such a high productivity!” How could this happen? Through happiness of course! Employees should be happy! Not in love! That should be avoided by all means. Just be happy! Do anything you can to make them happy. Happy, happy, happy ... so that they come in, in the morning, humming happily. For when they are happy, their Buddhi is functioning, and when their Buddhi is functioning they make less mistakes, and they *see* things clearly. That is a Seer. Isn't that funny?

But isn't happiness an emotion, and not a feeling?

That is the same: emotion or feeling. To me it is a real emotion: happiness.

What about the ego?

Ahamkara is the I-notion, which produces a lot of possible moods.

When the sun shines everybody is happy, and productivity increases.

Yes, you must install a sun in the office immediately. It is very important that it is a beautiful office, because beauty evokes happiness. Do you remember admiration? So companies should all become a member of the art library, but then with real art. Then they should ask the

employees: “What do you like? We will leave it on the wall a little bit longer because you like it.” Also place nice plants and flowers.

This is actually the idea of an altar. Well, I do not have any flowers at the moment, but anyway... Usually there should be a candle and some flowers. Candle = fire. That is important because it also evokes the fire to rise in people. No artificial flames, but real fire. And do not use those easy-to-maintain floors, which are dark-blue or gray. What happens with dark-blue and gray floors? Whoosh! For they are Tamas- colors, so they bring people down. If it was for me, you have orange or yellow walls!

But that too can distract. In this room for example you chose to decorate with quiet colors and an austere interior. Isn't that better?

That is something you have to figure out for yourself. I give you the elements and how you pick and present them is another matter. In any case there are multiple possibilities.

Hospital floors are always in cold colors. Should you color them orange?

No, in a hospital the main objective is to make it look as Sattvic as possible. So everything is white, everything white, white, white, and no decorations on the walls.

But patients are in Tamas. They are either sick or dying.

That is another matter. Then you can use the color orange. So in the department with people who are beyond treatment you paint all the walls orange. And you play some nice marching music... all those corpses marching...!

What is the Seer?

The Seer is actually a certain condition of your being in Rajas, which can be perceived through the mind (thought). Certain people, like Descartes, concluded that thinking is what a human being is about, and that thinking is the most important. It has become a big misconception. The original purpose of Descartes was to show that there was something in a human that makes human beings think. And this connection was quite interesting. But people have only kept the idea of thinking and said: “Well... okay... so everything is thinking”. No, the cause for thinking, *that* is what is important. Are you able to look inside yourself at that what is thinking? You think constantly. Have you ever paid attention to what/who is behind your thought? And who is causing you to think? *That* is interesting. You just watch. But it is a new way of watching. When you do that, *how* do you watch? And with *what* do you watch? Well, when you watch your thought, you are already functioning on causal level. Then you are already in Buddhi. Simply watching your thought means that you are already functioning at the level of Buddhi. But watching at what it is that activates Buddhi, that is even *more* interesting. So observing your own happiness/bliss (what causes it and what the background is for your happiness) is as if you are not in your body anymore/as if you are not your usual self anymore. Is it then still possible to be content/happy? No. For you withdraw the energy from everything. Well, what I am explaining now is in fact Asamprajnata Samadhi.

And that is not interesting at all?

No. You know what, you'd better stay in the matter, and play with all the bags full of dung and so on. Exchanging emails.

Then what is it that makes watching so interesting?

When you look at happiness you are in Atman.

What I am trying to tell you is that you should not have some preconceived idea or so, or that you are not allowed to do this or that, but that you see it/that you see through the game in its totality. You choose yourself where you want to be in this process. But I am trying to let you get rid of this shallow way of observation of the normal human being, those without insight. Gross/coarse. Only when someone steps up to them and says: "You are an asshole" they understand. But refinement/sensitivity towards the fact that there might be something of irritation/conflict/different thoughts/feelings, that is quite rare you know!

But we are talking about the subject of Yoga: that you start to live your life that way. The fact that you notice that the world around you has many layers/can go very deep. And because of that you notice that you too have various layers. And by noticing those various layers you will eventually be able to neutralize those layers and go back to the essence itself. And that is when it really becomes interesting! That is when you actually arrive in the soul – Atman, and even Purusha, if you go on a little further.

If for example you notice that you have very negative thoughts and you say to yourself: "You should not think like that", is it the Seer who is talking to you?

It is your conscience, and that in itself is already good.

Is this already a step higher than your thought?

Yes, the voice of your conscience is actually already the Seer expressing himself. That is good. But it would be more correct that when you notice the negative in life, that you, from the viewpoint of honesty, also should notice the positive. And that is very deep. It is sufficiently powerful to alter our entire vision on life. So you replace your shallow, univocal way of looking at things by a much more rational/relative way of looking. Your growth on spiritual level will keep pace with your increasing mildness in judgment.

One day you will come to the conclusion that you should not judge a criminal like Jacques Dutroux (notorious sex-offender/child murderer in Belgium) the way people do, and remain full of hatred towards this man. You will find that you look at him as a sick man, and that you will feel sorry for him because you are able to see the good and bad characteristics at the same time. And you will find regrettable the fact that he has not *yet* used the opportunities in him for the sake of mankind. Where did the hitch occur? I am convinced that I, if I would have the opportunity to spend some time with this man, could teach him a lot, possibly even leading him to become a great Yogi! For the only thing important is experience and understanding.

Understanding can be taught/learned and experience he has already had. Then you can manipulate and explain and so on. But this is something that is *lacking* in our society, and that is really a shame.

We treat our fellow man very strangely. For as soon as they become a little bit old they have no value anymore in the job market. And when they are too young they have the same problem because they are not mature enough yet. And when they have a handicap they are also unwished-for. And when they are female we also have a problem. And we also do not want people when they have another color on their skin. And when they are aged we put them away in ghettos. At a certain point we just finish them off: good riddance. And we prevent them from suffering pain. Not so? Don't we all do this?

Well, not quite ...

Not quite. But still a little bit?

What was it again that you said about Dutroux and experience?

He already has the experience, but the understanding, that is something that can be sharpened in him.

Isn't that already happening?

Yes, with the techniques they employ. But the techniques that we possess are much heavier than theirs.

Why should we do so much effort for a criminal?

Well, it can be for the good of society, but on the other hand I think it is such a waste to lose the potency of even *one* human being. For *one* man can do a whole lot/change a whole lot in this world! Only *one* man!

## **21. Tad Artha Eva Drsyasyatma**

The very being of the Seen is for his sake (i.e. *Prakrti* exists for his sake).

Who is He? It is Purusha, the soul. Wait a moment, this is good news for us: the world exists/is created for us, for our soul. That is something different from what my father told me: that I was born in this world, by accident, and that I have to learn to adapt, and have to do as others tell me to. Fortunately I have understood, at last, that the game is totally different. No, the world/life is there for my sake, as it is there for your sake. This toyshop is offered to you to play in. The Seen is there for the sake of the Seer.

But for what purpose?

### To obtain liberation?

Experience and liberation: That you suddenly obtain the skill to live/function/flourish in this society, by playing with life/this reality/the Seen, as we call it. And that you emancipate yourself: That you do not attach yourself anymore to all those things; that you free yourself as a human being, and that you can place things as you please. This is the basis for the creation of a master/sorcerer/creator.

### Can you give us an example?

Yes, an example is quite simple: the provincial mindset of my fellow citizens in the city of Bruges, where I grew up. It was all like: “You ought to do as you are told”. So you behave. And you say: “Good day”. It is a structure of bourgeois/small-minded mentality. And I was choking in it. I could not live in it and I could not understand it. They also could not understand me. For I did not want to conform to this suffocating way of functioning, because it could hardly be called “life”! It is more like being buried alive! What is left for you to do for yourself? Nothing! It is all decided for you by your surroundings!

So I moved. And among strange people, in strange countries, like Holland (Holland! Probably a mistake too) I was able to break open. And what was in store came out. But this would never have been possible in Bruges. That is *this*. I was able to play. However, mostly, people do *not* play. They do *not* come out. They are stuck. They have put themselves stuck. In Ilpendam the people amongst each other put each other stuck. There are many things that they would *like* to do, but they do not dare, considering what others might say about it. Let your hair hang down and have a party!

Party. What is the purpose of a party? Buddhi, Buddhi! I am so happy with the bar opposite the Yoga school. It is a place of parties! It is the real temple of this village and its inhabitants, and not the 2 or 3 churches that are here! No, the bar is the place to be! You should see them: the ceremony of the European Soccer Championship in Portugal. It is really a ceremony. Simply fantastic, and so happy. This is contact with the Divine.

And they do it spontaneously. I am sitting here at my window watching and I would like to say to them: “And this is the place where you can learn how to do it, you know!” And they will say: “Well, but *we* are *doing* it!” So, what on earth am I sitting here for?!

Isn't this a little bit a hedonistic view on life? A “carpe diem”-view? No, it goes much deeper than that. It is about setting responsibilities in the right place. You, as a human being, have the responsibility to make something out of life. It is not society's responsibility. No, you! The individual determines the game. This is a revolutionary approach! It has never happened like this before. *Nobody* has ever done this before. All the leaders have always avoided this as much as possible. Why? What will come forth from this if we spread it? Articulate citizens! Jeez, an articulate citizen. Well, if that happens, the politicians in The Hague will be shocked! What?! Not only *one* Pim Fortuyn (rebellious politician who was killed), but 16 million Pim Fortuyns! Now, this is going to become *critical*! Especially for corruption and embezzlements,

and ICT-projects that are no good for anything. When citizens become articulate, these things cannot just happen like that anymore.

But isn't this thwarted from all directions by: church, education, politics, health care and so on?

Yes, look, in every village there were always 3 people: the pastor who kept people small on spiritual level; the physician who kept them small on physical level; and the mayor who kept them small for the remainder. This was a trio that decided what it was going to be. They were called the dignitaries of the village. No, no, no ... Every citizen is responsible. These 3 people are officials who provide services. *Services*. Their task is to serve society. It is their duty to help people. And every man is responsible. The physician should not say: "You should do this, and you should do that..." He can give a suggestion: "If I were you I would now quit smoking, otherwise you get lung cancer before you know it".

Where are we going from here? We are going towards a participative society in which everybody has a voice. And these days that can also be done with information technology. Every family can have its own computer, and they can vote for all kinds of subjects from the living room, and determine national policy. For the rest it is authorities that are to coordinate these opinions. We should not keep any referenda at all, and all political parties should be abolished because they are the result of the Middle Ages, from a time when were *not* articulate. For that reason we chose others to represent us. But now we do not need anyone to represent us anymore, do we! What kind of nonsense is this?! Now you run a computer program and all opinions are being matched, just like that. And eventually it distills: *this* is the opinion of the people. Am I stupid or am I saying weird things?

Isn't it necessary for people to change their attitude?

Yes, *of course* they have to change. They have to get rid of that small-minded-ness. They have to recognize their own potencies.

Oooops! We were discussing Patanjali's Sutra's, and via Pim Fortuyn we now ended up discussing national politics. Anyway, this is all about leadership. King-ship, and it is related to politics. Control of everything eventually leads to politics. University is offering studies – if you feel like – that in Belgium are called "Political and Social". It used to take 4 years to complete. 4 years of candidature and 2 years of licentiate. Upon completion you would receive a nice diploma and you would enter civil service. And indeed you would end up in politics. It was such a bad quality study! Make sure that a lot of wrongs remain in life. *This* is a training for politician! In this school: training to become king/Raja. Raja Yoga.

## **22. Krtartham Prati Nashtam Api Anashtam Tad Anya Sadharanatvat**

Although it becomes non-existent for him whose purpose has been fulfilled it continues to exist for others on account of being common to others (besides him).

For me, sitting here during the exercise, the Seen in me was eliminated. I was simply in the void. I had become the Seer. And then everything is gone. No, even better: it does not exist anymore because you are “self-sufficient”. You do not need anything anymore. You are *all* harmony. The final destination: you are in Atman. It *feels* very comfortable too (also called Sahaja – by the way, there is a Yoga-group that calls itself “Sahaja Yoga” – a synonym for Raja Yoga – the royal condition), but people who are not aware of this/have never experienced this, do not understand. For they are dealing with the duality/the Gunas. They say: “The world is as it is. What on earth are you talking about?”

There is a scientific theory that explains that the world only exists because we “see”; that it is there because we create it.

No, this is nonsense, because other people see it too. So it does exist. If *one* stops “seeing”, it *still* continues to exist. And it can still be measured as well. Look, when an island is uninhabited, and nobody knows of its existence/sees it, this island does not disappear. This is only talk from people who are totally misguided.

So only in meditation it does not “exist” because you are not aware of it?

Exactly. So, you have the feeling that it does not exist anymore. But there is more than that: there is the elimination of all the connections that occurs. The entire string of Kleshas that we have seen – production of ignorance; out of ignorance egoism, attachment, hate and fear of death – is gone. You have broken the cycle. And then it does not work anymore. Then you remove yourself from the logic of the law of Karma, and consequently from the process of misery.

But then you are not aware of life anymore, or are you?

No, not at all. You are super-conscious. You are the Seer himself. You simply eliminated the entire world and the functioning of what you thought yourself to be. This is actually Buddha’s message, which is detailed in its entirety in the 4<sup>th</sup> chapter.

So, you withdraw yourself, and because you do that, you neutralize the world?

Look, the way you are functioning now, with your thoughts, with the feeling of yourself, you are functioning simply in the duality. This is what we try to neutralize through meditation on mental level. And with contemplation we also try to stop it at intuitive level: Yoga Citta-Vrtti-Nirodhah. And the final elimination is that you even eliminate yourself. Actually you eliminate that what is aware of everything, but that is actually your lower self, because it is colored by Karma. There is a reflection. You eliminate it. You refuse to let it continue to function. You simply refuse to be it/him.

So, I sat here, but I was not even Ajita anymore. I “blew up” Ajita. This is Yajna: sacrifice. It is the ultimate sacrifice of your self. This self, which is actually the lower self, is the functioning of Ahamkara (but not completely in harmony), which is the reason for ignorance. So you know



about yourself that you do not see things entirely. Well, the solution is: to eliminate this idea that you have about yourself. Then it will not function anymore.

But then what will happen with your energy. Your energy will store itself in Atman, because you reject every function, every effect of Atman, so it will stay with itself. But in that case there is no observer/no function anymore. There is nothing left. Then you will experience the void, which is Nirbija Samadhi. This is what we call, “to be within the Seer”. But then, if you try to see from the level of the Seer, it is your lower self again that is functioning. The whole process will then start again in the duality. The effect of the exercise stops at that moment.

And it is *very* easy, *this*. But it is *so* easy that it is incredibly difficult. And it is only through practice/study that at a certain point you will come to the conclusion: “Hey, darn, this *is* it!” And then it happens. And it feels, literally, as if your being awakens, and that you finally are what you always should have been. As a result a tremendous burning of Karma occurs. The enormous harmony that comes over you causes a tremendous wisdom to arise in you. That is why such a person is called a Buddha.

Well, actually all this is pretty obvious, but the biggest problem is the change of the rules of the game. Up to now everything has been explained and is understandable, mentally, but “he who thinks”, “Him”, is now asked to eliminate himself. The limit has been reached. Stop! To continue, elimination of the self is necessary, or actually it is the lower self, or the functioning of Buddhi-Ahamkara. Do you understand a little bit what this is about?

Suddenly there is no use anymore for the Seen, because you are done. The Seen has helped you/has served its purpose; you have reached your goal. So, what is still interesting about the Seen? Nothing. This is supreme detachment.

Does this mean that you have arrived in Atman?

You *are* Atman.

And it all happens automatically. Then you have all the characteristics of a saint. Difficult? No, no, no ... To be a saint is the easiest thing in the world. It is only this little step that you have to make: the creation of distance: supreme detachment. The click that occurs is like: “Oh, yeah, of course, *this* is what is bothering me. I am always functioning from my “I”, and I am even trying to go deeper into Yoga from my “I”. No. At a certain point you have to stop doing this. You just sit down, and ... bang ... you are gone! Why should I care! I do not need my self-image anymore. And you have succeeded. It is so simple. Actually you should be able to understand this immediately. A normal human being from the street would be able to understand this immediately if he would only listen carefully/had insight. In that case all those years of training are redundant. But in practice this is very difficult. Especially, as Patanjali says, because you are used to this worldly life, the houses, the trees, shopping. That is the reality for you. Without realizing it you are stuck in it, and your life is lived for you by all the Seen. It determines your life. Who would ever think about a solution for everything by blowing yourself up? It looks like suicide, eh? No, not at all. It is supreme control. It is supreme understanding that the big evildoer in us actually functions from the Seer/the self. The

production of emotions, of thoughts, and of deeds – it is the responsibility of the evildoer. And you can slowly eliminate, eliminate, eliminate, but if you do not eliminate the root of this whole process, you have not achieved *anything*. So, what we are doing here is something other people do not understand: you deal with the root: “Out you go ... Bang!”

Nothing else changes, you know! The difference is that you have taken charge of the functioning of your being. And if you do not want all the fluctuations to occur from Atman, it will not happen anymore. With normal people it happens automatically. It is uncontrolled. Atman goes to Buddhi, and to Ahamkara, and Ahamkara goes to Manas, and it continues like this perpetually. This is the reason why all the misery washes over you.

### So the biggest enemy is within our self?

Our biggest enemy *is* our self, literally. And if you succeed, you will have discovered/filled in the purpose of your life. And you will have stopped the cycle of reincarnation, which you are experiencing for many, many lives. You are done, finished. Then it is time to work towards Liberation. Redemption. And, boy, this is so good! For it is Paradise installing within you. It is simply the elimination of this self. Living in the void, or from the void: it is such a gigantic blessing. So, you have installed harmony in you, and on top of that you do not get any misery from outside anymore. For the condition of your body becomes increasingly better because of this harmony. You will radiate. And you will be able to use your intellect again, like you have never used it before. And it is going to be so much fun! Vacation? It is *nothing* compared to this.

In this condition Karma is completely burned up. It is just like Nirbija Samadhi. So, even though you still have Karma, repeat this exercise, repeat this exercise. Step into it, and ... wroemmm ... you will make progress in big steps. While in the beginning – remember? – you advanced only one centimeter with a great deal of trouble, now you sit here at the end of the curve going straight up. Yes! But pay attention when you look at others, for they are orientated differently; they do not understand a thing. They say: “Did you watch the soccer game too?” “Yes, I watched the game too.” Fine. But that is just the way their life is. There is nothing they could do with all that I have told you. It is this difference that you have to beware of. Although I cannot help it, still it is there, and it can pull you all the way down.

### Thus, enjoying the void is dangerous?

Yes, that is true, but as soon as you notice that it is happening, you eliminate that enjoyment too. But still there is so much unrest, so you are constantly doing Yoga-Citta-Vrtti-Nirodhah. Eliminate, eliminate, eliminate. What do you eliminate? The causes of enjoyment/Bhoga. And at a certain moment there is no Bhoga anymore and everything has become harmony. Then you sit, thanks to Bhoga it seems, in heaven. So as long as there is enjoyment, you are still in the process of purification.

The function of paradise is to bring you to the Divine, so you must detach from this enjoyment. No, use the enjoyment and continue to eliminate... Nothing, nothing, nothing... Not even yourself, because that enjoyment is caused by yet another function of you.

I am not opposed to enjoyment, eh? Do not get me wrong. I am not opposed to having a beer in a pub or so. So, you do everything that you have always done, but when you sit down, you realize: “Oh, wait a minute, for now I am going to stop all those functions of me, and return to the real Self, and not the phantom, which is not my real Self.” But to do this you must switch off/eliminate everything. This is quite logical, because Atman itself is only the harmony of your being. The least activity of it is the cause for the development of the lower self.

### Total detachment?

Yes. Asamprajnata Samadhi, which is the fastest way to heaven. But the dynamics of Asamprajnata Samadhi brings you at a certain point of the exercise in Nirbija Samadhi, in which you have no seeds anymore.

Nir = no.

Bija = seed.

But seed is actually more like a feeling. So as long as you have that enjoyment, you still have a Bija. But when that enjoyment disappears by your action of elimination, Nirbija will occur, which is so stable, and so eternal. You have simply become eternal. Your life cannot be destroyed anymore. You have become immortal/a god man: Son of God.

Theoretically every human being can do this, now, immediately, provided that he understands and that it is explained properly. This is how it happened in the past. When Buddha went around and told this story, he brought numerous people directly to Enlightenment, because he knew exactly how to touch the right chord with them. But I need years to give you an idea of what it could be like, but that is because I am actually French speaking! That is not my fault. It is my mother's fault.

I have a feeling that what you tell us is not the whole story.

No, it is not the whole story. Like I said: I need years to tell you the whole story, but here I am, simply trying to explain the Sutra, within the scope of the Sutra, and how you can work with the Klesha's. It simply is the story of the Seer and the Seen.

## **23. Sva Svami Saktyoh Svarupopalabdhī Hetubh Samyogah**

The true purpose of the coming together of the *Purusa* and *Prakṛti* is gaining by the *Purusa* of the awareness of his true nature and the unfoldment of powers inherent in him and *Prakṛti*.

What I have told you just before is actually the essence of our life, and why we are here on this earth, and to understand *this* and to deal *with* it. What happened to the wheel of reincarnation – don't we have to follow that anymore then? Do you remember the wheel of reincarnation? How does it work? Tell me ...

Yes, because this Karma causes pulsation, eh? And it is this pulsation that actually causes you to come and go. When this pulsation is obstructed in the physical body, when it cannot happen normally anymore because the blockages have become too big, you are what we call dying. The pulsation will go its own way, and you will continue to pulsate in the astral world. But the pulsation will eventually find materialization again, and then you will be reborn. It is because you pulsate that you will come back.

But aren't we divine?

No. The Divine is pure harmony. However, this pure harmony has been affected by small fluctuations; very small fluctuations have arisen. That is Prakrti. And out of Prakrti more and more fluctuations arise, and eventually beings arose from it. It is the wave that suddenly turned into a ball. So, once we were part of this pure, straight line, but now we are balls. But to return to where we came from, we first have to stop the movements of the ball. This is the process of reincarnation. And then we try to reduce the ball to fluctuations (Prakrti), and the fluctuations to a straight line. It is the way back, from the drop back to the ocean.

Do the fluctuations cause Karma, or does Karma cause the fluctuations?

Originally the fluctuations have caused the impressions: they started to collide with each other and left impressions behind. The impressions then caused fluctuations again. It has really turned into chaos. So, we say: Well, first start eliminating the impressions in you – to such an extent that more and more harmony occurs/less pulsations remain (with the result of reduced breathing, reduced brain activity – alpha-waves, beta-waves and so on – and that your heartbeat reduces). As you are able to reduce that, you will have more and more indications that you are controlling the pulsations of your being and reduce them. The way I sat here just before in Nirbija Samadhi, I am convinced that, at certain moments, my heartbeat stopped. That is “being in Atman”. It is Yoga Citta-Vrtti-Nirodhah: total control – Nirodhah – over the pulsations. Then you try to maintain that condition you are in, as much/long as possible, in order to get rid of all the possibly remaining Karma – impurities – in you *too*.

As a result your aura will become increasingly bigger. The harmony that emanates from you becomes more and more gigantic. And your wisdom and powers arise. Enormous changes will occur. Gradually this gigantic ball is equipped with less and less characteristics. Actually you become increasingly simpler. You will also speak with fewer words, and you will move less. Everything will be reduced to what is strictly necessary. For it all is superfluous. But for an outsider it becomes more difficult, because people in this condition express themselves in Sutras: very succinctly but cryptically in the eyes of the outsider. It is symbolic language, called the language of the Rishi's.

And then, slowly, you eliminate the form: Nirguna, and then you simply disappear; you will not die anymore. Your energy still exists, but visually you have disappeared. Subtly you probably still exist, somewhere. Then you must eliminate this subtle form and causally you must eliminate the form as well. After that you must eliminate the ball of Atman and Purusha. And then, bang! you will come back to the origin.

To see/understand all this it is necessary to understand Purusha and Prakrti, and the story of creation and so on. The information that I received about this in visions is so incredibly helpful. For example the model of the straight line: it started to rock slowly, and then increasingly more. And it is such a simple model, but it actually establishes the link between Hinduism and Buddhism for example. Such answers make you actually talk about only one big religious experience. Christianity has been part of this for a long time. It is the story of Christianity, but interestingly you see a complete association with Buddhism.

Miraculous ... miraculous ...

## 24. Tasya Hetur Avidya

Its cause is the lack of awareness of his Real nature.

The cause of what? Well, the cause of misery. Aren't we still discussing the Klesha's? But it is also the cause of the fusion of the Seer with the Seen. How is it possible that we humans have gone so wrong? And that we *still* are going wrong? It is because we do not understand who we really are. We assume: we *think* we are. Our thinking has put us into such deep trouble. And there isn't anybody who says differently, is there? So we assumed that we were right. And the words of the great Yogi's from the past have faded away since long, or have become distorted. And we just go on.

And it is remarkable, but when you understand *this*, it will mean that we do not have to live in a world full of misery anymore. It will mean that we do not have to live in a world of disease anymore. It will mean that people can live long and happily, and stay healthy, and live in peace. But when you tell this to people, they say: "Ah, you are such a dreamer. It is indeed interesting to listen to you, but let's go back to the order of the day, which is the harsh reality, yes? And there is no room for dreams like yours in it." So people take you for an imbecile, and they go on with their meaningless existence. Okay. My answer then always is: "It is hard to believe. I understand that. But approach it from a scientific position. Presume that this would be true? Just *presume*. Then wouldn't you pity yourself knowing that you did not give it a try? That 10 years from now you will say: "Gosh, long time ago I met someone in Ilpendam – I do not remember his name anymore – who told me *such* a wonderful story. But at that time I didn't buy it. But, darn, I do regret that I didn't. Assume that he was right?"

You have a message here that is full of hope. "It cannot be realized, yet, but it sounds so good, it looks logical, and, jeez, so convincing, you would almost think that it was real. Well, I am going to try it *anyway*, and I will see what happens." You don't have anything else to do in your life after all! For when you continue to do the things as you always did, you will come back in your next life, wouldn't you? And the life after that. Well, maybe this is true: that you will stop with this nonsense.

But basically Patanjali is saying that, why we really go wrong, is because we don't know ourselves. The big evil is ignorance. We have blinkers on, and many people *still* have blinkers

on; they just do not *want* to see, eh? Fortunately there are a lot of people who *do* want to see/are willing to say: “Well, nice, maybe it is a good idea ... let’s try it.”

## **25. Tad Abhavat Samyogabhavo Hanam Tad Drseh Kaivalyam**

The dissociation of *Purusa* and *Prakrti* brought about by the dispersion of Avidya is the remedy and that is the Liberation of the Seer.

Avidya = ignorance.

What is ignorance? It is every activity, *every* activity, of the mind and of the senses and of the intuition. Every activity. You refuse this. Bang! You got it! Finished! That is “Nirodhah”: to gain control of the Vrtti’s up to the level of the Samskara’s.

Intuition, *too*, is ignorance. In the sense of Avidya it is. Vidya means wisdom; *really* knowing. It is not intellectually knowing but *really* knowing, or to see the reality as the reality is. But this is only possible if the windows of your consciousness are not colored. For the coloring as we have it, is caused by our Karma. The Seeing, *real* wisdom, means that you only look from Atman, in total Sattva.

Is it possible to compare this process of ignorance/Avidya with the Fall of man/Downfall?

Yes, absolutely.

Dispelling Avidya, that is what it is about.

You yourself are the Observer. So you first have to install yourself within the Observer. Then you will be able to function from the Observer. This will enable you to have multidimensional perception, and you will see everything at the same time. And see as you see now, eh? You will be able to see through time. The result is that your instrument of knowledge has become incomparable with that of a normal human being. The normal function of the Seer is eliminated, and it is changed into the ideal status of the Seer.

Actually normal perception is eliminated. Perception still exists, but without object. So that is what you try to do as a new starting point. To become boss again over your being, you must install yourself in this Self, and at a certain point you have to be so good at it that you can turn it on and switch it off at will. You must be so good at it that the tentacles coming from Atman, reaching for Ahamkara, Buddhi, Citta, etc. can be withdrawn as you please, and that you can say: “Now I am in my Self again. All the functions have stopped.” And then you are in harmony again, and you restore everything. At that point you will be able to go to cosmic consciousness at will, or to the development on personality-level, or contemplate fusion with the Divine. Those are the activities/things that still have your interest.

Then you are established in knowing. Then you *are* knowing. Do you understand? This means that you have the potency of knowing. If you want to use it, it is possible, but you have to pay attention that you do that very carefully.

So it is a road towards?

Yes.

But, considering the functioning of the lower self, it is now impossible to come to wisdom/to knowing. It is because you are constantly colored. You can say: well, I made this observation, and it looks like this and that, and it is like this and that, but any other human being could say: well, I have done such an observation *too*, but to me it was different. So and so and so. And he is right, but you are right too. And then you end up in those endless discussions. How is it possible that they see it differently? Yes, of course! They are colored differently! You can say: “Well, everyone moderates his demands a little and eventually we come to the same conclusions.” Even though this is correct, it is much more interesting to eliminate the colorings of both parties and that they come together at some point and say: “Hey, did you see it this way too?”

“Yes.”

“Well, it is exactly what I saw *too*!”

“Does this make us different?”

“No, actually not...”

“You know what, we look like brothers!”

“Yes, of course!”

All Atman’s that have found themselves are brothers of the other Atman’s. Great White Brotherhood. Finished! In other words, the Kingdom of Angels. You have become an angel, a Deva. You can glue the wings to it if you please. But I do know that I *can* fly. But those wings are objects that can be perceived in your aura. I explained this before, haven’t I?

## **26. Viveka Khyatir Aviplava Hanopayah**

The uninterrupted practice of the awareness of the Real is the means of dispersion (of *Avidya*).

How in God’s name can you eliminate this ignorance? Well, by realizing what the reality *is*. By seeing the difference between the big reality and the lesser reality. How do you do this? Well, by sitting in Atman! By doing so you develop the power of knowledge: what *is* real knowledge, and what is lesser knowledge. At a certain moment you get used to it. This is called the rebirth. It is a completely different life that you have to start. You have to learn to crawl again and walk, ride a bike and so on. Everything feels awkward in the beginning. And, as I said, the earliest stages that announce your arrival, characterize themselves through Bhoga. You will experience enjoyment. You will really feel like: “Aaaah ... wow !... this is paradise! Fantastic! Nice!” But then you detach yourself from it and you eliminate everything to end up with your Self, your *real* Self. And then you feel: “What happened to me?! It is so different from usual.” It means that finally someone has awakened again. You have to get used a little, for it is a new birth, and give it some time. Then he reveals himself as a formidable character who can help other people, etc, etc. Simply beautiful.

## 27. Tasya Saptadha Pranta Bhumih Prajna

In his case the highest stage of Enlightenment is reached by seven stages.

There are 8 steps in Yoga. Enlightenment is reached during Samadhi. So, *before* Samadhi there are 7 steps: Yama, Niyama, Asana, Pratyahara, Pranayama, Dharana and Dhyana. So you practice these as aides to solidify yourself in the new condition and the new birth. This will bring you to total harmony; total light. This is original Yoga. *This* is what it is about. This is *really* interesting. To stand on your head and make some awkward kind of twist and so on, okay, that is part of it, but to be *so* enthusiastic about *this* alone ...? You do it, and you understand that something is happening and so on, but personally I think *this* is *really* interesting. Don't you think so? Yes, of course you do! *Epecially* you! The bad pupils ...

It is more important that you understand this than that you are able to turn yourself into some kind of twist, you know! I have seen it so often: people with bodies like snakes, but they got stuck within their bodies. They were so proud of their body – and what they could do with it – but they had no idea about all this at all! And they had no interest in it either. The only thing they cared about was showing others how good they were with their bodies.

Before this really sinks in with a human it has to be repeated very often. I am doing it already more than 40 years. And I can tell you, I *really* couldn't miss one year of it! The difference is that I did it alone. And you are helped, I *hope*. But anyway, many years will pass before it sinks down. So, take your time, and try to constantly work on it. Then everything will find its right place. And realizations will occur. It is also good that you meet, eh? And that you keep contact with likeminded people. And that you exchange ideas/thoughts with one another. And that you socialize and practice together.

Are the 7 steps related to the 7 Cakra's?

No. It is related to the 8 steps of Yoga, because in the 8<sup>th</sup> step you obtain enlightenment, which is the step of Samadhi. But to achieve this you need the other 7 steps. That is the meaning of this Sutra.

I am trying to keep it simple. The message behind this Sutra is: the system of the 8 steps exists to bring you to enlightenment. Period.

It is like a ladder. If you do not know how to use a ladder, well, then you are in trouble. But if you know exactly: I have to place it like *this*, and put my foot on the first step, and then the second, and hold on with my hands, and that is *how* I have to climb the stairs. Somebody shows you how to do it, and you will use that ladder. Then you will arrive at a level that you would never have reached *without* this ladder. This is a typical example of what we are doing. It is hard to imagine people reaching these levels that we reach without this aide, except when they are talented – from birth.



But you have to make sure that your ladder is placed against the right wall. It is such a waste to arrive at the top, only to discover that you have put your ladder up against the wrong wall.

Yes, then you arrive at the top only to see a sign saying: “Closed.”

So, enlightenment is actually the condition of Sattva that installs itself in this way. A light bulb starts to glow – the filament inside the bulb – and illuminates the entire light bulb, from the center to the outer surface. However, we have an inverse light bulb. We start at the surface (where it is actually *always* light), but it should gradually penetrate into the center. And, theoretically, when you have obtained control over all those different layers – you have acquainted yourself with all those layers and you can have them without any trouble – then you just *let* it happen and you avoid any formation of a picture, and any formation of thought, and immediately: Plunk! Your body undergoes the effect of it. And there is no fuss about Atman and related things. There is no theorizing anymore, and it is not an intellectual occasion anymore. No, because you *are* it. When you work from your body, from your lower self, and you try to grasp something that you do not quite understand, you are making a mistake. The message here is: Atman is always there. What you must do is give Atman a chance to function. Then he will take over. But you have to be patient. The only thing you can do is: stop doing, stop thinking. It is your *duty* to do that. And the more twisted you are, the more time Atman needs to become functional, the more patience you need to have. Have faith: Atman is perfect.

So the first problems arise at the causal body?

Exactly.

Atman is always perfect, that is the remarkable thing about it. And all our Atman's are the same. They have the same condition. Only the interior is differentiated.

## **28. Yoganganusthanad Asuddhi Kshaye Jnana Diptir A Viveka Khyateh**

From the practice of the component exercises of *Yoga*, on the destruction of impurity, arises spiritual illumination which develops into awareness of Reality.

Which is knowing/wisdom. The ultimate indication that you are enlightened is, pre-eminently, that you are utterly wise. What do you mean, wise? What is wisdom? Wisdom means that you are able to find solutions to everything, and that actually you know everything, literally. A little bit further on in the book we will come across a Sutra that uses the word: “omniscience”: You know *everything*.

How is this *possible*? This is possible because you are in Atman, which means that your consciousness, if you could still call it as such, is at the highest level and sees all possible impressions within you, on the inside. It is scanning, but it is *so* fast that it has scanned all those impressions in an instant. So your knowledge about yourself will be complete. What is it that is *stored* within you? They are all impressions of all your lives, *also* your future lives. This

is all stored within your causal body, for it goes through time. It is in the past, but it is also in the future, so you know all your lives.

But the harmony of Atman is also a consciousness that can be directed outward. How does this work? Well, look: if all Atman's are equal (it is also said that: "Atman is equal to Brahman") then we say: "Wait a moment, if there is a super-big ball, which is harmonious, and our balls, which are all harmonious too, transferring information simultaneously among all those Atman's, then there is a kind of a resonance. They resonate among themselves." Can you imagine this? They are all at the same wavelength. This is the sense of brotherhood or the sense of unity. In other words: the fact of being holy is simply getting acquainted with/be part of the universe, which is Mahatman: Cosmic Consciousness.

So your harmony is connected with the harmony of all others, also with the higher ones. But it means that automatically you will perceive all the peculiarities that occur there too. The way you scan within yourself, you will also be able, via resonance, to scan what is within all these other beings. Then you will be able to "see" all those lives – past, future or present. However, there is a limitation: you *cannot* look inside higher beings. It is possible to have a sense of unity with them, but you cannot look inside them because they are bigger and stronger than you.

For example: you have a ball of about 3 to 4 meter, but Jupiter (who is *also* a being) has an Atman that is much bigger than our Atman. So, it is impossible to know about Jupiter's previous lives/future lives, because you are not able to see inside him; he is spinning too fast. Your consciousness cannot overcome this difference. On the other hand, it *is* possible to go along in the harmony of that being.

Does this carry the conclusion that, when you know yourself very thoroughly/have complete knowledge of yourself, that you also understand all other people/beings and have complete knowledge of them as well?

You will see through all people – any people. Wow! Can you imagine the implications of this? We are talking about the ultimate psychology, *finally*. How can you know somebody? Simply go to the level of Atman! Is this difficult? Well, it is simply a matter of a wish, and there you go! You project yourself and you connect, and you simply understand others. You will be able to draw a blueprint of him.

How did we achieve this? The answer to this is expressed beautifully/perfectly in this Sutra: by "the destruction of impurity". We are to remove all possible disharmonies. What are these disharmonies? What is the cause of disharmony in us? To start with, it is caused by the Samskara's/impressions – information-elements, so we must stop considering them to be of any importance.

Then there are the Vrtti's/whirls, which are the result of the activity of those impressions. First we have to "kill" the Vrtti's. Which were the 5 sorts of Vrtti's again? Right knowledge, false knowledge, sleep, fantasy/imagination, and memory. Try to remember this, for it is something

that you constantly need. When you “ride” Yoga it is something that is actually part of your “dashboard”. These are the 5 Vrtti’s, the cause of impurity.

What if I enjoy going to the park to listen to the birds singing?

If those birds make an impression in you, you are doing the wrong thing. You must simply look without seeing. You only engage yourself in the perception/observation, but not with the object of your perception/observation. You must put yourself in a perceptive mode, but you do not necessarily have to go to the park to do this. You can simply sit in perception/observation in your living room/in your office/in your bed – even on the toilet.

When you do this, then you do it like *this*, but try to see it as the most important thing in your life. Then, when you are doing your daily shopping, you say: “Okay, alright, now I am going to engage in shopping but I know what is important for me. When I am finished shopping, I do not know how fast I must sit down again ...” *detached* from everything.

Is it possible to do this while walking?

Yes, it is possible, but you will not be able to walk anymore: your locomotor system will be disengaged. You are riding a bicycle and then suddenly you have to stop. It is either this *or* that. You can also try to share your attention between both, but then you will notice that you do not know anymore that you are cycling. Then it is pure. Either you do it completely, or you do not do it at all. Otherwise you will not enjoy cycling anymore – you will become frustrated: what am I doing here? Therefore I think it is best to do your shopping as usual, with this memory in the back of your head/promise to yourself: “ ... later I can do it again ... when I have some time ... ”. Then you come home ... find yourself a nice place ... you sit down ... switch off the phone ... And you don’t let yourself be disturbed. And you simply enjoy this condition of pure observation, for about two hours or so, whatever time you think you need, because at a certain point you cannot continue anymore. Then you come back and say: “Okay, I will continue next time. Now I will take care of housekeeping/see after my child, or whatever has to be done in this world.” And then you do that. And in this way you try to guide your life, slowly but certainly, into the right direction.

What if you are carried away by an emotion?

Yes, but because you know *this* (what I just told you), you do *not* go along with this emotion. You only register/record what is happening.

For example: somebody asks for your advice. You give him advice, and immediately after he has left with that wonderful story you are already not able anymore to repeat it. You have already forgotten it/him. Actually it does not interest you at all.

But then you end up with fragmented thinking. Then you will not be able to make connections anymore.

No, because if you return to the basis in Atman every time you find all the connections there. It is what we call the main frame-entrance. You do not need an active memory and all that other nonsense at all, something a normal human *does* need indeed. You are working constantly with an empty hard disc.

Yes, but this knowledge, aren't they just thoughts, impressions, and so on?

Yes, you incur impressions within you. There is a perception of a number of information-elements. You can combine them very swiftly, and draw a conclusion to the fore, while not being interested in the fruits. So, you listen to yourself when you say: "Hey, look, this is a wonderful reasoning/wonderful solution", and while you have barely finished speaking, you have already lost it again. Then you say: "Oh, darn, actually I should have used a voice recorder to record all this, for it is absolutely impossible to repeat what I just said." It is combined/interwoven, and you are not interested in holding on to it or repeat it, or whatever. Why not? Because you would be able simply to pick it up at the basis again whenever you would need to do so. I would be able to lecture people and bring them an absolutely original story in any company, in a theatre or even in the Arena (soccer stadium). It is because I am not tied up anymore by the Vrtti's/Samskara's. I simply go back to my basis.

My wife always tells me: "The way you do that is incredible, and what you say is always interesting! There is an open day/class, and, well, I just cannot *understand* how you do it!" Am I acting in a complicated way? Does it appear to be difficult what I do? It is the most normal/easiest thing in the world: simply because this *is* what I do. I am not *thinking* at all! I *use* the thought, via that feeling. But at the same time I am not sitting *in* that feeling. I am just sitting here, in contact with all of you, and I receive your question marks, your frowning eyebrows, your smiles, and something comes out of it, which is Yoga.

Are you still able to sleep?

I sleep less and less. I spend a large part of the night in full awareness, although my body is lying down. I try to conform to the rhythm of the family.

Sleep changes your condition into Tamas. That is terrible, for it affects your condition. But a normal human simply needs it, for he cannot recover without it. To deprive someone of sleep is a notorious method of torture.

## **29. Yama Niyama Asana Pranayama Pratyahara Dharana Dhyana Samadhayo'Shtav Angani**

Self-restraints, fixed observances, posture, regulation of breath, abstraction, concentration, contemplation, trance are the eight parts (of self-discipline of *Yoga*).

This Sutra is a summary of the famous eight steps that form the Yoga system.

We have found other translations for them.

*I think self-restraint is not such a good translation. I prefer “principles” instead: moral principles.*

Binding precepts, perhaps, although they are not exactly binding either, and they are not precepts either, for in Yoga they are all suggestions. They are handles to give you something to hold on to, however, you are free to use them or leave them for what they are. That is the interesting aspect of Yoga. You must respect this feeling of freedom from the start. Why? Because Atman is free. And you should not act in a complicated way and force yourself and so on. No, try to keep it within the sphere of Atman as much as possible, right from the start: natural, agreeable, self-evident and easy. And while it can be that the exercises are difficult, you keep your approach of the problems as simple and as easy as possible. Then you will have the most powerful approach, and you will be able to deal with the problems boldly. You will have the strongest ally possible. In Christianity this is called: “Gott mit Uns” (German for God with Us). German soldiers in World War I carried this expression on their belts. That is *this*.

*Physical posture:*

The word “Asana” does not contain the word “physical”. Asana is derived from the stem of the verb “As-”, which literally means, “to sit”. So how can we describe “Asana”? It is a condition, a static condition. “Sitting” is a condition of your being, i.e. you introduce a certain static form into your being that expresses itself in a physical posture. But it does not say “physical”, eh? People talking about physical postures are incorrect. A static posture, the static element, is so incredibly important, because it is responsible for the approach to Atman. It gives Atman a chance to come through. Can you understand this?

Does this mean that you become more receptive?

Exactly!

At the moment in America there is something called Ashtanga Yoga. They *call* it Ashtanga Yoga: a flowing, continuous motion from one form into the other. But those people should be shot! What is this?! Bunch of idiot fools!

Or they practice Power Yoga! They too should be shot! Well, you know what? If we start by shooting them all, we will be finished! Anyway, because of the vow of non-violence I should not be talking about shooting people in the first place... so I withdraw all I just said... Wouldn't it make you nervous? Where on earth did they *get* this?

But there are some Asana's in which you move a little bit?

No.

How about the crocodile pose (Nakrasana), in which you jump for example?

No, that is just for fun. A posture is stable/static, without movement, motionless. So you choose a posture, for example the crocodile, and then you stay on your hands and on bent toes, motionless. But with time you will bring your energy completely to ethereal level, and it will become so powerful that you will come off the ground, *automatically*. However, we do it by jumping here and there and so on, but it looks terrible of course!

Take for example the forward-roll (Cakrasana): while doing it you must be able to *stop* moving at *any* given moment during the motion. We approach this by doing it slower and slower each time we try. Maybe we have not done it together, but the game is: you perform the exercise and at my indication you all stop at the very moment and stay in that position.

But isn't the ultimate purpose of Asana to enable you to sit comfortably in meditation?

No. The ultimate goal is to let Atman descend into the physical body. It is the presenting of a welcoming committee to Atman, which is so inviting that Atman will say: "Wow, how nice, I think I will stay!" You must come to harmony in your Asana to such an extent, at *all* levels, that Atman will take possession of his rightful property, which is your body: the tabernacle of your being, the temple of God. So Atman is in fact a part of God.

So it is possible to reverse the whole process? You start with a good meditation and then you will be able to do all Asana's anyhow?

Yes, that is how I did it in the past. My lessons always started with meditation, then Asana's, followed by the lecture. But one day I decided to reverse it because the effect was not so good. But once you have come that far, and you have given substance to what I am telling you now, and you understand it deeply, then there is nothing left and you do it like this. Then you always start with meditation, which is the magical road. The mystical way is: physical practice, Pranayama ... But from the Master training course we try the magical way: first take care of the spiritual, and then the mental followed by the physical.

Is it like Wendy told about the Silent Retreat: the exercises work much better after a long meditation?

Yes, that's it. That is the magical way. You can try it for yourself. Maybe it does not work, but who knows, maybe it *does* work. The point is that when you think about the image, you have a large advantage!

We do not have to waste any words on breath-control: it is totally wrong.

*Abstraction:*

I do not like to see Pratyahara translated into "abstraction". It should be "detachment". There is a difference between abstraction and detachment. I find the meaning of Pratyahara much clearer reflected by detachment, because it also indicates what the problem is; namely your attachment. You let go of that attachment, and because of that abstraction occurs.

### *Concentration is fine:*

Then Taimni translates what we call meditation – Dhyana – into contemplation. There is a lot of confusion in this field. People call meditation “focused thinking”. But that is not meditation at all. It is more a petrifying of the attention, and that does not even come close to what we are doing. So you must be careful with these words, for there are various ways to define them.

In the Dutch translation he gives an interesting translation for contemplation: ecstasy. However, in the English translation it is called “trance”. Trance is wrong, but ecstasy is used as a translation for Vicara Samadhi. However, I still have not been able to find a proper translation for Samadhi. Contemplation comes closest, but that too is not wholly correct. A contemplative condition is indeed kind of ecstatic.

### Isn't that Samyama?

No, Samyama is a combination of the 8 steps, actually all 8 steps together. But for the sake of convenience Patanjali tells us that it is a combination of the 3 highest steps. Actually it is all 8 steps together, integrated, which you then employ. It is how you demonstrate your total control of the Yoga-system, which eventually is the preparation to bring you to Enlightenment.

Does it have to be this difficult? Do we need all this? Well, if you look at the blueprint for “human-being”, you need those 8 steps. There is no way that you can avoid it. “Yes, but those Yama's and Niyama's are not included in that picture”. What do you mean they are not included in that picture?

When you commit violence, eh – have you noticed already what happens with your being? So, you engage in an act in the outside world, which immediately affects you deeply in your energy-system. You break your Self. The harmony of your being is immediately affected by violence, even when you only *look* at violence. You see violence happening in your surroundings – for example on TV – then it already affects you in your being. So, the practice of non-violence – when it occurs on TV – means that you immediately come back to yourself, and that you do not allow yourself to be put off balance. Do not allow yourself to be affected. So at the basis of this practice lays a refusal: a refusal to not go along with the violence. Do you understand this?

You can approach everything in this way. And instead of going along, you will rather try to bring the tyrants around you to harmony. For you will find this much more interesting. Actually it is pure self-interest, because it feels much better to you, you want the same for your surroundings. Everything around you becomes lovely, quiet and friendly, because it is important to you.

So it is more of a kind of self-protection, for when it remains calm, your being does not get affected.

Exactly: your insight in the functioning of life “forces” you to, strangely enough, become a very friendly person. There is *no* other way. So, you recognize highly developed people by the degree of friendliness. The higher they have developed, the friendlier they are, the sweeter they are, the softer they are, and the more modest they are. Jeez, what a difference with what we usually experience in our society! For usually it is: the higher people “develop”, the more terrible they become! Arrogant, pretentious and name a few more.

Research has been done to IQ. Haven’t you read it in the newspaper? They did research among laborers, managers, directors, and so on. The average IQ of managers is 104. 104! *Managers!* They are the ones with responsibilities! The higher you go, the *lower* the IQ! He he ... The highest IQ was found in people who are self-employed. They are capable of taking care of themselves. And this applies also to construction workers and similar (business-) people.

That I find hard to believe!

Yes, me *too!* It is *very* remarkable indeed. English research into IQ yielded these kinds of results. It is a total reversal of what we are used to believe.

It is true that the higher you get, the easier it is to become arrogant.

Yes, and then you become blocked: your ego kicks in and your capacities diminish, *just* like that. On the other hand however, people who do not have an inflated idea about themselves, and who have to pay attention all the time and take risks and so on, they are sharp.

I have worked with laborers who are only concerned about: “I can do it half a second quicker than you!” So I think we should not expect too much from this intelligence, you know! And modesty was also hard to find.

Well, you must look at what their criterion for IQ is: which tests did they employ, and so on? But it was remarkable to say the least. It is in total contradiction of what we think. Then I ask myself the question: wait a minute, is what I always thought actually correct? Well, I am starting to believe more and more that it is not as I thought it would be. Maybe the results of this research are far beside the reality, but ...

But maybe a manager knows a lot about one subject, while a regular elementary school teacher or a mother knows a lot more about a lot of subjects.

Well, anyway, what is intelligence after all? These are Western ideas of what intelligence is, eh? When you measure according to the criteria of Yoga-intelligence I think we will end up with *even* different results.

Some remarks about the consequences of Savicara Samadhi and its practice:

From a mere shadow of a human being you transform into a full human being. You become untouchable. But what is happening is actually that the Tamas, which you carry in you, is removed, with the result that you come into Sattva. So you stop practicing when you



experience a sense of peace, a very deep silence, and eternity. Then you are ready. So when the sense of bliss diminishes more and more, it is an indication that you are making progress in the exercise. At the start it is pleasant, then it intensifies, and then it slows down, because you become completely filled up. Then you must try to repeat it regularly, for so long that it starts to occur *naturally*, and that you have the feeling that you can control it at will. Then you are awakened. Then you have become a Buddha. The status of Buddha is about the highest we can name, and that we as human beings can achieve. Actually there are higher statuses, but let us keep things in a practical perspective. After Buddha there is Chohan, followed by Maha Chohan, which is *even* higher. And before you reach the status of Buddha, you are Bodhisattva. Jesus was a Bodhisattva, for He had managed to bring His Buddhi into Sattva, which means that He had achieved total control over his Buddhi. Unfortunately, for if He had had an additional number of years in his life He would probably have become a Buddha *too*. He had all the characteristics of a Bodhisattva – if you put the Bible next to the Yoga Sutras and compare them. However, He did not get to the status of a Buddha yet.

And what is He doing now?

Now He is trying to make up for what he did before.

And Buddha himself, who is still alive, albeit not in a material form, also tries to progress: towards Liberation. However, that is a little bit more and longer work than the trajectory towards Buddha ship.

When will someone like him come to earth again?

Well, we have you, don't we?

It is not so important. What *is* important is that *you* understand, and that *you* pass it on, and that as many people as possible become Buddha. We have arrived in the age of Thousand Buddha's. And I hope that we here, from Holland, initiate those thousand Buddha's. I am very ambitious, you know? I can see a future Buddha in a number of you – I am not going to tell you who, or would I? My God, if that bunch has to become Buddha's! He he ...

But anyway... do you understand the story a little bit? It is about bringing total harmony in Buddhi – the function of the intellect. But that does not mean that you have total control over the causal body, because then you must have harmony in Ahamkara and Citta as well. And that is *where* all the work has to be done by the Bodhisattva to become Buddha.

So first we deal with Buddhi, and then with Ahamkara and Citta?

That is the easiest way, because you are dominated by Tamas after all, and so it is only natural that you approach it in this way. It opens up the causal body, and from there you can proceed. Personally I find this much more practical than to approach it via Ahamkara, as Bhakti Yoga suggests. In Bhakti Yoga you simply *let* bliss/Shiva come over you, and then you try to obtain harmony in Ahamkara. And although it is a possible approach, there is a substantial danger that you condensate.

### So Bhakti Yoga is actually the difficult approach?

I find it, well, more difficult, and less successful. I have met many Bhakta's, (practitioners of Bhakti Yoga), and each time I felt that it was accompanied by a dull and heavy atmosphere. There are many of these clubs, who usually practice by singing Mantra's, or better to say, lilting Mantra's, something that really irritates me. And then you feel it: whoosh! And the development has come to a halt.

Look, if Bhakti Yoga is performed correctly, you feel the same type of energy as you feel here: quiet, neutral, harmonious and peaceful. That is correct, but as soon as you are either excited/have too much Rajas (something you see with particular clubs, for example the Kundalini Yoga club), or you have too much Tamas, it is *not* correct. How about the Catholic Church? It is Tamas. It is also a form of Bhakti Yoga. The result of which is crystallization: dogma. And that is exactly what has happened, but you see that in Buddhism too. Hinayana, the "Lower Vehicle", is dominantly present in Buddhism, in spite of all the efforts by the Mahayana-movement, which is the "Higher Vehicle" – something that resembles what we do. Because of this Buddhism got bogged down in rituals, images and dogmas, and they have introduced statues that got people bogged down in idolatry. There is for example the culture of the Guru, which is very common in Bhakti Yoga, which is nothing less than idolatry. Then they say: "The Guru will take care of it", and then they make a statue of him of about 15 meters tall, and in gold. There is for example the Golden Temple of Amritsar, of which the Sikhs are totally idolatrous. And now they are angry because their temple was not included in the list of World Heritage Sites. This temple should be destroyed! In this matter I am just like Luther and Calvin, eh? All those statues are nothing less than obstacles towards the blissful/ecstatic condition. Why? Because they tie you down in an image: Tamas, while you should actually go towards that feeling, while being *detached* of that image. Do you understand this? *That* is the most important, and *that* is what will make you better.

### Does it also help someone who is depressed?

In fact this is *the* solution for depressions. It is very difficult to eliminate a depression, because it is a condition of the causal body. In fact it is a Tamas-condition of the causal body.

Let us go back to the 29<sup>th</sup> Sutra.

This Sutra is actually a summary of the 8 steps of Yoga; the description of the 8 steps of Yoga by Patanjali. To remind you: whenever you speak of Yoga – wherever and however that may be – all 8 steps should be represented. Yoga that misses *one* of these 8 steps is not Yoga anymore. I know that this is a bold statement, but it can help you to separate the wheat from the chaff. Everybody is free to play with these 8 steps and give them other accents/emphasis and give them whatever names, but the 8 steps always have to come back again. Why? It is because a human exists out of several different levels. In the development of a human – because a human is actually a unity of parts stuck together (a thread of energy) – you must deal with the totality of all those energies. Otherwise you will not achieve anything. The 8 steps represent exactly 8 entrances to tackle/deal with all these energies. If you ignore *one* of them, you miss a

part of the whole. That is why there is no other way than to practice Yoga following the 8 steps. It cannot be done with 6 steps, or 7, or with 2 or 3. But you also do not have to practice 9 steps; practice with 8 steps is sufficient. There is no need to incorporate a 9<sup>th</sup> step. The system is so cleverly designed that you can suffice with 8.

Yes, but when you look at those Niyama's ...

Yes, you do not need them, eh? Or do you?

Yes, it gives you a certain peace of mind.

Do they give you peace of mind? Just that?

Well, for example when you never lie.

They are mere reflections of the laws of the universe. It is like on a soccer field, with 2 teams of 11 men each, who try to put a ball in each other's goal. But there are linesmen and there is also a referee in the middle. There are also clearly outlined goalposts and lines on the ground to demarcate the field. Well, they are like the Yama's and the Niyama's, and within the borders of them you just play to your heart's content. You know: "This is the framework within which I can work". You can also say: yes, but I can also play soccer *outside* the lines. That too is possible, but then it is not soccer anymore. So, for example, when you say: I will lie ... there should be no problem with that ... Yoga is suggesting you to speak the truth. However, it does not oblige you, eh? It is only suggesting. When you speak the truth, you work in accordance with the energy streams. You respect the energy streams, as they were built/laid down in the universe. That is all Yoga is telling you. If you want to go beyond that, okay, but then you will notice that certain things start to go wrong. You will get a kind of feeling like: well, I am no part of it anymore. Okay, so, that is all. And if you do not want to, then you don't do it.

If you feel like being violent, ... well, go ahead. But look at the logic of the whole. Study the universe and your place within it. Then you will notice that, when you are soft, everything will go much smoother, and that you are aligned with everything. Then you will see that you find this softness in everything. Nature is full of softness, as are other people, stones, everything. Softness; very strange.

"Yes, but ... what about criminality and so on ... and all those excesses that we know and read about in the newspapers?" Those are people who have not understood how to play the game, and who ignore everything. Unfortunately they receive too much attention. It would be better to start filling newspapers with information that helps people stay aligned with the universe, instead of constantly informing us about who did wrong and where it happened. And when you are aligned with all the energies of the universe, you have actually fulfilled the condition to experience Enlightenment. For what else is Enlightenment other than simple harmony? The expression of your harmony is light. Not only light in substance, but also luminous light: awareness of the Reality.

Yama's, Niyama's, Asana, Pranayama, Pratyahara, Dharana, Dhyana, and Samadhi. Samadhi deals with the causal vibration. Dharana and Dhyana deal with the subtle vibration. Pratyahara, you already know. Pranayama perfects the energies on gross and subtle level. Asana deals with the energy on gross level. And the Yama's and the Niyama's take care of the overall framework in which all this is taking place, so it encompasses all energies.

### **30. Ahimsa Satya Asteya Brahmacharya Aparigraha Yamah**

Vows of self-restraint comprise abstention from violence, falsehood, theft, incontinence and acquisitiveness.

What is the literal meaning of Yama? Does anyone remember?

#### Moral principles?

Yes, that is how we translated it, but literally the word Yama means: "refusal". You should see this in a sense of: I refuse to participate in things as they are/exist. I am not a (camp-) follower anymore. I am going to stop doing what people tell me to do, what I am supposed to do and all those kinds of things. Stop. From now on I will stand firm. That is Yama. And why? What is the goal of Yama? The goal is to create a distance between you and the things that happen, and that, because of that distance, within the space that you create, you can make a decision in accordance with what you *really* want, in accordance with what you really, personally feel for, and to see with what kind of original solution you can come up in that particular situation. It is simply an attempt to de-condition your self.

Because through the whole system of life – by your upbringing, by your education, by your employer and by your partner – you are actually programmed to live life in a certain way in which you are cornered. I speak with so many people who say: "Yes, you have a very nice story, I have seen your website, but I simply *cannot* do it. I have so many commitments. I have this, and that and here and yonder, and so and so, and I simply *cannot* get away from it". Well, you had better replace this by: "I do not want to get away from it". This is a big factor: people are stuck.

My brother is a good example: he works himself to death. And it is all for material gain. "What are you doing it or? You are getting rich. You earn fortunes. What does this add to your happiness? What is the purpose of your life?" More, more, more and more...

#### Can't you tell him about Yoga?

Yes, but he just does not understand it. Well, Yoga says: watch out, for there is no end to it, eh? Carefully evaluate everything again. You can do what you want. If you insist on driving that Mercedes Benz, you just do that, but do not allow yourself to be taken in by the desire *for* it. Stop that. Refuse. Wait a minute: What do I *really* want? Create that space for yourself. That is Yama.

Do you really want to beat up that guy? Is that *really* what you want? Or is there something else you could do? Hey, this is quite interesting: somebody who thinks before he starts beating! Don't you agree? It will make a significant difference in crime rates, I think, when people start to use their common sense. How many criminals have appeared in court telling the judge: "Well, before I knew it, it had already happened! Actually it is not what I wanted at all! And suddenly, well, there he was, lying on the pavement! Beaten to death. I could not help it!" We see this happening again and again. People just act without making any sense. They are so caught up in all kinds of movements: action, reaction, and, Bang! It happened before they know it. Who is to blame? The conditioning. The programming. The way of life. The way people follow each other's behavior. So, says Yoga, start first of all by saying: Stop! No! Create room, and within that room you have the possibility to use your common sense, and to choose *yourself*.

This is in fact already an appeal to Buddhi. So you do not let emotions, habits, tendencies of the body, the senses and so on follow their course no, use common sense; use Buddhi. From now on.

So we have non-violence. Then we have truthfulness, and non-stealing, as it is described – Asteya. And then we have chastity. The word "chastity" is not correct, as you may remember. The Sanskrit word for it is, "Brahmacharya", which means as much as: to be engaged in/with Brahman. In other words: to see Brahman within everything.

Yes, and just before, when I opened the website of "The Banana Bar" (kinky night club in Amsterdam), I was actually about to tell my wife: "Look, see the divine in that woman who is standing/sitting there in this peculiar way ..." he he ... Brahmacharya then means that you say: "Look, if you look carefully, you will see that there is a certain harmony of movement ... a festival of colors ... and I don't know what ..." Just make something up yourself. What this is about is that you do not resort to automatisms. It is so easy to reject. It is so easy to judge. Better keep your opinion to yourself for a moment. What is happening here? What are the advantages? What are the disadvantages? Do you understand? We do not even think about this anymore. Well, okay, aesthetically spoken I would do it differently, but anyway. But how would you do it? That is what it is about: that is Brahmacharya.

But Brahmacharya is exactly not about being celibately, eh? Or about rejecting everything that is related to sex. That is similar to cutting off an arm. Sexuality is part of life, so it can never be that Yoga had the intention to translate it in this way. This also shows from the 40 plus years of experience that I have had in Yoga. Those people who translated Brahmacharya as being indecency or the pursuit of celibacy all screw up; without fail. And it is only logical, because they commit violence to their sexuality.

So it is actually about seeing the divine within the other?

Yes, exactly. Brahmacharya is about elevating; through that understanding of the function of the sexuality. That is the learning of respect on this level. It is not about saying: "it is taboo, so we do not talk about it". Holland is very progressive in that respect, simply because sexuality is

discussable and open. But still there are too many taboos. And still there is the ghost of celibacy roaming about.

Also within Yoga this ghost roams about. A Swami, or a Hindu-yoga teacher, is not married following tradition, as you know, and he also does not have a girlfriend. This means that he is bound by this idiotic celibacy-idea. All those orange-dresses are all, in theory, celibate. However, I know of a *whole* lot of those orange-dresses who violate this celibacy-idea to a large extent. And it is in the same way as people in the Catholic Church, priests, have trouble with this. But Lamas, Yoga teachers in Tibet, are allowed to marry. Did you know this? There the idea of celibacy is different and much more in compliance with the origin. I really like that. It means that at least somewhere an effort is done to set things right.

Dishonesty.

Theft.

Denying of theft.

Greed.

Not-Graha.

And Par means “more”.

Graha is our verb for “grabbing”.

Par is more than grabbing.

More than grabbing. That is the tendency we can perceive when there are the “Crazy Days” in the Bijenkorf (yearly event in a famous luxury department store in Amsterdam during which huge discounts are given, driving people insane). Every year there are “Crazy Days”, don’t you know of this phenomenon? All women in Holland, I assume, know the Crazy Days of the Bijenkorf. I think that we are going to make a school trip there. We will position ourselves on Dam square, on the opposite side, when it starts, early in the morning, just to see the greed/desire of the women (of course...). Of course the ladies are allowed to join us, but they have to stay on our side of the square...

There is going to be such a long queue of people that you will not even have access to the Dam (square facing the Bijenkorf).

I think so too, yeah. I think that you might not even be able to find yourself a place in the train. But anyway, you must see it for yourself. *Really*. It is just like with non-violence: once you visit the abattoir you will be cured from violence, eh? To be cured from greed you must go to the Dam to see the people at the Bijenkorf. It is simply *disgusting*. Would you like to see something? Will you come with us to the Dam, or will you line up with the other people to enter the Bijenkorf?

What I find most worrisome is the fact that so many people base their lives upon desire. I remember how I myself as a youngster did not know better than that you, via your desire, had to set out lines in life, that you make use of to grow along. Nobody told me differently. I just did like everyone else did. I simply lived for those moments. For example: that I could pass by the toyshop on my way home from school. In the small shop window of a small shop I would

look at this wonderful plastic model of an aircraft carrier. At that time it cost 500 Belgian Franks, which of course I did not have. And I would look at it: all those little jetfighters on its deck. It was *so* beautiful. And after watching it, I would continue on my way home, on my little bicycle, to do my homework, and my day was perfect. So I was living in the function of my desire for that thing. Didn't you have similar experiences? Don't you recognize this?

But, you know, it would be sad if you had to continue to live like this, that *this* would be the way to live for you. This cannot be true, can it?! It *destroys* you. No! Stop! It would be nice if... but isn't there something else? And what is important? What *really* adds something valuable? And then your common sense kicks in. Desire, like so many other things, blocks you. It puts you stuck. And it causes you to live in ignorance. The cessation of this is the start of awakening.

As my brother said: "Turn your tongue around in your mouth 7 times before you say something". Ever since that time I have been speaking less and less. Because talking, too, is caused by desire.

### **31. Jati Desa Kala Samayanavacchinnah Sarvabhauma Maha Vratam**

These (the five vows), not conditioned by class, place, time or occasion and extending to all stages constitute the Great Vow.

This reminds me every time of the vow monks have to make before entering a monastery. Have you ever had a close look at that? Actually he has to renounce the worldly, and decide for himself that he wants to dedicate his life to the Higher Cause. This looks like what is written in this Sutra. That is how you should see it, but then without the dogmas. And also without being forced to anything. If the abbot who is in charge is a good person, he will ensure that the future monk will do this very honestly and that he will decide from his heart. But we should do the same. We, too, are asked to determine our point of view, and decide in this matter. Wait a minute, this feels good: *this* is how I want to do it. That's all. But the great vow is actually putting emphasis on the function of Buddhi, completely. From now on I will use common sense. And I will not allow myself to be screwed anymore by whatever. Laws, and so on, of the people, are secondary to me. From now on the law of the Most High is the most important. Yama's and Niyama's: all that you are studying here. It is your choice. I *choose*. I stand for *this*. *That* is the Great Vow. And it is *so* important; not subdued by time and not limited by circumstances, location and so on. You are poor, you are rich, you are big, you are small, thin, healthy or sick. It does not matter. You live in America or you live at the North Pole: this applies always.

In certain times the authorities announced that they were allowed to be above the law. The Sun king for example. And still the Queen in Holland, she is still above the law. She cannot be subjected to punishment, as are certain diplomats and so. They are immune. Certain people in the Lower Chamber have a status according to which they cannot be subjected to punishment.

How about the Prime-Minister?

During his term of office he cannot be punished.

This is hardly ever mentioned in the news.

No ...

But this applies only to the laws of man. It does not apply to the laws of the universe, the laws of God, for which everybody is equal. I find it quite presumptuous when a Queen says that she is above the law. *Quite* presumptuous indeed. We all stand in the service of the Most High, and coincidentally we have a leaders position. Maybe. Okay, so that means that we have more responsibilities and stand more at the service of our fellow man. Stop.

And that is what this Sutra is saying. Jeez, at that time Communism did not exist yet! Participative democracy – that is my dream. Democracy with participation, or direct democracy, is not actually any different from *this*. We are all faced with the laws of the universe, and everybody complies and considers that. Period, out. And everybody is equal. That does not only apply to ancient times, and also not only for now, but for all times.

Do you remember that in Athens one day suddenly someone arose (Plato) and set the foundations for democracy? Well, it was just as if – when you read the historiography – this one person discovered something that until then never existed: that the power would be to the people, and that everyone was entitled to vote. But there was nothing new under the sun. When you have an enlightened absolutist – an enlightened ruler –, which was *the* way of governing in ancient times – he would always consider his subjects. We speak of referenda and giving people a say, but in those times that was only normal. To be enlightened as a ruler automatically means that you consider the opinion of everybody. It is just that coincidentally you are the leader, but you rule in the service of the people. This form of governing is a lot healthier in my opinion than having a Prime Minister surrounded by a bunch of Ministers, as we know it today.

Hey, this all looks like politics don't you think so? Well, what do you think? That this would not be of any importance? To build/help/restructure/rule a country? Don't we have the entire science of Kings here? Manu also described this. It is very old. Manu was the first Buddha, who long, long time ago described a form of governing, a way of life in India that was followed for a long time. It described who was supposed to do what, and how it should be done. Those scriptures still exist, and are strongly recommended. We are talking about something 10,000 years ago, eh? And it is only since a couple of years that indeed a highly developed civilization already existed in that era, in particular in the Indus-valley, called the Mohenjo-Daro-civilization.

## **32. Sauca Santosha Tapah Svadhyayesvara Pranidhanani Niyamah**

Purity, contentment, austerity, self-study and self-surrender constitute observances.



We all know about this: the most important is at the top. Actually it is further refinement: actually you start with non-violence and you end with surrender, and in between there is each time a moment of increasing purification. The most important of all is non-violence. In this 32<sup>nd</sup> Sutra the most important is purity.

Personally I find surrender quite important too.

Okay, but if you ask me: is there a sequence? Then I can only confirm that there clearly is a sequence. But of course it is possible that in a certain situation at a certain moment surrender is more important to you. I guess you should look at this ad hoc.

Is violence the big sin?

Yes, generally spoken violence is the worst.

But you can also see a sequential logic in it: that when you start with non-violence, you can improve everything and bring it in harmony with truthfulness, honesty... and with surrender, at last. Automatically harmonization occur.

The Niyama's are moral ideals, while the Yama's are moral principles. Try to understand the difference between principles and ideals. Principles are something that you protect against automatism, which gives you the chance to stay more with yourself. Ideals are a power that you give yourself to progress. Principles protect you, and with ideals you attack. So a Yama is particularly individual, while a Niyama is universal. You could also say: a Yama is psychological and a Niyama is sociological. You can call them precepts – moral precepts – Niyama's – but I'd rather call them moral ideals, implying that you are suggested a straight line, and that you *follow* it, to the goal. It is about setting up lines of growth. This is typical for Niyama. It is like letting ivy grow up to the walls of your house by setting up a framework. This framework is typical for the Niyama's.

When you are handicapped you wouldn't be able to practice Yoga, would you?

Who says so? This can never be a statement of a Yoga expert. If you have certain handicaps you work on them. The handicaps will disappear through the practice of Yoga.

But things like genetic engineering would not be possible?

No, certainly not, for it is equal to murder.

Pay attention to the vegetables you eat, eh? Soon the import restrictions of vegetables and fruits from the United States will be abolished. Lots of these products have been genetically engineered. Look for the labels of origin. When you ingest genetically manipulated foods you are an accessory to violence. This will not be very stimulating in installing Samadhi in a Yogi. But anyways...

The logic of these 5 Niyama's:

Practicing purity is actually: dealing with all those little, annoying disharmonies that are spread everywhere. It is like making it a sport to arrange everything in your life according to the rules. No rebellion anymore and no more functioning coarsely. Round off and polish everything. Are you consequent now in thoughts, words and deeds and in all fields? Is it really true that you live your life according to what you were taught? Well, it is quite difficult. For a long time I have been telling how to do things, while not being able to do it myself. This is impurity, so I had to deal with it, and I am still working on it, aligning things: perfect and solid. Light arises from purity. As long as you are in darkness, you have a problem with purity.

I am also trying to purify my use of language. When I am being sarcastic, or ironic, or when I make obscene jokes, it is all impurity. Well, this guy has a lot of work to do! It is getting less and less juicy.

I am already driving very nice and soft. In the past, when I lived in Brussels, it was more like playing "bumper cars". My daughter now says that I have become like a bus driver. So I have taken care of that already. Now I still have to take care of my use of language, and then this, and then that... The last thing that has to happen is to create some order on my desk, for it is usually a heap of rubble. I don't know what is wrong with me: I like order, but I always make a mess of it. I have no problem finding things, you know, but it gives my wife white hair. But one day it will gradually become a "clean desk", a day for my wife to celebrate.

During the Basic Course we were discussing 11 September, and that it is proper to take action as long as it happens within a certain period of time? Like Bush for example??

Well, since 11 September he did a lot already.

Yes, but what if for example he would not have done anything for a half year?

That would have made him an accessory to the violence. \_

But how can you measure that? How fast do you have to come into action?

Only common sense can indicate this: each case is different. If you have a bad feeling with it, I advice you to watch more carefully and take more action. So, you should always check your feeling: Do I have a clean conscience? When you have a kind of feeling like: "well, it did not exactly work out the way I planned, but I did my best and it feels good to me", then you are in line with non-violence.

One day you will discover that your enemies, who function according to their own values, are our teachers. And we are the teachers of those enemies. Eventually we will all grow towards unity, so you must not hate your enemies. Instead try to understand them. Try to understand the Taliban from the perspective of the ideology of the Taliban. Try to understand Osama Bin Laden from his the perspective of his own ideas. Try to understand the Palestinians, Hamas, the Chechen terrorists. It will enable you to react properly, considering their vibrations. And you will be able to much better deal with the breaches that occur in the confrontation.

And pay attention: the settling of violence does not happen from behind a desk you know! For example: The Ministry of Defense in The Hague is responsible for the catastrophe of Srebrenica, eh? (7000 people were killed while guarded by Dutch NATO troops) Those people were totally not aware of what was happening out there in the field. They issued orders from behind their desks in The Hague: “We think we should carry a minimum of arms ...” “We think that ...”, and so on. And all those bureaucrats are the worst contributors to the solution of the problem. So, before you interfere, you must indeed tune-in very deeply, feel and go out in the field, participate, see/measure the atmosphere, and then, with as much common sense as possible, and if possible in good consideration/consultation, deal with it. A good example of this is the Dutch Army contingent in Iraq these days. Although some trifles happened, their actions are exemplary. Absolutely exemplary. They have the courage to meet with the local population without wearing their helmets, their guns pointing down and without provocations. This is so threatening to the terrorists that they now want to get to the Dutch by setting booby traps and so on. But this is how to make a difference. Role up your sleeves.

But actually they have no business there...

Earth has become like a village. What is happening in Iraq is just as much our concern as what is happening at the corner of the street. And do you know why? Because at the corner of the street is a gas station where you fill up your car with gasoline. Imported from Iraq. That is why the world is a village and everything is everybody’s concern. The principle of sovereignty is beyond the discussion, simply because there are things that have grown beyond the ability of sovereign states to deal with themselves. We have seen several examples of this: Libya was dealt with, and Israel is regularly called to reason. But a lot more will have to be done before harmony will occur. We know South Africa. The whole world has interfered with South Africa, Holland first. Now we are doing the same with China. If you would only know how many people travel to China these days! It is a true rush.

But now we have Sudan, which again they try to solve from behind their desks. It seems to have no priority.

Where were we?

Contentment. It is important to strive for the element of contentment, *after* purity. It is the confirmation of your purity, and the installment of a causal feeling. It is the installation of the feeling, as it were, of your victory. The purification process is not complete if it does not bring peace. And I am not talking about ethnic purification. I am talking about real purification, about trying to bring harmony in the disharmonies/contradictions, and then install peace. There is no peace as long as there are contradictions: conflicts, inhibitions and obstacles. This applies to your body, it applies to your whole being and it applies to society. It applies to everybody. We want peace on this earth. Or don’t we? But many people believe they can achieve that by sending troops. But it does not work like that, not with soldiers. It would be better to open a can of Yogis and send them there. They are the soldiers of peace, not the Blue-helmets. Do you understand?

We think that development aid will solve the problems. When they do not need the Blue-helmets anymore, we send in a bunch of aid-workers. Do you know any of these people? Have you had a chance to talk with them? My sister and her husband are aid-workers. In fact, a lot of people in the family are. Well, you should see them: they have to do everything on their own. When they talk with people over here there is not any connection at all. It is all private-initiative. Why isn't there a large-scale coordination? Then there is the insane idea of many countries that think: "oh, let's simply send money ...". It is the *worst* thing to do. This money immediately disappears into the pockets of the ones in charge and nothing ever happens. Organizations that are coordinated by the United Nations and that give money – Lubbers for example – do a hell of a good job. Squeeze a buttock here and there ... is allowed, I think ... he he ... Look (cynical), of course it is less serious if you squeeze the buttocks of a black African, than when you squeeze the buttock of a White American in New York ...

Peace.

After you have installed peace, you can improve things even more by adding austerity. Austerity is actually the putting to the test of the peace-condition, to see whether this peace is solid enough. Can you remain in peace in spite of a problematic, critical attack/confrontation? So what is austerity after all? Austerity is an exercise in disasters, an exercise in trouble: to see if you are able to remain peaceful in spite of the situation.

So, you test yourself?

Yes, because learning is living, eh? All the time something happens, and it is of no use that, once you have achieved peace, that the first bit of "head wind" makes you lose your peace completely. That is the reason for austerity: to solidify that peace. I still have to see that with most people! Even with pupils of this school. One day they have a problem – they are completely in the doldrums – and all they do is *complaining*... Well... *what* did you learn?! It was in the 7<sup>th</sup> or 8<sup>th</sup> lesson of the Basic Course. Were you absent, or what? But people think that they have to react emotionally, and that they have to go along in those doldrums. All I do is treat them to a fair portion of scolding. Jeez, almighty, why do you lose your peace?! Why do you lose control? Especially *now* you have to do effort to maintain that peace! And face the problem head-on! Keep your chin up! And go on! Almighty! Bunch of sissies! As soon as something is not going their way: complaining, and more complaining... You know what? Complaining? I do not want to hear about it anymore, all this complaining!

Do you feel it? Peace, austerity. But it does not mean that you have made it *yet*.

How about your feelings?

Feelings? Fine, but you keep them to yourself. It is a matter of austerity.

Then you open up everything. When you have become stronger in this way of maintaining peace, and that you have become stable as a human, then you are ready for surrender. *Not before* you have reached that point. Then you are ready to receive Divine Energy. Otherwise you just do not *deserve* it! We are not going to abuse the Divine Energy, are we? "Well, Our Dear Lord is paying for it ... so ... I can permit myself anything."

What do you think about the latest hostage crisis in Russia?

How many people died?

They are still counting ... the number of casualties is now at 150 ... the roof came down.

So they caused an explosion?

Yes, they deliberately blew up the gymnasium ...

Who did?

The rebels.

Okay, now, try to look at things rationally. Dutch people are a rational people, so now you can release your rationality on this issue. Keep your peace. From your rationality you can involve the Divine energy, which is useful to maintain common sense: How can I help in this matter? What can we do from here? Are there any people that need to be taken care of? And so on. Is there a critical situation? Stay calm. It is difficult, very difficult, but can you do that?

It seems so awkward when you remain calm in a crisis situation.

So you find it more important what impression you give to others? Yes, that is what you say, but that is exactly the problem, you know? People pay too much attention to the form, while you should give much more attention to the contents. *That* is what is important. You shouldn't care walking around there in your underwear because you did not have the time to get dressed properly. All that counts is that you can help efficiently.

Well, that is exactly what did *not* happen this afternoon. There was complete chaos that did not do any good.

Yes. Accident on the Autobahn (German highways)? Brain tissue on the ground? Stay calm. Calm.

That is the role of a Yogi: to be an example for others. For other people simply do not know. The difference with other people is that *we* do know: Responsibility.

### **33. Vitarka Badhane Pratipaksha Bhavanam**

When the mind is disturbed by improper thoughts constant pondering over the opposites (is the remedy).

Ah, I find this such a nice Sutra. All those nice things we have discussed so far, that is not so difficult at all. But in practice you notice that sometimes things develop in the opposite

direction of what is desired. Then when you realize what you are doing/thinking you *abhor* yourself. Do you recognize this? Then you say: “Oh, I am so ashamed of myself! Please do not let my teacher find out about this” ... he he ... It is my bad luck that I also trained my wife. As soon as I do something wrong, or even *think* something wrong, she sees through it. My life is so miserable!

### What about her?

Yes, her life is miserable too. I immediately jump on it. But you can avoid that by using this Sutra and become your own conductor. When you notice that you are losing track, Patanjali says: “think about the opposite”. It is a means to put a halt to your experience/feelings/thoughts/deeds.

Patanjali says:

Do the opposite.

Think the opposite.

Say the opposite.

So, keep yourself engaged with the opposite.

This morning I could not escape: I passed by the Toyota dealer. This guy is *so* full of problems. I looked at a wonderful car: a Toyota Avensis. We discussed about it and so on. It has 6 adult seats. It has sufficient pulling power to pull a trailer. Mileage, price ... Do you know this? Desires? When I came home, I very clearly said: “But my present car is so very good after all. Its suspension is working so comfortably.” And especially because I turned 180 degrees in the other direction, I lost it. *Play* like this. Turn 180 degrees. If not, you will simply get stuck in things that you do not really support. Then you end up at a certain moment, finding your life being lived for. So the principle of creating room for yourself, which we saw in the Yama’s, setting out lines of force with the Niyama’s, can be established by employing the opposite.

At this very moment there is the Hiswa boat show in IJmuiden. There are 430 beautiful boats. When I think about it, I immediately think: hmm, there are also nice airplanes. And so I am released from the Hiswa! Do you understand this? It is only a trick. As soon as you notice this, immediately employ the opposite.

Of course it also works the other way round. For example when you have negative thoughts, and you say to yourself: “I cannot do that”, then you must find other words to think the opposite.

Yes, then you think about things that you are very capable of doing. So do not get stuck in a thought that does not feel good. The method to get rid of it is: think the opposite. One who has put that in words in a book is the American author Louise Hayes. It is the power of positive thinking. I am not a supporter of that person, and I have some doubts about positive thinking, but the trick is good indeed. You stop the process, which is a necessity. And why would you have to stop it?

That is written in the 34<sup>th</sup> Sutra:

### **34. Vitarka Himsadayah Krt Karitanumodita Lobha Krodha Moha Purvaka Mrdumadhyadimatra Dukha Jnananantaphala Iti Pratipaksha Bhavanam**

As improper thoughts, emotions (and actions) such as those of violence etc., whether they are done (indulged in), caused to be done or abetted, whether mild, medium or intense degree, result in endless pain and ignorance; so there is the necessity of pondering over the opposites.

If you do not stop the process, it will involve you into Samsara, the wheel of rebirth. Then you have your life lived for you, not only in this life, but also in following lives. So it is not as innocent as you thought, eh? There are many elements attached.

So Yama's and Niyama's are actually of very great importance, and in the application of them, which is difficult, we employ opposites. The funny thing is that Patanjali gives an analysis in this Sutra of the reach of the Yama's and the Niyama's. He says: "in thoughts, in words and in deeds". Even the intention to commit violence, a lie, or desire is sufficient. Cherishment. If someone else causes it while you are a witness, you are an accomplice.

So, we are all partly to blame for the bloodbaths committed by terrorists these days, because we have not integrated those people fully into our society. Osama Bin Laden is an exponent of our ... hmm ... our societal problems. If you look at the breeding grounds from which these terrorists sprouted! First and foremost poverty; frustration ... They cannot get the things they would like to have so badly, like recognition, power, money, and so on. Well, eventually it turns against us. And so terrorists are created! So we create terrorism ourselves, and as long as we continue to do that, it will not be solved. One way or the other we have frustrated those people/troubled them, and now we have to try to solve it. And all the Yama's and Niyama's can be caused as well, or at least you can cause them, without being directly involved in it. Indirectly. So, when violence occurs in your surroundings you cannot beat around the bush anymore and say: "that is none of my concern". The fact alone that it is happening in your surroundings, means that you are an accomplice.

What should you do when you see it in your surroundings?

You should use your common sense, and try to deal with/harmonize/talk/convince. Do something. The least you should do is to do something.

What if that does not help?

Then at least you did what you could, and you have build experience. Maybe you even lose your life, but it is for charity... So you always win. Otherwise you will be branded, and you will receive more Karma, which you will have to burn again later on. It is better to try to do something about the situation now.

It is like the girl from Nulde: the mother is equally guilty to her death as the man who killed her. She did nothing to help her.

Yes.

The causes behind the disharmonies are also indicated in the Sutra: Greed, wrath and delusion. Those are the 3 main causes of problems. Greed, wrath and delusion (so people imagine something, and think that that is it, causing gigantic problems because of it). A very nice analysis. If you *really* want to solve something, you have to know the motive behind it, and what the cause is. If the cause is greed, you must try to remove it, otherwise it will come back. If the cause of the problem is wrath/anger, you must address *that*: “Why are you so angry? You committed murder!” Our jurisdiction is saying: “Well, you are a murderer, because you have killed. Okay...” How many years do they get in Holland? 6 years, eh? This is a very cheap country when it comes down to that. It is like as if they stimulate you to kill. But that is not the problem. The problem is that the judge does not ask: “Why did you do it?” And when the killer replies: “I was angry”, then the judge should say: “Let’s deal with that anger, and see what is the cause of it, and how we can remedy it, and then design the treatment to deal with that anger”. And you release this person only back into society if he indicates that he is *not* angry anymore! *That* is an approach! Very deep.

Delusion is the most difficult of all. “Yes, but I thought it was like this ...” “In my opinion it should be done in this way ...” And that is why an enormous disharmony occurs. Education then becomes important, to remove people’s erroneous ideas. Structure, purity and truthfulness have to be practiced here. Well, we are going to be very busy here, with a work that is already thousands of years old. It is possible indeed that we’d apply this in our society.

And these elements can be present in a small, average or intense extent. So you can suffer from bottled up anger. You can have a latent anger. You can have an expressed anger. For example: one and a half year ago Moroccan youths terrorized the theatres. Then you could feel the latent anger of the youths. So the right approach would be: hmm, anger ... why? It has not been expressed, but it could explode, any moment, like a time bomb. And it is happening more and more, eh?

But anger can be latent without being a time bomb. Maybe it will never come to an explosion.

That is also a possibility; that it continues to simmer. But maybe that is even *more* dangerous, when you hardly notice its presence but that it continues to grow.

Yes, but there are people who’d rather keep things inside, without exploding.

Then you have to dig: therapy, and give those people an opportunity to speak out.

Do you like this Sutra? It is a complete program on its own! *Incredible*. Those people in these ancient times created formulas, eh? It is really mathematical. Well, you are busy all day long to unravel it!



So, we have Yama's and Niyama's. We also have the method of using opposites. And we have the reach.

If you have understood all this, you have no other choice than to live a virtuous life. There is no other way than to honor the Yama's and the Niyama's. And Yoga is so sweet, for it says: "There are no obligations. You are free. Use this as a suggestion, a source of inspiration. Use this as a framework with which you can develop yourself."

In Sutra 34 "Vitarka" (the same word as in Vitarka Samadhi) is translated into "improper thoughts and emotions". Why is that?

Vitarka Samadhi is mixed. It is a mixed Samadhi. The word is the same, and indeed it is correct. It is a mix of Sattva, Rajas and Tamas.

Yes, but it seems that it is being put in a negative light here.

Yes, indeed, in this framework it is really negative. But when you take Vitarka Samadhi, it is a Samadhi in which mixed vibrations are present: Sattva-, Rajas-, and Tamas-vibrations.

But what would you do with those Moroccan youths? Would you take a chair and sit down and talk with them?

Well, first and foremost I would try to do something about this as a government. The least that can be done is to show a minimum of interest in the problem of the youth. What is it that they want: What are they experiencing? What are their problems? Is anyone aware of this? No, nobody knows about it. There is no one in this country who understands the problem of an uprooted person. Do you know what that means, uprooted? It means that you are cut loose from your basis. Those people have no basis anymore. They are neither Muslim nor Dutch. They are hanging somewhere in between. They are rejected when they go back to Morocco. They cannot find their niche there anymore. And when they try to be Dutch here, they are also rejected. So, what are they supposed to do? Do you understand this? They are in between the hammer and the anvil. Well, then they become terrorists. And we are just as much to blame for it.

Would this also happen in other cultures?

It *happens* with other cultures too! It happens to me too! Actually, I am a terrorist. As a French-speaking Flemish I lived in Flanders, between the French-speaking and the Flemish. I did not belong to either one of them. When I lived in Africa as a French speaker, I did not belong to the black people either, and I also did not belong anywhere else. In Holland I am nothing. I am and I will remain a terrorist. And that is really good. For I know the solution. Do you want to know the solution? That you give me money!... hehe... Nah, just kidding... The solution is integration, acceptance and communication. There has to be mutual understanding. When you talk with someone, he simply cannot kill you. You can take away fields of tension by communication.

Then why aren't you going to teach Raja Yoga in West-Amsterdam?

That is very well possible. And also in East-Amsterdam, and in South-east, half of the country ... the whole world.

### **35. Ahimsa Pratishthayam Tat Samnidhau Vairatyagah**

On being firmly established in non-violence there is abandonment of hostility in (his) presence.

The Sanskrit word Ahimsa means "Non-violence". "A" means "not", "Himsa" means "violence".

This is the first refusal or Yama of a group of five: non-violence, truthfulness, honesty, chastity and non-desire. Together they can be viewed as vows that you express at the start of your spiritual development. This old tradition of vows has also been preserved in Christianity and other spiritual practices.

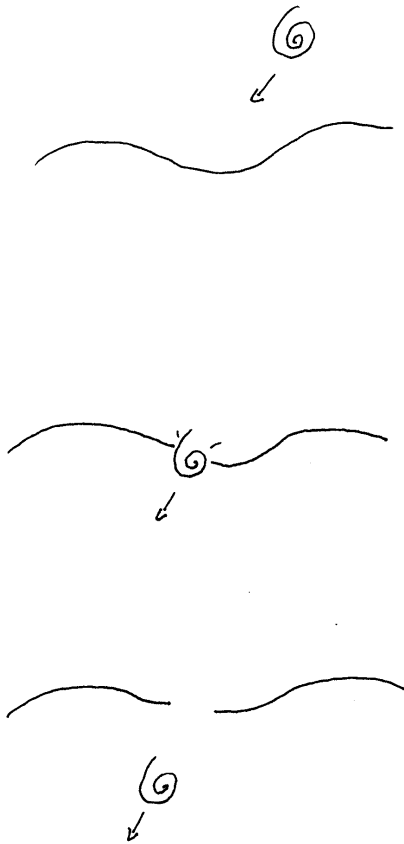
The idea behind the Yama's is actually simple:

You refuse anything that you do not want, do not understand or do not want to think about.

In this way you create room for yourself to first think before you act. It enlarges your critical powers. You do not allow yourself to be dragged into things anymore that you do not want. You will do things your own way and become argumentative, in the first place against violence.

What is violence?

To be able to refuse violence you have to know what violence is:

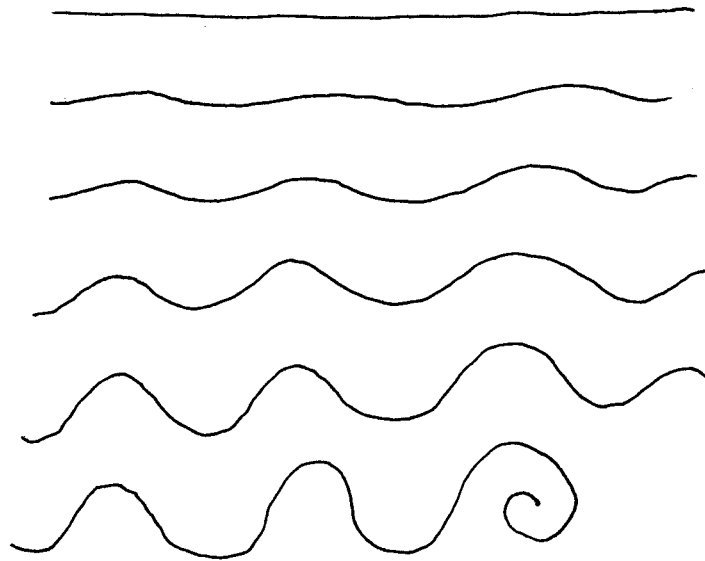


Violence is disturbance, a breach. Violence causes pain, physically, emotionally and/or mentally. Violence can be committed against anything.

What is “anything”?

In the end everything is energy. It moves/appears in the quality of a vibration.

In the beginning, says the Sankhya philosophy, there was only Brahman, God. And Brahman was energy, Prana. We visualize this as a straight line of energy, undisturbed, eternal and infinite.



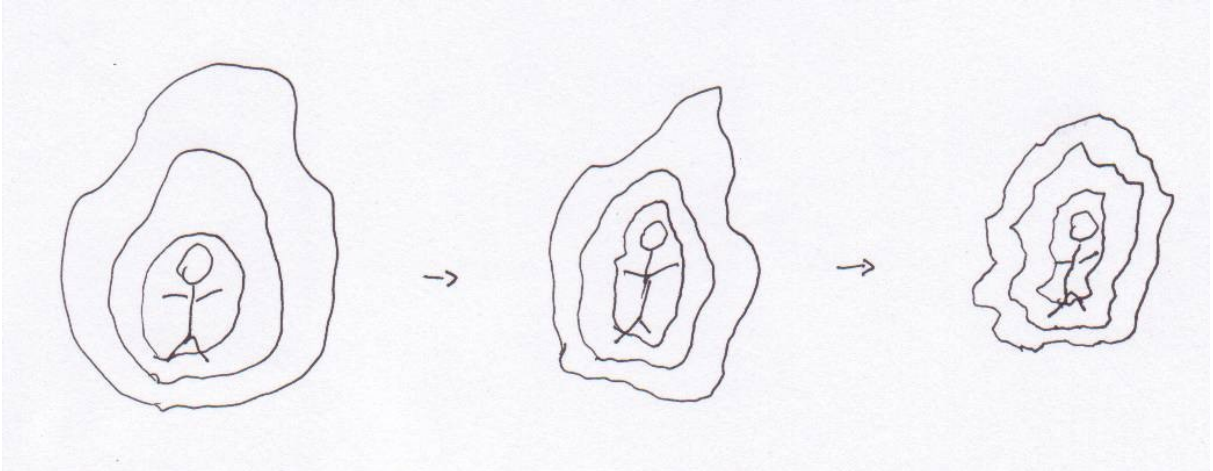
As time goes by a light vibration occurs with small waves, caused by subtle desire, Vasana. The waves become bigger, flip over, and little balls or particles arise, called Anus in Sanskrit. The Greeks called them inseparable: atomos, or atom. There are big and small Anus that spin around. This is the energy that has turned into mass. They are called Sharira or body, or Chakra, eddy/whirl. Long ago Rishi's or seers saw this this way.

Albert Einstein formulated this in his relativity theory and world famous  $E=mc^2$ , or energy "E" is equal to mass "m", multiplied by the square of the acceleration "c". With this he proves that energy can move in a straight line as well as that it can remain spinning on its own forming mass. He also indicates that you can move from one condition into the other. And remarkably, that is exactly what we do in Yoga: via purifying exercises we accelerate our energy, reduce the condensation of our being, which is also an Anu, and at last we achieve Moksha, liberation.

The Sankhya philosophy is the second oldest philosophy, after Yoga, of the six philosophical fundamentals of Hinduism: Yoga, Sankhya, Nyaya, Vaiseshika, Purvamimansa and Uttaramimansa.

It tries to explain the principles of Yoga in a scientific way.

Why should you refuse violence?



A person, who has been involved in violence a lot, is marked by it and becomes numb. His powers of perception become affected. He becomes anxious. All the collisions that he experienced cause a condensation in him. Darkness appears in that person, ignorance. His world condenses. He is losing control, and subconsciously he is aware of that. This expresses itself in different ways: in the form of insecurity, doubt, fear or even in the form of phobia or panic. The majority of mankind suffers from this. Research indicates 95% and more.

So violence is a disturbance or breach in energy. Energy can be visualized as an undulating flow. You can see violence as something that is caused by a coil or a Vritti that collides with this wave or vibration and makes a dent in it. This dent causes a change in the course of the energy; the energy vibration starts to wave more strongly, produces loops/energy balls quicker and thoroughly disrupts the original straight lined energy stream.

Committing violence is like throwing a pebble into the water: ripples occur that spread all the way out to the borders of the water and then return back to the place where the pebble hit the water. That is also how violence behaves: it always comes back to you. Everything you do always comes back to you.

What we do in Yoga is to avoid incurring dents and removing of the dents that you have already incurred. To avoid inciting others to violence is also part of the practice of non-violence.

How do you act when you come across violence?

The Bible says: An eye for an eye, a tooth for a tooth. This means that when somebody hits you, you immediately hit him back. You respond with the same kind of force. Do not respond with more force, because then you put the spiral of violence in motion. If you hit back immediately, with the same force, it is not violence. When you wait, you are too late and you produce another breach, committing violence.

In this way you learn to deal with violence, to become one with violence. You learn to accurately dose and prepare yourself for the advanced stage of non-violence: When you get hit, turn the other cheek. This is a considerable step forward, in which you try to process the hit that you received as information about the person that hit you: you try to feel the person and

his problems. Then, when you continue to “weld” his energy breaches or influence them with love, something essential will change in that person. Only then you turn the other cheek. Because of the sympathy that arises he will not be able to hit you any longer.

This trick works according to the three transformations or Parinama’s of Patanjali: Samadhi-, Ekagrata- and Nirodha Parinama: Go along in the vibration, become *one* with the situation, sense the situation, continue to empathize, shout back if necessary, and continue to follow it. If you want to go directly into another direction, you have missed the contact and your attempt will be futile; you break something. When you sense that you have the situation under control, you transform in the direction of mitigation. So you slowly reconcile. Because you first became *one* with the violence you were able to give it another direction.

### **To practice non-violence in thoughts:**

Practice empathy and develop the art of forgiveness.

When your energy flows in a straight line you will feel very balanced, very harmonious as a result. You then become very serene as well. As soon as your energy flows in all kinds of awkward waves and coils, you will not feel so balanced anymore and you will experience ups and downs. These dents are called impressions, Samskaras. The total sum of your Samskaras forms your Karma. A car with few scratches is attractive and makes you treat it carefully. On the other hand, a car full of scratches is not attractive and you will not be careful with it at all; a scratch more or less does not make much of a difference anymore. You treat a person with little Karma automatically carefully. You treat someone who is soft automatically with softness.

You achieve perfection in the practice of non-violence in thoughts when you are able to prevent the feeling or the emotional value of violence to enter your mind. Only empathy remains in you.

### **To practice non-violence in words:**

You can practice non-violence in words in various ways. First and foremost pay attention to how often you raise your voice, shout, and call others all kinds of ugly things. Look at how easily you accuse or curse someone if he does not do things exactly the way you like it. When was the last time that you were angry and quarreled? Did you ever advise somebody to hurt someone else?

The methods to get rid of these bad habits are: learn to speak softly and sweetly, without being hypocrite or wanting to threaten the other; learn to be silent as much and often as possible, depending on your own capacities and the circumstances.

Do not forget the fact that a wound caused by force of arms can heal with time, but a wound caused by a couple of bitter words can be felt until the end of time. How many people commit suicide as a result of a violent argument?

### **To practice non-violence in deeds:**

Non-violence in deeds means not killing.

We kill out of self-interest. This can happen in different ways: you can kill an animal because you are hungry, you can kill animals as a matter of sports, or you can kill someone to defend yourself.

The great wise Manu says about this (Manu V, 45): “He who kills other beings, that are not violent, out of selfish enjoyment, will not find happiness in this life, nor in the life after this.”

And he said also (Manu V, 51): “Eight kinds of murderers exist: those who approve of killing, cut of parts of the body, take the life of a physical body, buy or sell meat, cook meat, serve and eat it.”

How do you deal with this?

Love everything that surrounds you. Realize that you are part of the whole. Feel that someone else’s pain is also your pain. Respect life and the beings around you.

A child does not want to sleep. What do you do?

You go to the child, make contact with it and try to find out why it does not want to sleep. Try to become one with the child and with what it feels. Then try to give the child’s feeling a twist in order to enable it to sleep. A child that is not tired cannot sleep and is in its right to protest.

You just returned from a funeral and you are in sad mood. You walk into a pub where incidentally a big party is taking place. If you bring your sadness inside with you and disrupt the party, you commit violence. Either you put your sadness aside and respect the atmosphere as it is, or you leave and find yourself a quieter pub.

Every rule is a form of violence. Laws are pure violence when you literally live up to them. Laws are meant as recommendations, that’s all. Live up to the spirit of the law. If you hate laws you are healthy. Rules are overvalued because of fear. Ahimsa is not a rule but a recommendation, a guideline, an explanation, an aide. It is not a dogma, for there is no good and no evil. Sometimes it can even be good to cause a breach. Because of the refusal you learn to decide for yourself whether you want to cause a breach or not. Sometimes you need to thoroughly shake-up someone with the help of a little bit of violence.

Gandhi committed violence when he proclaimed a general strike against the English colonizer. This was a very painful experience and the reaction was accordingly: a terrible spiral of violence occurred. Pursuing peace should not be done in such a brutal way, but should be done in a dynamic, powerful and constructive way.

The Dalai Lama too committed indirect violence when he ordered his people to surrender to the Chinese. He should have advised them to be disobedient. His mistake has led to the extinction of the Tibetans. Unfortunately he still does not understand this.

Often you have to fight when you stand up for your rights. Constantly you have to make it clear that you do not accept it, but it should never lead to more violence. An example of this was the resistance during the war: Do not let them walk over you, and resist the occupiers. But when retaliation is too severe, you must be extra careful, stop your resistance and then follow another approach. Try to be open to let the energy of the cosmos flow freely. When you close a door, you are powerless.

Try to sense people, try to understand them and develop love for them. Be soft, in everything you do. Do not clump down the stairs, instead tiptoe down. Treat nature in its entirety with respect and try to feel one with everything. People who feel alone have committed violence. They have become estranged from the rest of the world caused by breaches in the vibrations. The solution for loneliness thus is to be soft. So it really pays back to be non-violent: you will never be alone anymore, you will feel unity between you and the world around you.

Be non-violent to yourself too, be your own friend. Repair breaches with love.

Practice patience and tolerance whenever you are confronted with violence. Beware of impulsive reactions on your side.

You recognize the real Yogi by his correct practice of non-violence.

The ultimate test of Ahimsa is the test of the tiger. To do this you must go to a country with tigers.



When there is no violence in you anymore (fear is a result of violence), the tiger will not harm you. You can overcome your fear for the tiger by addressing it quietly. The problem however is that you get only one chance to try this out!

What does it mean to be firmly established in non-violence?

It means that you have integrated non-violence completely into your being and in your life. It means that you have *become* non-violence. But not only that: it also means that you see the world and the order of the universe in the condition of non-violence; as being non-violence. There simply is no violence in the streams of energy in the universe, at least originally, eh? Everything nicely flows alongside each other. Even water in a river or the ocean does not cause trouble: when there are obstacles, the water flows around it. So that is the non-violence as you see it in life, and that is how you will become. So, you deal with the obstacles, the people – even the angry people – around you in a very tactful, soft and diplomatic way. That is what you have become by nature. There is no notion inside you anymore that says: punch, and another



punch... it all becomes so soft. Everything is flowing. It will influence all your surroundings from the causal body/from your soul. You will equalize all hostility/all disharmonies/all affections of those beautiful, flowing lines. So everybody in your surroundings will become soft, but they do not realize what causes it.

Well, then you are ready for the test with the tiger. But eh, better try-out first, eh? Start with a cat, and then slowly build it up. Eventually you will reach the tiger, if by chance there are still some tigers left by then.

It is a very advanced art to achieve this level. Do you remember how we explained this? How do you achieve non-violence? What was the approach?

The stage of an-eye-for-an-eye, a-tooth-for-a-tooth is a training stage. How do you do that with violence? What is violence actually, and how do you dose it exactly? It is important to get familiar with the problem. You must very accurately try to realize what it actually contains. Once you have understood that thoroughly, the principle of an-eye-for-an-eye, a-tooth-for-a-tooth, you can start with transformations, which is the use of Samyama: concentration, meditation and contemplation. Jesus explained it in the following way: you are hit on one cheek, and you are capable of turning the aggressor the other cheek. But you do it in such way, that he is not able anymore to hit you on the other cheek. At that moment you are not passively involved. In the first stage you receive the hit on your cheek. You register this. You see through all the variables and parameters. You see through the energies and disharmony of the aggressor. Then, before he can give you a second hit, you consider this, and you influence his problems with your harmony, thus transforming his disharmony into harmony.

To go through the above you use the Parinama's, the transformations: Nirodha Parinama, Ekagrata Parinama and Samadhi Parinama. We haven't seen this yet: they are the 3 transformations. The first transformation/Parinama is Samadhi Parinama. It is the same word as in Samadhi, which is a condition of higher consciousness. It is the sensing – gradually – of the focus of what is happening, the reducing of all the circumstances to the focus. So your attention shifts more and more to the aggressor or the aggression, and all the rest disappears.

Roughly translated Ekagrata means “one-pointed”. You become *one* with the disharmony to better understand him. You go along in the disharmony. You go along in the problematic issue. Then, when you sense the qualities/characteristics of the disharmony well enough, because you became *one* with them (when you feel that you are able to, at will, do something with it, bend it either to the right or to the left) – only then the transformation will occur. This is Nirodha Parinama. We will discuss this subject thoroughly in future classes.

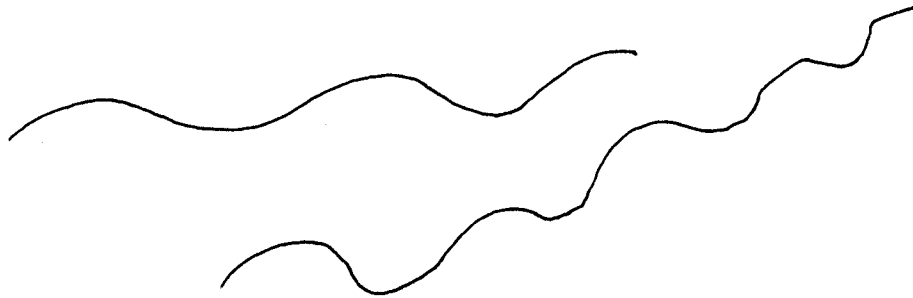
This is what you do with your Samyama to eventually turn the violence. Of course, if you first have to start *thinking* in such a situation, and this tiger is coming towards you... he will not have the patience to wait, eh? To solve this problem the thought is too slow, too sluggish. At this point it must be integrated in you to such an extent that your life is built upon the basis of the Parinama's, and that you control everything with it.

Okay, but now you want to know whether you are good at it? So, you call him (the tiger) first. If not then I will call him for you. You tell him that you are ready with non-violence, okay, ... (whistle) ... Or I will accompany you to the zoo and will see to it that the door opens. I will put you inside, while I will stay outside ... he he ... Those tigers are such beautiful animals ... out of sight! ...

### **36. Satya Pratishthayam Kriya Phalasrayatvam**

On being firmly established in truthfulness fruit (of action) rests in action (of the *Yogi*) only.

In the event of violence there is a breach in the vibration. In the event of untruthfulness or lie the energies do not connect: you are at different wavelengths:



The definition of Satya is “love for the truth”. Satya is refusing of lies. Satya means to stand for the truth for the good. However, to tell someone the truth squarely can be violence.

How do you know what the truth is? Your truth is not always someone else’s truth. Give yourself the benefit of the doubt: you are right until somebody else can prove you wrong. Determine your truth and stand for it. That is how it is for you, and not otherwise. This is what you strive for and what you stand for. Determine your position. A lot of courage is needed to do this. A lot of courage is needed to not participate anymore in all kinds of lies.

Let us take birthday parties for an example: You are supposed to be happy. Everybody comes to congratulate you, but most of them do not wish to see you being happy: it is only formal; they talk with you, but they are not really present; they give you a present, but actually it is nothing more than a formality; they laugh, while they’d rather cry; however, the atmosphere gets started once they can gossip, talk about their desires, like vacation, new sofa, women (for the men), and men (for the women), cars...

Are you able to benefit from this and make something nice out of it?

If you doubt perpetually and never achieve anything because of it, there is nothing for you to learn. When you stand for something, there is the risk of failure, but you learn from that. In that case you say: “Okay, so it was not the truth.”

But go on, and dare. Success in life is for people with courage.

In shaping your own truth you always try to trust your intuition and your feeling. If you have some kind of a bitter feeling with something, something is not right. Strong-willed-ness is a building block. You learn from bumping your nose into something. Of course you take a risk, but you have got to start somewhere, don’t you? That is how you develop security.

The following scheme can give you some hold-on in determining your truth.

### **Lying in thoughts:**

Delusions, like “I will not die”, “I will not age”, “the world revolves around me”, “if I had more time, I would be able to accomplish more”, “everything I do, I do wrong”, “I am ugly”, is a matter of being imprisoned in a thought and living in accordance with it.

When you create a delusion and live in accordance with it, you neglect your own personality. What you are doing is unreal. For example: let a woman push a baby buggy and immediately she loses her own identity, pretending to be a mum.

Prejudice, like “Men are of more value than women”, “A handicapped person is pitiful”, “People practicing Yoga are a little bit crazy”...

Discrimination, like “White people are superior to black people”, “Turkish people are dirty”...

Expectations, like “I will become happy with this man”, “One day somebody will come along and make me happy”, “I will make him stop smoking”...

Habits ...

### **Lying in words:**

To tell half-truths.



To tell pleasant untruths to get something done.

Twisting of the truth, telling grand stories, saying “yes” while you mean “no”, to save the peace, “I cannot help it”, “better not to tell”...

Exaggeration, “It was so severe”, “So big”...

One-sidedness, commercials and the news, salesmen ...

Slander, to make someone look black out of envy or jealousy, gossip ...

Belittling, refusal to accept the truth, extenuate the reality ...

Deception ...

Lies...

Driveling, asking questions while you are not interested at all, keeping conversation going ...

Insinuation...

Speaking vaguely, not doing any effort to articulate clearly.

**Lying in deeds:**

Ignoring, playing dumb, acting as innocent as a new-born baby, acting as if you don’t know anything about what happened.

To err, forget, not keeping of agreements ...

Doing things against your will, doing things because you are supposed to ...

To have an attitude in a certain company, go around with a false image, pretend to be a director walking around with your briefcase while it is only containing your lunchbox...

To follow fashion ...

What solutions are there for all these kinds of lies?

### **Truthfulness in thoughts:**

Develop your intuition, follow your feelings. If something gives you a strange feeling, something is not right. Let your primordial instincts function again and listen to your feelings. Intuition means to be able to remain yourself, regardless of all the deceptive layers, not doing things automatically. So, continue to experiment.

Adopt an attitude of agility, which is better than a critical attitude, because criticism is deadly and denies a human every development. It is said that criticism is like accusing God of incompetence. By taking on an attitude of agility, on the other hand, you develop the power of discrimination: you do not “buy” things anymore.

Eliminating habits gives you a sense of security and clarity. Everything becomes realer. Realize for example that following fashion often happens out of ignorance. Because of it you introduce a limitation; you block your way to look further. Habits make you lose your grip on reality.

### **Truthfulness in words:**

Telling the truth tactfully, to tell the truth squarely, bluntly, can be violence. Always use tact, love and softness.

Provide full information, look at things from all points of view, give understandable information.

Encouragement, encourage people to do things right.

Silence, speak only when you have something to say.

Acknowledge your mistakes, correct your lies.

Express doubt in reaction to one-sidedness and twisting of the truth. It buys you valuable time that can help you.

*Humor helps to put things into perspective.*

## **Truthfulness in deeds:**

Be spontaneous, live from your heart and be flexible.

Live with humor, laugh at yourself, mock yourself and do not take yourself too serious.

You are who you are, you have as much value as the president/director, dare to be who you are.

Sleep when you are sleepy, eat when you are hungry.

The result of truthfulness is that people will respect you. When you speak, people will pay attention, because they know that when you say something it is the truth. People will trust you and see you as a tower of strength. Respect is something that you have to earn. It is not something that you receive just like that; you have to do something for it. You will become certain of yourself and it will take all your fears away. If you have no expectations, you cannot be disappointed. If you do not expect other people to make your life interesting, you will have to work on it your self and not sit and wait until someone else is going to do it for you. Self-confidence and respect will cause you to determine and organize your life. Others will not live your life for you anymore when you take responsibility for your actions.

As you can see, the result of practicing truthfulness is that the fruit of your action rests solely on your action. As a consequence your life becomes increasingly simpler when you always strive to speak the truth. The things that you do or not do have direct consequences. So that is very efficient.

Pay attention: practicing truthfulness remains a difficult thing to do, for in the end every word and every image is a lie, because it does not fully reflect the essence of the original truth.

The preceding Sutra explains the following: you must engage yourself in non-violence until all hostility disappears from your surrounding. That is quite a job. It is not just: “yes, but my principle in life is non-violence”. It is much more than that. What about truthfulness? My principle is truthfulness, okay, you can say so, but how far do you go? When are you ready? *That* is what is interesting. Did you finish already? Have you finished already? Gosh, so much time has passed since you studied this subject for the first time! You probably forgot all. No! You must put and leave it on the nightstand!, together with all your other exercises, by the way. This is *really* important. This is really essential. You must *be* the Yama’s and the Niyama’s. If you are *not*, I wonder if you know what you are talking about.

So, how do you recognize someone who is truthful? When his words and the truth that he expresses, bear fruit. This means, when there is a reaction to what he says/is/does. To put it differently: in my childhood, at the dinner table, with the family, parents, brother, cat, dog, canary bird ... I could talk like crazy, but nobody paid any attention. Does this sound familiar? All the others were talking too, but nobody listened. Everybody was talking simultaneously. And I thought: “how is this possible?!” That is when I understood truthfulness. I experienced it in a real-life situation that I, from that moment on, through this practice, was heard whenever I asked something or spoke. This is something very important in life, that when you say

something, people actually listen, and that when you do something, people consider you and what you do, *automatically*. You do not have to do anything else than being truthful.

How is this possible?

When you are truthful, what you say is in a flow of energy. So it is not just a simple word. It is a sequence of a whole line of energy flows. It is a complete process that you emphasize. And a deed of truthfulness is the same. It is not just simply something. A person practicing truthfulness does not talk rubbish. When he speaks, it is of value. *That* is why people listen. They *have* to consider what you do, for it has meaning. Your thoughts... they are curious for them, for they can exactly feel this line of energy. It is a process. It is not just like that. It occurred from a great number of things. That is the fantastic story of truthfulness. And if you succeed to install this in your life, it is as if everything becomes easier and more beautiful.

But this means that Yogis will not apply for a patent so easily, because that process takes too much time – even years – and then they have to keep it a secret.

That is a weakness of the system. Look, if it takes *too* long, there is a problem indeed.

But isn't this Sutra also related to the fact that many people feel/complain about not being taken serious? Does this mean that if you want to be taken serious, you have to be truthful?

Exactly. So you know directly: that is *where* to go wrong. When a child says: “nobody wants to listen to me”, well, then you explain truthfulness to the child. Problem solved.

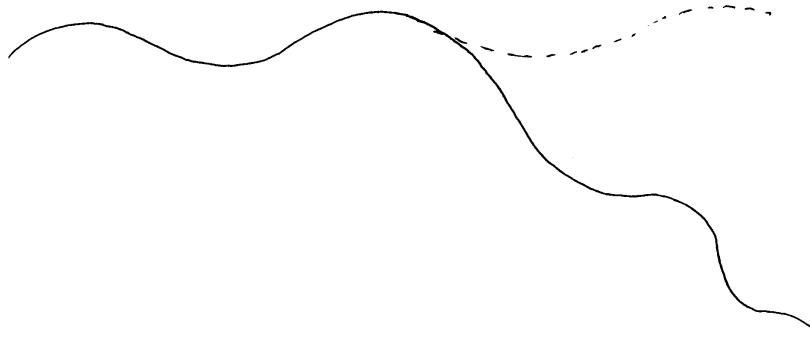
### **37. Asteya Pratishthayam Sarva Ratnopasthanam**

On being firmly established in honesty all kinds of gems present themselves (before the *Yogi*).

Not stealing or Asteya (“A” = not, “Steya” = stealing) means that you do not appropriate anything without the permission of the owner. You refuse to participate in theft. You strive for honesty.

This is the next attempt, suggestion, guideline, direction, wish to get a better grip on the world around you. Yamas are rehabilitation techniques. They pull you straight into your deepest fundamentals.

What is theft?



How do you recognize theft?

The way you can recognize violence by pain, and lies by a bitter feeling, so you can recognize theft by a feeling that something is not right. You feel that there is a distortion of the existing vibration. You appropriate yourself a vibration that is not yours. You come to another wavelength, one that does not belong to you, and feels like it is not yours, as if it is alien. Something that you steal will never really become yours. It will always continue to feel alien. You will not feel comfortable with it, and you will not feel at home in it. Ill-gotten gains never prosper. You are also not careful with it. In fact you try to hide it a little bit.

### **Honesty in thoughts:**

Hiding knowledge is theft. For example the way politicians regularly withhold information out of self-interest, not conveying it to parliament. Nobody has the right to hide knowledge, for knowledge belongs to everyone. Secrets are all based upon fear and desire. However, sometimes sharing of knowledge can lead to violence. For example when you tell something to someone who is not ready for it yet, when it does not match with his wavelength. Spiritual knowledge is something that has to be earned: you have to be ready for it.

Knowledge can also be stolen. When somebody has invented something he has no right to hide this knowledge. However, if he applies for a patent you do have to pay him for this knowledge. You are not allowed to simply use this knowledge for yourself. It is a matter of “you scratch my back and I will scratch yours”, so knowledge also has to be bought, unless the inventor simply releases it. If large companies would exchange their knowledge among themselves technique would have already progressed much more. Now we are in a situation in which they are all behind closed doors trying to re-invent the wheel.

Being dishonest to yourself. When you do not want to acknowledge certain things, when you do not listen to your heart, you steal from yourself. You deny yourself the possibility to solve problems, to develop yourself, and to be happy.



To fantasize about someone is theft. You engross that person on astral or mental level. When you become more sensitive you will notice what impact it has when somebody thinks about you very strongly.

To steel your neighbor's wife in thought, is also a frequently recurring phenomenon that we take very lightly. However, it is theft and it causes disharmony with the perpetrator as well as with the victim.

### **Honesty in words:**

Evading of a question. If you do not answer a question, you steel the answer from the person who is asking, for he has a right to an answer as a result of the law of Karma: the law of action and reaction. For example, somebody asks his partner: "What is wrong?" The partner answers: "Nothing". This is a lie, in the first place because there is always something. Additionally it is also theft, to you as well as towards the other. Secrets only exist to deceive, to maintain the ego, out of desire and out of fear. Dare to be honest. However, asking certain questions can also result in violence if it means that you hurt someone with it. But values and standards are also lies.

When somebody asks you a question but you have the feeling that he is only testing you, trying to make things difficult for you or that he is not genuinely interested, you answer him, but you also teach him a lesson.

Dare to speak out and say that you feel lousy. But, watch out, those who play at bowls must look out for rubbers (when you throw a ball against a wall it will bounce back).

### **Honesty in deeds:**

To put a claim on someone else's time without permission. Finishing the lesson too late. To call someone and tell a long story without asking whether your call is convenient at that specific time. Visiting somebody without asking whether your visit is convenient at that time. On the other hand, when somebody does this to you and you do not comment on it, you steel from yourself, or rather you have become an accessory to theft on yourself. When somebody calls you while you are having dinner and you do not comment on it, you rob yourself from a warm meal. Better to ask them if they do not mind to call back later.

Appropriation of someone's goods without permission.

Intruding within someone's private space/room without permission.

To open someone's mail, to snoop about in someone's drawers.

Copying of brand-articles, logos, statements and so on.

Trying-on a fur coat while knowing that you are not going to buy it.

Copying of music, books and so forth.

Copying during tests.

To ask too high a price for goods or services. Very high prices are often demanded especially for spiritual affairs. This is pure theft. It is pure desire on the part of the author and consequently a proof of his lack of spirituality. Bad quality in any case. The more expensive a course, the more dishonest the teacher.

Sectarianism. As soon as you dissociate yourself from the world and only allow entrance under certain conditions, you steal. It means that you have something to hide.

Bribery/corruption.

To deny something to somebody in need, while having plenty yourself.

Libraries are a form of institutionalized theft, because they spread authors' books without their permission.

Public transport is also theft, because the price of the ticket covers a mere 50 to 70% of the cost price. The remainder has to be covered by taxes, which have to be paid by people who generally do not agree to the height of their tax burden. In that case those people are victim of theft.

To double-park your car.

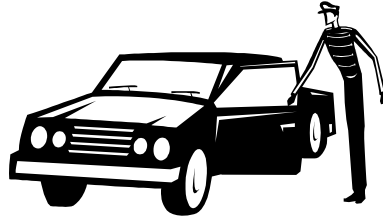
When you do not steal anymore you will not be robbed anymore. But first you will have to pay back for all that you have stolen before. Goods that belong to you also carry your vibration with them: it belongs to you. When something feels harmonious you will not steal it so easily. A thief instinctively steals things that do not feel very harmonious.

When you do not steal, people will trust you and you will be successful. Cheats never prosper. People who gather wealth in a dishonest way always lose it again quickly.

You can recognize people who earn their money in an honest way by their elegance, dignity and their high morality. Those people often live a secluded life and keep quiet about their wealth.

In a good company promotion is granted to honest people and not to the cunning ones. If it appears that the company you work in promotes dishonest people, you have to get out of there as soon as possible. Chances are that there are only few good companies.

Look around you carefully, and see who achieves most in life, who is happiest and who is healthiest. It is the people with high moral standards.



Honesty results in wealth, first spiritually, then materially. All good Yoga teachers drive a Rolls Royce, he he ... I drive a Citroen XM-type myself, so I am not that good myself yet. Take that as a starting point.

Patanjali says in this 37<sup>th</sup> Sutra:

“On being firmly established in honesty all kinds of gems present themselves (before the *Yogi*).”

However, “gems” is not exactly what is written in the original Sanskrit text, it is a mere addition of the author. The Sanskrit text says: “precious”. When nothing follows an adjective it is best to add “things” to it: “Precious things” in this case, which could be anything. And all precious things that come up: well, in my experience that is, in daily language, that they “come falling from the sky”.

I received a phone call today from a student: “Please, give me your bank account number? I remitted money to sponsor your trip to Madrid. However, the money was returned because the account number was wrong.” It just falls from the sky. Did I do anything to cause this? No, nothing at all. It is the result of honesty. Why is it the result of honesty? Because in honesty you return to the emperor what belongs to the emperor, explained Jesus so wonderfully. You further the energy in line of the fluctuation of the energy. You respect any course of the energy. You name, you describe, and you say: “Look, that is this energy flow, and that is the other, this is mine and that is yours ...” And you absolutely cannot transform it. So you do not try to appropriate it/manipulate it to your own liking. When you say for example: “Look, what I am telling you now ... part of it is from the book ‘Science of Soul’, and I use a small part of Taimni, and the main part I have from myself, received in visions and so on ... then you make full use of those energy streams, which originate from those authors.

There are websites on the Internet from students who graduated from this school, who say: “I had a Raja Yoga training”, but they do not mention where and who taught them. Well, that is theft. Do you understand? So they do mention that they had the training, but they do not mention exactly this and that. I do not need publicity, you know, but it is this flow of energy that is so important. You have to be honest; it is as simple as that. And when somebody has given you something, well, then you just say: “I got this from him”. It is only correct to do this. You do not have to mention his phone number, just his name. But people are so strange: they distort things. And they try to look better through it. Then they say: “Well, I did receive something now and then, but take a good look at me, for I did it all on my own!” Well, that is possible too, but if it is not the case/or doubtful, you can immediately feel: something is not right here. This guy probably got his wisdom there and then got into a dispute or something wrong happened, but he does not want tell all about it. This is not right. And eventually it will turn against you, because people can feel it, and they will feel distrust.

However, if you are always straight, and if you, even when it is detrimental to yourself, say: “This is how it is ... I did something wrong ... and it is like this and that and, so, that is why I made a mistake”, then people will say: “Okay, no problem ... I can understand that. I can live with that. My trust in you is unscathed because you are a decent guy”.

Then one day somebody says: “Jeeze, I have 645,000 guilders that I want to invest somewhere. What would be the best way to let this money find a good destination? You know what? I will buy real estate. But now it has to be inhabited. Well, incidentally Ajita from the Yoga school needs a school and a house. I will let him live in it. He was looking for something after all.” And bang! The telephone rings and it is offered to me just like that. Why was it offered to me? Because there is trust. People detest thieves. The world distrusts them. But once in a while they meet somebody of whom they say: “We can rely on him”. It does not sound impressive, does it? It sounds so obvious. We know what we can expect from this person. But this is very rare in the world. This is what you try to achieve with the practice of honesty. It will automatically take care of your needs. You will get what you wish for.

So honesty does not only mean “not-appropriating”, but also “giving” when someone is entitled to it?

When you set up an enterprise based upon a dream, like I have done here, you create a vacuum in which an enormous amount of energy can stream. However, you connect with the universe. And automatically via the principle of communicating vessels, this form, this frame of mind, this attitude, this organization fills up with energy, according to the principle of honesty.

But you should refrain from manipulation.

You stick to your dream. You go for it. You do anything you can for it. But you let it happen. In the first year of the Master’s Training this principle is extensively explained. It is called White Magic.

Does this mean that you will not be stolen anymore?

Yes, that is certain. Birds of a kind flock together. So you will be less and less confronted with thieves and so. Well, isn’t that fine? Unless you have a preference for these kinds of people. But you will indeed notice that you will get into trouble with a lot of people who do not support these kinds of things. People who have a mentality like: come on, be clever in all possible ways, and hustle here and hustle there, and arrange something here...

(Ajita is telling a story of a neighbor in Maarssenbroek who tried to persuade him to pick up planks from a nearby construction site. And the story of another neighbor in Purmerend who, while the roads were under construction, stole a wheelbarrow full of paving stones ...)

And what happens when you call such a person to account? They say something like: “Well, there are more than enough of them!” That kind of mentality. In Holland we call this “grabbing-culture”.

### **38. Brahmacharya Pratishthayam virya Labhah**

On being firmly established in sexual continence vigor (is) gained.

Shri Ramana Maharshi answers to the question “Isn’t Brahmacharya or chastity necessary to realize the Self?” the following:

“Brahmacharya means to live in Brahman. It has no relation at all with celibacy. A real Brahmachari is someone who lives in Brahman and who finds bliss within Brahman, which is identical to the Self. Why would he be looking for other sources of happiness? It is in fact the living outside the Self that causes all misery.”

Chastity or Brahmacharya is to feel love for the Most High, the divine. It is the behavior that leads to the Most High. It is the uplifting of your attention to higher spiritual values. It is often translated as chastity, a translation that is questionable, or with abstinence, which is even a bigger misunderstanding. This has resulted in dramatic situations in all religions and in Yoga. It is responsible for the common misapprehension that “sex is wrong”, while it was never meant that way. Sex is like eating, drinking and sleeping: it is one of the most elemental functions of a human being. When you immobilize or oppress that, you deny an important part of you. When you oppress sex you commit violence to yourself and sooner or later you will end up having big trouble.

Freud said: “The basis of all actions is sex or fear.”

The practice of Yoga causes a transformation in your sexuality. The frequency of sexual intercourse reduces. When you apply the Yama’s and the Niyama’s, the energy will stream to the higher Cakra’s and you will learn to deal with sexuality very differently as a result. But this is not the oppression of sex; it is a repositioning of your attention.

#### **Chastity in thoughts:**

The Bhagavad Gita (II, 62) says:

“He who thinks about what delights the senses feels attracted by them, from which arises a desire, that begets wrath because of its intensity.”

The big problem is indeed that the outside world constantly pulls our attention to sexuality. Everywhere you look around you, you see sexuality. All the big companies promote their products using sexuality. All the magazines, advertisements, TV-programs and so, confront you with sexuality again and again.

We are advised not to go along with this. Because sexuality is dealing with women (for men), Sushrut says that thinking about women, speaking with women, looking at women repeatedly, or to be together with women, leads to the desire of their presence. All these deeds can stimulate or provoke the sexual act. It is better not to go along with this when you think you can use your time more usefully.

### **Chastity in words:**

As a practitioner of Yoga you had better watch your words. How often does a conversation end up in the subject of sex? How often are obscene remarks made? Or jokes? Sometimes, in an impulse, you call out: “You cock-sucker!” or “Bitch!” From now on we do not participate in this anymore. What is the use of it anyway? These kinds of “verdicts” can only lead to situations in which sexual desire will prevail. Movies, TV and radio often confront us with these kinds of things. Well, it is very simple; we simply avoid the cinema, TV and the radio as much as possible!

### **Chastity in deeds:**

The way in which we deal with sexuality in this society is horrible, to the point of nausea. It is empty, purely bestial physical violence. It is a degrading situation that we have come to accept as being normal. Sex is full of violence, lies and dishonesty, while it can actually be something so pure, so full, so beautiful and so uplifting.

Women are used by men, or let themselves be used by men. They simply accept the fact that he wants to do “it” three times a week, because they think it is normal, because they do not want to be abnormal, because they are afraid to lose him, because they do not know that there is also another way. They find it uninteresting, but they accept it. Men have their orgasm with their wife while thinking about the girls from Playboy magazine. All kinds of aides are purchased to arouse one another. Madness! Control of the sex-organs has become an unworldly factor. Nevertheless, this is the basis of healthy sexuality and spirituality.

When love flows between two people, when they feel attracted to one another, then this excitement arises naturally. When this excitement is not present, it is not present, so do not try to force it. Ask yourself the reason for the absence of excitement. What is wrong, why don't you want to? Your body is very honest, much more honest than you are. Listen to it. Be honest.



“Avoid touching women”, says Swami Yogeshvarananda Sarasvati. “Avoid embracing them, to kiss them or to enjoy their company. Do not travel together with them, do not visit a carnival with them, or a party where women are present, and also do not accept care from female nurses, because this will trouble your practice of chastity.” Try telling this to the Association for Sexual Reform! This is how misery always starts. These acts can simply be regarded as a subtle foreplay.

How do you deal with chastity? By studying a number of elements and realize them. In most people the energy in the lowest Cakra's does not flow as it is supposed to, hence all this strange

behavior. Brahmacharya is love of the divine: the divine in one another. Brahmacharya is the purification of your sexual life from lies, violence and dishonesty. Do not continue to participate in these lies, and put things right again. Give meaning to your relationship again. Do interesting things with each other, fall in love again, and you will see that a natural attraction between each other will occur again.



Learn to seduce one another.

Realize that your partner is representative of Brahman. Marriage is holy. Do you want sex? Then do it right! Make it divine, in honor of Brahman. Consider the following instructions from the Tantra's:

A woman seduces a man with Shakti, masculine energy, by movement. Femininity arises from masculine energy. So start moving, walk on by, turn around, dance, and a man will feel attracted.

A man seduces a woman with Shiva, feminine energy. Masculinity arises from feminine energy. When a man is soft, speaks soft, caresses, is sweet, gives a sense of security, is attentive, gives presents, then a woman will melt without a doubt! But when a man acts tough, he puts off women. However, he will get attention from other men.

Refuse to be manipulated. Pay attention to the shape of cars, packaging of products and so on. They pin you down on your sexual lust. For example: The Ford Capri with its long nose was built to be sold to men or older women. Impotent men and needy women feel a preference for the phallus, the symbol of masculinity.

The shampoo flacon from Palmolive with the three fingers is also a hidden persuader. You can find more of these examples in Vance Packard's bestseller "The hidden Persuaders".

Refuse to manipulate yourself by making certain statements or by making certain movements that make you do something that you are actually not in the mood for.

When you have purified your sexual life from violence, lies and dishonesty, you can think about doing other Tantra Yoga exercises that help you transform the sexual energy to higher Cakra's in order to revive them. If you would already start doing this you will end up in a mess. The powers are too great to already work with them; you would end up committing violence. It is difficult racing on a winding road, full of sharp curves and with a ramshackle car.

You only kiss someone when you really feel something for that person. Do not kiss out of habit, for it is a lie. And when you do it, let it become an unforgettable kiss. A kiss with heart and soul, that even turns saints upside down. If you cannot control it, study the subject of your impurity (magazine, sex book, movie) accurately and come back to the reality by the power of your mind. Compare, make the best choice, calculate, these all can help to bring a sex-addict back to the reality.

In Yoga you do not depend on each other, for that is attachment, something that is often confused with love.

You can also deal with food as an exercise in chastity: eat especially easily digestible and nutritious food. Spicy foods and heavily digestible foods are better to be avoided, for they can cause wet dreams.

The benefit of chastity is considerably increased power, originating from the lower desires, then sublimated to higher levels of consciousness. The trick is to transform the lower energies to higher ones, and certainly not to oppress the lower energies, as is often the case.

Therefore, the principle of celibacy, as adhered to by the Church, is actually pure violence.

Once in Palestine, Jesus preached the above, original principle of chastity, beautifully, pure and elevated. However, the Church fathers in the first council of Constantinople came to the conclusion that sex was their foremost enemy. When you are unable to deal with a problem, isn't the easiest solution to denounce it? Thus this has become a sad habit of the church in the following centuries. Time usually results in rigidity and the most beautiful things can turn into horrible monsters, making many people unhappy. But from now on we will put things right again by going back to the source from which Jesus drew: Yoga.

It is rather difficult to understand this Sutra, but it is even more difficult to put it into practice. Sexual abstinence is translated into chastity, which is *also* not accurate. Then what is the right interpretation of Brahmacharya? Care for the divine. Always ensure that you are aware of the divine when you are in a relationship. So, when you see a really attractive person, you do not let your tongue hang down to your knees, but instead you say: "Gosh, what a beautiful creature Our Dear Lord created." *That* is Brahmacharya. So you involve Our Dear Lord in it. And you do that in everything. Why? This is sounding a little bit odd. What will happen when you take on such an attitude? The energy that usually remains stuck in the lower regions of your body, caused by desire, can be connected with the highest vibrations by such an attitude. So, you ensure circulation. And because of that circulation you maintain your harmony. No, even better, you *reinforce* your harmony. Sexual stimulation is one of the strongest stimulations that we as human beings know. But if you can remain open, and are able to use that accelerated Tamas to bring energy in, well, then you will receive enormous energy. It is a perfect trick to get a lot of energy: Brahmacharya.

When you do this, do you build a bridge between the lowest and highest Chakras?



To be able to do this you must be open. Initially that is not the case. I am talking about a step that is only possible *after* the 8<sup>th</sup> step of Yoga, when you have opened Brahmrandhra. Then you have full Brahmacharya. So it is a kind of forming a vacuum: you involve Our Dear Lord into the matter. Then where is He? Well, in you!



And I expect to see all of you on the beach next year, all sitting in a row watching pretty girls. And pay attention that your tongue does not hang on your knees, eh? For then you have lost.

So, in life there is nothing neither bad nor good. The only thing that counts is the way you deal with things that could be bad, and this trick will ensure that circulation continues and that you will use it in a useful way. It is something completely different from celibacy, or tying up the belt, or put a knot in “it”, which is absolutely criminal.

### **39. Aparigraha Sthairye Janma Kathamta Sambodhah**

Non-possessiveness being confirmed there arises knowledge of the ‘how’ and ‘wherefore’ of existence.

Aparigraha means: “Non-coveting”. This is the fifth Yama. At the hand of this refusal we try to get a little bit more grip on our lives. For often our lives are lived for by our desires, dictated by our senses. We cannot control it: we eat something or buy something before we know it. We are bombarded all day long with things that stimulate our desires: commercial flyers, shop windows, special offers, quizzes, lotteries, smell of pastries or French fries, and so on.

The more you get trapped into your desires, the less you understand reality. You do not live in the reality anymore, but in your desire-addiction-fulfillment. This will cause the feeling that you have no control anymore, although you do feel that something is not entirely right about the situation. Anxieties occur, which make insurance companies thrive very well. People become frustrated when they do not have it.

People ask themselves why they live; they do not see the use of living and start fulfilling more desires in their quest for happiness and peace of mind. They search and search and search everything in the outside world and the fulfillment they find is always temporarily. The more

they possess, the more worries they have to keep those possessions and to protect them from getting lost.

Desire leads to diseases. The free circulation of energy is obstructed and in this way many “civilization diseases” occur.

That is why you learn to Not-desire here. This does not mean that you are not allowed to covet anymore. If you would not covet anything anymore, you would not do anything anymore. Each and every action is caused by desire. If you do not desire, you would die. So desire is not necessarily a bad thing, as long as you decide what you covet. However, many desires are dictated by the consumer society we live in, manipulating us to desire and consume more and more.

Every Cakra represents desires:

1<sup>st</sup>: Desire for the first necessities of life, like food, sleep, shelter, safety and physical sex.

2<sup>nd</sup>: Sexual desire, greed, jealousy, collecting things, but also drinking in general.

3<sup>rd</sup>: Will to survive, ambition, combativeness, to conquer a place in society, but also need of warmth in general.

4<sup>th</sup>: Love, hate, vocation, ideals, higher desires, but also desire to be cuddled and caressed.

5<sup>th</sup>: Expression, creativity, teaching and the need for music and harmonious sounds.

6<sup>th</sup>: Will, mental desire.

7<sup>th</sup>: Spiritual desire.

So we are all full of desires, which is a good thing, for otherwise we would never develop.

But how do we deal with these desires?

When you oppress desires you will slowly become sick. Cancer is the result of oppressed desires. In addition it is a fact that you want especially those things that you are not allowed. So never forbid yourself anything. However, if you allow all desires inadvertently, you will end up following yourself; you become a slave of your senses and of society and eventually that too will make you sick.

### **Desire in thoughts:**

Replace mental desire by hope, an open attitude. Continue to focus hope, hoping that it will go in that direction, that things will get better and you will get flushed with victory. When you covet you have ambition, which results in struggle. Struggle means that you doubt your being. A struggling person will experience misery. You must fight properly! Open yourself up, and do your best to achieve a good outcome. When you do like this, your functioning will increasingly improve and you will feel like as if you were living in a constant flush of victory.

Non-coveting means to go back to your common sense and to your real feeling to decide for yourself whether you really want something to happen or not. As soon as you are confronted with desire, you refuse: Stop! What is going on here? Do I really want this? How much money do I have available until the end of the month? In this way you create room for yourself to make your own decisions. You buy yourself time to rationalize, to feel and to think. Often the

desire will then disappear naturally. If the desire persists you just give in to it, without a fuss, thinking: “next time better”.

Often there is a hidden cause behind the desire: “I want to have a cookie” can also mean “I am nervous”. Sometimes you have desires that are so strong that you have no control over them. Take that tin of cookies for example, especially after the first cookie. If that happens, then continue to fulfill your desire, but remain aware of the fact that it is a desire and that essentially you do not agree with it. One day the time will come that you have no desire anymore, because you see that it does not really satisfy you anymore.

What you are looking for can only be found in yourself, once you sit down quietly and look for the answers within yourself. Feel in your heart what you want and what is good for you. Learn to listen to and understand yourself.

### **Desire in words:**

Desire in words often expresses itself in dishonesty and treacherousness to accomplish what you desire, for example a higher function. But you always get back what you express and you easily lose what you did not earn honestly.

Hot temper or anger is also often the result of not getting what you desire, what you want. The same with whining or drawing attention. Do not talk out of desire, to let others notice that you are present.

### **Desire in deeds:**

Non-desire expresses itself in deeds by being satisfied, not gathering more than you actually need, not participating in imposed desires, like even more expensive cars, thick golden necklaces and so on.

The more you possess, the more difficult you make it for yourself. A Yogi searches for a tree or a cave and is satisfied. Focus on higher desires and make it your desire to help this planet forward a little bit more.

In the 1990’s in Europe there was a milk surplus, a butter surplus, a meat surplus and a surplus in manure. This is all the result of desire.

Be yourself. Do not allow others to “push” you. Decide yourself what is a real need for you. It is a matter of authenticity of life. Then you will widen your spiritual capacity. You will remove the fear of death. Do not give in to wrong thoughts. In summary there is desire on many levels and there is a way to deal with it effectively:

CAKRA	DO NOT	DO
Forehead	to want	to hope
Throat	to talk	to be silent

Heart	to hate	to love
Navel	to fight	to play
Sacrum	to have lust for	to wish for
Tailbone	physical sex	total love

When you suffer from desire it is good to practice Pratyahara (detachment) and Dharana (concentration) on the center of the skull to come back to yourself. The desire will then disappear. Desire is an astral problem that disturbs the functioning of Sukshma Sharira or the subtle body.

These essential questions of life will receive an answer because the veil, caused by desire, is removed and clarity will occur. This is worth trying, don't you think so?

How do you know when you are ready with Aparigraha? When you have become a grim reaper? One who does not feel like doing anything? Is this the criterion? It could be, but that is not what Patanjali is saying. I think that he wants to honor the vital part of the human being: you must be able to continue to function. Up and down. With emotions. And also that you eventually maintain the game of desire. But what is important is that you obtain harmony. And when you are able to lose less and less energy due to those obstacles that are caused by desire, if you can let go of that, when everything streams better in you, when there is more harmony, then, suddenly, clarity will arise in you. Your vision will become clearer and your memory too. You will simply function better. You will even obtain wisdom. And *that* is the understanding of the "how" and the "wherefore" of existence.

So the method to come to Self-realization, because that is what it actually is, can be reduced to conquering desire. You never thought about it this way? Use the desires, so that they will work for you. Let them help you. And as you play more with desire, you will increasingly understand that in many cases there is no need for the desires. And then you will reduce. Until you will only use them to perform acts that are really necessary. For every action cannot be but initiated by a desire. So you maintain the desire for an action. And when you have nothing to do, well, then you try to detach from that desire.

How about the desire for Enlightenment for example?

That is one of those actions that you chose. It is still desire, but eventually you will detach from that *too*.

I am trying to tell you everything that I think I know. I am trying to awake you. However, gradually there is also a kind of shift taking place in me. There is increasingly more silence. I withdraw myself more and more from the material world. At a certain point you *too* will experience this. You must see to it that there are sufficient people surrounding you that convey this themselves, to such an extent that you *too* can withdraw yourself. One day I will be sitting here, and I will do nothing at all. I will be totally detached from desire. I will be only in silence. Then, here and there, a couple of years later, other people *too* will come to a standstill. But in the meantime it will become increasingly more powerful. Bigger and bigger. I have already ordered one: a display case, in which they can put me, so they can polish me. And in

the meantime somebody will have taken over this place. And once in a while he will be checking whether I am not shedding any tears. Then he will have no need for the Buddha statue anymore. At least, that is what I *hope*. That is what I see in the future.

Maybe a statue at the village square in Ilpendam?

Maybe that would be *even* better!

So you want to put me out in the rain? I prefer a display case, with air-conditioning and so on. Okay, okay, I see: the future is not in good hands with you people.

### AFTERTHOUGHT

The proper way to practice Yama is a personal matter. The interpretation of what is right is always left to you. You must do whatever it is that you think is right, and not what others prescribe you.

Do what you feel like.

Perceive the Yama's as directions or aides for your life. By the way, in case you would perceive these Yama's as an obligation or as dogmas, it would be in contradiction with the principle of non-violence or Ahimsa. So you have to apply the Yama's relatively and with common sense. When you do the right thing assuming that it was right, nature will teach you through suffering. However, the will to do the right thing, whatever the cost, will increasingly clarify your insights. It will bring you to the stage in which you will be able to infallibly see what is right.

Do not forget that Patanjali also says (Yoga Sutras II, 31):

“These (the five vows), not conditioned by class, place, time or occasion and extending to all stages constitute the Great Vow.”

This additional advice in the practice of the Yama's can help you find the right approach in difficult cases, when doubt arises in you. Considerations regarding class, place, time and occasion can make it difficult for you to make the right decision.

What, for example, will you do when an escaped prisoner passes you by and asks you for directions? Or when his pursuers, armed and trigger-happy, show up a little bit later and ask you whether you have seen a prisoner? Hundreds of similar questions will arise in your life and sometimes you will doubt whether you should always actually comply with those five Yama's, or whether exceptions are tolerated under certain special circumstances. This verse or Sutra silences all similar doubts by making it absolutely clear that no exceptions are allowed in the pursuit of the Great Vow, as the five Yama's together are called. You can end up in big trouble, maybe you will have to pay heavily in upholding these vows – maybe even with your life – but, it is not allowed, no matter what the circumstances, to ever break one of these vows (Taimni).

However, pay attention that you do not become dependant on these principles. They are there to help you and not to put you in a new prison. In the end, the purpose of them is to supply you with some handy tools to reach liberation, the goal of Yoga, quicker. Many people, also in the Yoga world, have become stuck in the idea that these principles are absolute. Wrong! You are and you will remain your own boss. Only you are the judge of your thoughts, words and deeds, and nobody could or is allowed to judge you in this. This freedom will help you to take your responsibilities more than whatever coercion. And once, after a lot of experiences, you will determine that without effort, in a playful way, you have become an exemplary, moral human being, the symbol of which is a white horse.

Conclusion:

You apply the Yama's in a soft and relative way, but everywhere and always, whatever the circumstances.

Result:

A drastic simplification of your life will take place. The Yama's will clarify many issues. You understand more and more of the universal laws and you will live more and more in accordance with them. This will bring you into contact with the great lines of force of the universe, the will of God, and you will have the feeling as if those forces carried you in your daily functioning. This is an ideal basis to build on.

#### **40. Saucat Svanga Jugupsa Parair Asamsargah**

From physical purity (arises) disgust for one's own body and disinclination to come in physical contact with others.

Purity or Shaucha is the first Niyama, the first ideal.

The Yama's are moral principles that can help you to be more conscious of your individual life. They are refusals that can help you to put a stop to the whims of the outside world and yourself. If you wish to develop you must first stop all the influences that you actually do not agree with. It is normal then that you are quite unstable. Sometimes it may even seem as if your life has turned into a big mess. Nothing is in the right place anymore, much is thrown away, there are many questions and you are doing a lot of thinking, and you are searching for new ways and methods in which things should be done.

That is when the ideals show up, the Niyama's. Just like with a house: you have relocated everything and now you are going to clean it and maintain it. The Niyama's go farther than the Yama's; they are permanent precepts, ideals. You apply a Yama occasionally, incidentally, when the situation requires it. The Niyama's are always in use. The Yama's are the movers, while the Niyama's are the residents.

The Niyama's are universal lines of force that guarantee growth and success. When you do something, you do it in accordance with an ideal. The power of the Niyama's will make it a reality. Niyama's are offensive by nature, while the Yama's are defensive. By using the

Niyama's you will increasingly purify and control yourself. Niyama's are rules of conduct to better function in society, while Yama's are rules of conduct to become a better human being. With the Niyama's you reorganize your life, set up a new structure, in which the Yama's are integrated.

The first element of the new structure is Purity.

Purity can be described as being consequent in thoughts, words and deeds.

Being consequent means doing what you want or think. When you feel like sleeping, you should not continue to watch TV; you must go to sleep. When your mother invites you for dinner and you do not feel like accepting the invitation, you say so and you do not visit her. You'd rather not study this lesson if you feel that there are other things you could do instead. If you would do it anyway, you would probably lie, steal and commit violence. You would not be fully engaged, you would not be focused and you could make mistakes. Pay attention to what you want, and respect that, for there is a reason. If you have to cry, you have to cry. Try to feel why you have to cry and then try to solve that.

It all comes down to doing what feels good to you and what you feel like doing. But pay attention! You can only apply this principle when you are already employing the Yama's. The result will be that you become real. Everything that you think, say and do becomes 100% real.

Purity also means to be uncomplicated in thoughts, words and deeds.

### **Purity in thoughts:**

Complicated thinking is acting troublesomely and causing problems to yourself. Fretting and worrying lead to diminished vitality and resistance, and you become prone to colds, flu and so on. It can also lead to infections. Respect your own values. Discard thoughts that do not matter! If it is not in line with your own ideas, throw them out! Abandon that greed, that attachment, those detrimental needs, those weird impressions of things and that delusion. When you are angry with other people because they hurt you, try to let go of this anger. If you do not do that you will undermine your own functioning as a human being because you carry impurity with you.

Ignore jealousy that comes over you, and hate, desire and pride. Ignore traumas too, unless you have masochistic tendencies? Banish all negative elements out of your life. They really do not help you forward.

This also applies to feelings of guilt: leave them out. You have learned a lesson out of the event for this life or for the next life. For the rest you might as well forget about it.

Focus your energy on construction! Practice sympathy, justice, modesty and positive thinking. Without "wanting", for it stands in the way of purity. By "tuning-in" you will feel how difficult it is to make contact with other people. "Wanting" keeps you from "feeling" the other. By means of sympathy you will discover your own impurities. You see through all odd things and

gain respect for all beings. Feel the soul, Atman, in every being. Fiction in books is impure and artificial. Read books which are pure.

### **Purity in words:**

The use of difficult words is often only meant to impress and act interestingly. It comes forth out of a desire for appreciation and attention. The most difficult things can be explained quite simply. You recognize a good teacher by his simple explanations.

Purity in words means that you use simple, soft, sweet and comforting words instead of hard, hypocrite words. An example of hypocrisy is saying one thing while acting differently. If you have a problem with this, it may be better to acknowledge that it is quite difficult, but you continue to try anyway. Do not be angry if there is no reason for it. Do not put pressure on someone by raising your voice.

Ambiguous jokes can be impure. Sarcasm too is impure. Instead of telling your children fairytales, it is better to tell them true stories, for example from your own experiences. Those stories will touch their heart. When you stimulate their fantasy they will go mad.

Try to avoid tears, and do not gloat over them. In therapeutic discussion groups the energy turns dramatic. So do not do this! On the other hand, do not oppress your sadness.

### **Purity on physical level means:**

Wash yourself properly. Make a sport of your daily hygiene and make certain that you are always clean. According to Patanjali disgust of your own body is the pinnacle of purity.

Indeed, when you ask Miss World whether she finds herself beautiful, you will get the answer: “No, I find myself ugly”. That is because she observes herself in the mirror so frequently. She knows every imperfection of her body. Eventually she is only able to see those imperfections!



Clean clothes, a clean house, washing your windows, sweep your doorstep, every place you go, you leave behind a little bit cleaner than it was before. This gives a good feeling. Another aide in practicing the ideal of purity is wearing white clothes.

Fast, but do it in a natural and gentle way: eat when you are hungry. When you have no need for food anymore you stop eating instead of eating another sandwich. By the practice of Yoga



you will more and more live directly on energy, and you will have less and less need for solid food.

When you eat, eat pure food that contains as little additives as possible and that has undergone as little processing as possible. Eat until the point that you just do not feel hungry anymore. However, when you are hungry, you eat. Try to learn to distinguish the difference between hunger and appetite: hunger comes from the stomach, while appetite comes from the mouth.

So In Yoga emphasis is laid upon eating little, to stimulate the process of dealing with solid matter through the inner energy process. The Hatha Yoga Pradipika recommends: "Fill half of your stomach with solid food, a quarter with liquid and leave the last part open for the God Shiva." This allows better circulation of Shiva-energy.

In any case, eating too much is catastrophic for the energy circulation. Apart from this there is also attention in Yoga for the good and healthy qualities of food. It is said for example that it is best for a Yogi to feed himself especially with fruits (also grains, seeds, peas ...) and carrots (also nuts and potatoes ...), later on with milk, and in an even later stage only with water and eventually only with air. Healthy and pure food also means non-cooked or non-processed food.

Etiquette is also a clear example of how not to do things. For it is a mere matter of acting-complicatedly and attaching-importance-to-artificial-acts. It is a way of deriving security from certain artificial acts.

Nadi Sodhana Pranayama is a powerful purification exercise recommended to clean up your energy channels. You learn this exercise during the Basic course.

*When you do things against your will, fatigue and fear will soon arise*

*Inconsistency leads to fatigue:*

Because only a part of you is actively engaged in what you are doing while another part remains passive, a problem will arise in you that makes you so tired. When you do things that you do not really support, you cause disharmony between the different layers in you. This also happens when you forget or deny a certain part/aspect of yourself. When you ignore the child in you and become too serious, you will see that at a certain point you will get stuck. At a certain level in you the energy cannot flow anymore and becomes blocked, with the result that you become tired, listless, heavy, sad or gray.

*Inconsistency leads to fear:*

When you feel something while not acting accordingly, you make yourself insecure, at a certain point you do not trust yourself anymore and you become anxious.

Children need a consistent upbringing to develop security/confidence. But pay attention: a consistent upbringing means that the feelings of the child are respected, and that it is fed with the Yama's and the Niyama's, and that is educated with knowledge about how things really are and not with dogmas! When a child refuses to eat at the dinner table, then it just does not eat. You wait until the child becomes hungry before you feed it. Then slowly you try to work towards a regular food-pattern. You look at what the child likes and try to serve that.

Purity in deeds means to simply do what you feel and do what is good for you.

To be consistent in thoughts, words and deeds means that you learn to use all your bodies in harmony with each other.

### **What is purification?**

Especially in Shaucha we try to consciously burn and purify the knots, emotions, memories of the past, events, traumas and everything that is bothering us. Those things are called Samskara's, which are impressions or scratches. All Samskara's together are what is known as Karma. Purification actually occurs during any Yoga practice. However, especially from the practice of Dharana or concentration the effects start to become significant. You will feel heat occurring in the head as a result of the concentration. This heat is caused by the acceleration of mental energy, which collides with small impressions. It is supposed to feel rather pleasant. Purification is the result of this heat. It is called "the purification by fire".

Thanks to the purification by fire, you will become increasingly cleaner, increasingly purer, and eventually you will realize what you really are. Not you with all your defects, but you in its totality. It is the road to Self-realization: to be seated in your true essential nature. You will look for this pleasant heat in all the techniques of Yoga. Yoga practice is based upon an interaction between control and purification. They complement each other well. A larger amount of purity will give you more means to control, and more control will make you realize where more purification is needed. In this way you build your being and you adjust your karmic load. In the West Karma is called factor of heredity. So in fact, Yoga practice interferes in our hereditary/genetic material. This is an impressive thought: it would be possible to manipulate our genes in a natural way, and this science would already be thousands of years old and proven by time! Taking this into account, where do we stand now with all our expensive machines?

In Yoga we speak of the transformation, metamorphosis that occurs during practice. Because of the acceleration, all human aspects and all the defects diminish more and more, and you dedicate yourself to completely burning of Karma in all the parts of your being. Even purification of your memory could eventually take place, especially during Samadhi or contemplation. Compare this with a computer: to make a computer operate more effectively you try to store as little information as possible in its buffer memory, where all the processes of the screen take place. The less information is stored in this memory, the faster the processes can take place. At a certain point everything is removed from your memory and you make a switch to the big computer, the mainframe. You do not function as a personal computer anymore, but you are connected to the mainframe. Translated into Yoga terms this means: you purify yourself so thoroughly that one day you will become connected to the higher being.

There are white Samskara's and there are black Samskara's. As a Yogi you first remove the black Samskara's, the memories that you do not need. You sacrifice them; you make a vow not to be engaged with them anymore. If you do engage with them, the Samskara, the memory will become bigger and bigger. Instead you weaken it and at a certain point it will disappear.

Only when you are able to obtain Ekagrata, one-pointed-ness, you will be able to achieve the eighth step of Yoga, which is Samadhi. Many people practice Ekagrata with Trataka, mental concentration, on a needle. They look at the tip of the needle, which is clearly one of the smallest objects. Trataka is one of the six Kriya exercises, which are the purification exercises of the Hatha Yoga Pradipika, which is pre-eminently fit as an instrument of Shaucha, purity. The heat caused by the mental concentration will cause purification. However, in later stages it will lose out to the even stronger and more effective practice of Dharana, concentration, because in Trataka the object of concentration is still outside your being. This is a method that you can apply when you are unable to pinpoint the center of your head. The technique is slower, but eventually the result is the same. Please do not use a candle, for the fire of the flame can damage your eyes. The method of the candle is unfit for beginners. You could start for example with an apple, followed by a Ping-Pong ball, which has less variation. Choose increasingly smaller objects until you end up with the tip of a needle. However, the best method is the practice of Dharana, in which you enjoy the energy, and you learn to look at things that you would usually not pay any attention to. As a result you will control more and more parts in your body. You can learn all this in detail in the Teacher's course.

Meditation brings purification of the mental body and with contemplation you purify the causal body. You have many different bodies, called Sharira's that you can purify with different techniques. The practice of Shaucha is focused upon Sattva, harmony.

Expressing the divine can only be done through purity. The highest science is astrology; it is the application of Yoga. Thanks to purity you will be able to feel the radiations of the celestial bodies. Your Self, Atman is related to the sun, which in Sanskrit is also called "Atma Caraka", or the friend of the soul. Do you feel something of the total being that we are part of? Slowly but certainly you will understand it all. However, the more you have experienced in your life, the more difficult it will be to see all this.

In conclusion you may ponder the words of Manu, the first Buddha (Manu, 5-109):  
"The body is purified by water, the mind by truthfulness, the intellect by knowing, free from false knowledge and delusion, and the soul by wisdom and austerity."

A lot of students have problems with this Sutra about Purity. How can you know that you practice purity correctly? How can you know whether you are successful in your practice of purity/Shauca? It is the first Niyama and it is a quite difficult one. Do you remember what "practice of purity" encompasses? It means to be consistent in words, thoughts and deeds. It means that when you choose to do something, you do not give yourself for 70% or 65%, but you either go for it completely, or you do not do it *at all*. That is pure. When you are not clear in expressing yourself, you are impure, because you do not pay attention to the fact that you may be totally misunderstood.

But this seems like truthfulness.

It goes even *further* than truthfulness. You cannot say that somebody is lying because he is trying to do his best to express himself, while not being clear. He is doing his best. Purity is: to

do your best *even* more to ensure that whatever comes from your mouth, if it *is* coming from your mouth *after all*, is simply nice, structured, clear – subject, verb, object. That is purity, in words, in writing, in thoughts and of course also in deeds.

Purity in deeds simply means that you are predictable, so that people know what to expect from you and that they do not have to doubt you. When somebody doubts you, there is impurity, on *your* part. It is very difficult. It is difficult because it involves all the levels of your being: emotionally, mentally, spiritually and physically. The point is that you have to try to control everything down to the details: whether everything is okay and ordered and in line with the rest.

For example: quite often I am sarcastic.  
Sarcasm is impure.  
Even irony is impure.  
Insinuation is impure.  
Just say things as they are, that is it, simple.  
That is pure.

I used to use a lot of difficult words in the past. I have read a lot, among which a lot of difficult books. My head was full and I just unloaded it. But many people did not understand those words, so *I* was impure, because I did not consider people's comprehension.

Purity is very difficult and this Sutra is very helpful in it. For if it is *such* a difficult task, it is indeed interesting to know whether you are on the right track or not, eh? You will know at the moment that the physical body disgusts you.

There is practice of purity on physical level and there is practice of purity on subtle level. When you succeed on gross level, you feel disgust of a human body. A lot of people shake hands when they meet and they hug each other. In Yoga this does not exist: Because of *this*. We are actually looking at the gross body with all its imperfections, because we are so focused upon the perfection/purification of the gross body.

Take the example of a beautiful model in front of a mirror: she looks closer and closer in the mirror. Because she looks in the mirror she discovers more and more of her little imperfections. At a certain point she will see *only* those imperfections. When people in her surroundings say: "Gosh, you are such a beautiful girl ... beautiful hair ... beautiful eyes ... don't you think you are beautiful?" She will answer: "Well, no, I do not think I am beautiful." Why does this happen? Because she constantly sees the imperfections in the mirror! Or not? Well, of course, I shouldn't tell you all this! You are as ugly as they come ...

But I do not look in the mirror.

Okay, you can approach it in that way too. It is what we call ostrich-politics: just stick your head in the sand.

But let's *assume* that you would be beautiful ...

Will you then be rejected because of the matter, because it is a condensation?

No. A reaction will occur: you simply see your imperfection and because of that gross matter/level will not attract you anymore.

How about simply accepting these imperfections?

Yes, but it is like with my aunt: She had a very nice house. And she was so *fond* of polishing that her house was always shiny; the floors, the woodwork, the copper, everything was polished. Do you know old copper? Do you know how much work it takes to polish copper? It is such a hard job! And then the cutlery and other things... Jeez? Whenever we visited we had a ball: when you entered: slippers! She had special slippers. We had to take off our shoes and dive into those slippers. Only *then* we were allowed into the house. We always made fun of it, but in fact she was never satisfied about her house. She would always see something: a speck of dust here... and that still has to be taken care of... She would go through the house repositioning this... and then that... or a vase that she would slightly move. If you really wanted to make her mad – and when were children we loved doing just that of course – you just moved some things around the house. Or you would just put on the slippers slightly incorrectly. She would go out of her mind. That is what this Sutra is about.

You ought to have a reaction upon everything that is related to the gross, like: “Hey, something is not alright there... I have got to take care of it quickly...” Just pay attention to this reaction.

When are you ready at gross level? You are ready when you notice something like: “Hey, I am abhorred when things are not in order”. When my bathroom is not in order and I see all the imperfections, I see only *that*. For this reason the bathroom is clean enough for others, but not for me. That is proof that I am doing well at gross level.

When you see the imperfection?

Exactly. And also when you are abhorred by it. But you go further: do not pay attention to that abhorrence; you only consider it a signal. Do you understand this? You just leave it for what it is and only register the signal. It is a confirmation to you, saying: “Okay, stop now, for otherwise it will become an obsessive-compulsive neurosis”, which is not what we intended. However, you have come close to going over the top: stop.

Take polishing cars for example. I have never polished a car in the way I would *really* like to do it. It has always been imperfect. I was *fed up* with it. One day I saw a garage – somewhere in Aalsmeer, where you could have your car polished for the price of 128 guilders. When it is done your car comes out like new. You would absolutely not be able to see that it was only a second hand car. The car shone so brilliantly, you just couldn’t believe your eyes. But I looked at it through these eyes, so I still saw imperfections. This was the proof that I was practicing purity properly concerning my car. But you have to push it further: not only to your car, but also to your body, to your environment, and to everything. That is purity.

But it seems to me that this is in contradiction with the practice of contentment.

You practice satisfaction, however, here you have a little exception.

Does that mean that it is some kind of a trick?

It is only a little trick. It is like the concept of pride that you use in Sambhavi Mudra. You can see it as a little bit of poison that you use as a medicine, also in this case.

I understand the concept of registering, but rejection seems so extreme.

But it is indeed real rejection/abhorrence. However, it is not meant as an absolute. It is only meant as a signal, which you then register. That's it! And then you are satisfied again. Then you are satisfied with your car again as it is: poorly polished. And you are satisfied again with the bathroom that has not been polished to perfection. And you are satisfied again with your body that is not completely as you would like to see it. After that you simply install the rest, but it means that you have reached the limit of your practice of purity. Then you say: it is enough as far as purity is concerned. This is the limit.

Now tell me: what criterion could you think of in order to determine whether you are ready with the practice of purity or not? I would not know, for it is so vague. What does purity mean after all? How can you know that you are finished with practicing purity? It is never *enough*, is it? At that very moment this is very useful information that helps you.

It helps you to get there, but it does not help to determine whether you are pure.

It helps you by setting a boundary: Look, so far. You do not have to go farther. You have arrived at the point where you wanted to go.

So, now I wash my car in this way too. I wash it very carefully, with love – not always enough, by the way, but anyway – and then this starts. I can *feel* it coming: there is a little scratch that I would really like to remove. Then I check with my thumb – nothing more than a bird dropping or so. Then I say to myself: “Wait a minute, be calm, is the car clean? Yes, the car is clean, for now I feel the rejection.” I might as well throw this car away! It looks *terrible*. But actually I am only able to see those remnants of bird droppings. Stop. The car-wash-operation has been completed successfully. I do not need to go on. This is how I do it. Then somebody spots my car and says: “Gosh, what a beautiful car!”

Do not search for all these little details. You will notice them automatically, simply because you are doing things right. As soon as the signal comes, or when all these little details cause a signal of abhorrence of your car to occur, or of your self, or of your house, whatever, then you say: “Stop”.

Otherwise you spend too much energy on it.

Exactly. Then you go over the top, and that is not necessary because then you perceive it one-sidedly and see *only* bad things. It will overwhelm you, and then you will be absorbed by lie and dishonesty, because the car is *not* a bird dropping. The car is complete, for it is just what it is. “Accidentally there is only *one* little spot of bird dropping. Do not make a drama out of it.

Does this mean that purity is a Yama?

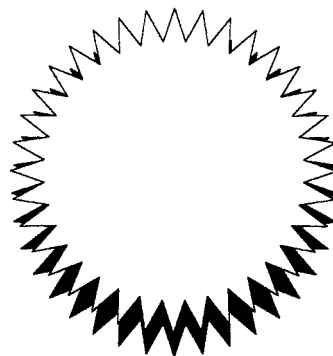
It is a Niyama. I call it a moral ideal, while Yama is a moral principle, a refusal. In fact it is a refusal supported by a principle: “This is my principle in life and I will not deviate from it.”

Like moral values and standards?

Yama’s and Niyama’s are indeed values and standards. But the difference is that Yama is incidental, so you react upon something, you refuse (in order to create room for yourself to determine your own point of view), while a Niyama is something that is constant, always, which is the reason for me to call it an ideal. This means that you have to invest much more time and effort into the Niyama’s than into the Yama’s; it is much more difficult to fill it in. It is also said that a Yama is particularly personal/individual, while a Niyama is much more related to your relationship with the group/environment.

I compare a Niyama with a framework along which a climbing plant can grow, as a kind of support, like with vines growing up sticks. I call such a stick a Niyama. It is a kind of a guideline for you that helps you to direct your energy into the right direction. You want to develop yourself but you do not know *exactly* in what direction and what the result will be? Then go into the right direction anyway: use the Niyama’s: Purity, satisfaction, austerity, Self-study and surrender. These are all ideals.

People need ideals. If you do *not* have ideals you will grow over the ground. Have you ever seen ivy growing over the ground? It looks *terrible*; it gets trampled and eventually destroyed. It does not live long. That is what most people are like. It is the way bugs live: they do not face upward, towards the light.



Do you have ideals? I used to have an ideal in the past: “Do *not* do what my father tells me to do.” My father told: “You have to adapt to society.” It was *so* terrible. I remember him saying that so often. “Do you know what your problem is? It is that you always think you know better. It is time that you conform to what other people say. And society. You must act a little bit social-minded, eh? Something that I *refused*. For it is not an ideal. Conformation to society is not an ideal. What *is* that, society? One big heap of dung! Do I have to conform to *that*?!”

But here you have something with meaning: purity has meaning, as do contentment, austerity ... Those are concepts that do not need discussion.

Mental or subtle purity: how do you deal with that? How do you know whether you are successful in it or not?

Patanjali says:

#### **41. Sattvasuddhi Saumanasyaikagryendriya jayatmadarsana Yogyatvani Ca**

From mental purity (arises) purity of *Sattva*, cheerful-mindedness, one-pointedness, control of the senses and fitness for the vision of the Self.



Did you register all this? Well, then you are at least pure on subtle level. If you did *not* register this, then...

What does purity of Sattva mean? Isn't Sattva already pure?

Yes, this is just a description of Sattva. Sattva *is* purity. By being consistent in thoughts, words and deeds: that you, when you have a thought, respect that thought and react accordingly, and that you automatically connect that with the proper words. That is mental purity.

For example: When you look at someone, and you look at this person with distrust, like: "I am not so sure...", and that person asks you: "Do you like me?", after which you reply with "yes". Maybe it is not completely a lie, but something is not right, eh?! In comparison with the rest, your thoughts were not proper.

The other person can feel this.

Yes, the other can indeed feel this.

When you are in a conversation with someone, and suddenly you are "gone", thinking about something else, it is also mental impurity. It is not exactly a lie, but you are not there anymore; the attention is gone. You talk with that person, but at the same time, for a short moment, you are somewhere else with your mind, or you are dreaming. This is mental impurity.



You must strive to be unambiguous/univocal. *That* is Sattva, mentally. This is *quite* a job.

How do you know that you are successful in this practice? Well, cheerfulness. What do you mean, cheerfulness? Cheerfulness appears automatically when you have more mental strength – univocally. When you talk to someone, you are fully present, constantly. And you *play* in that conversation. Then you can permit yourself to be cheerful! Then it is only normal that you are happy! For your intellect starts to function. There is no breach. Each breach in your flow of thoughts causes Tamas. When there is no breach, you can very quickly switch to cheerfulness, to Rajas, to Buddhi; clever, and *sharp* in your argument, with humor, automatically, because it is all so tragic and comical at the same time. Then you automatically have to laugh, which you transmit, because you experience it deeply. When you lose your attention – causing Tamas- you lose your cheerfulness too. Very interestingly you recognize someone who practices diligently in subtle and mental purity by the fact that he is cheerful.

Of course he is also able to be one-pointedly focused. He is goal-oriented, so that he does not lose his way, literally and figuratively, which means he also has power of orientation.

We arrive at a shopping center and my wife asks: “Which way do we have to go for the car?” I have no problem with that, for I know *exactly* where the car is located, *wherever* we are.

It seems that when you had military training you are more skillful at these things.

No, there is no relationship with military training. It is related to mental purity: the interaction with the middle ear functions much better because there is harmony on mental level. As a result the coordination functions much better. The result of meditation is that you have much better power of orientation.

Control of the senses. Oops! The result of mental purity is better control of the senses, which is logical. When you are able to maintain Sattva on mental level, it becomes an asset in which you find yourself back more comfortably than anywhere else. As soon as you notice that you slip away, into an addiction of any sort for example, or because the matter attracts you, you are able to come back to it very quickly.

It is indicated here: if you want to know whether you are finished with the practice of mental purification you have to confirm that you are indeed able to detach well. Recently we visited a shopping center where good quality ice cream is sold. Many people go there. The children asked: “How about having some ice cream?” I felt attracted to that ice cream, you know? Right before the shop I said to the kids: “Just a minute, here you have some money, buy yourselves some ice cream. I will wait here on this bench.” No ice cream for me. I looked at myself and said: “Oh, oh, now my whole body will protest.” But nothing happened. *Nothing* at all happened. It was so quiet in me; no protest; nothing. I succeeded in mental purity.

Would you have been violent to yourself if there *had* been a protest?

Yes, you must pay attention, for protest can arise.

In which case you just have an ice cream?

Yes. And reach Enlightenment in your next life, one day, but I do not know if and when. Do you understand the game here? Look at yourself: see if you can do this, once in a while, without any prior notice, suddenly. Am I mentally pure enough? No ice cream, while remaining *calm*. No sound, no complaint. Pay attention. Nothing! *That* is the exercise.

The result of this exercise is that you have a feeling like: “Hey, wait a minute ... this is so good ... I have everything under control.” Which is much better than that ice cream and much more interesting too. Especially because you know, as is written here, that this power, this success in the practice of mental purity will enable you/make you fit, from now on, to view the Self. Now you *deserve* Self-realization, because you are so quiet.

When the windows have been washed, you have a clear view. In the same way, when you have Sattva on mental level you will be able to finally look through the maze of Vrttis and observe what is *really* your Self.

Is it possible, when you are in Sattva, to tell people what you think of them?

Well, I have no problems with that! I can always do that.

In this condition you can say anything. However, *before* you have reached that state you must be careful not to commit violence. Always the same, but we have to accept it. But to avoid always being engaged with non-violence, truthfulness and all those things, there are criteria/signals. You know when you are done with them, and then you can proceed. It is okay like that. You do not have to go on with them. This is what is so good about these Sutra's; they offer you clear limits. So from now on: always be cheerful.

## **42. Santoshad Anuttamah Sukha Labhah**

Superlative happiness from contentment.

Contentment is called Santosha in Sanskrit. Swami Yogeshvarananda Sarasvati described it as follows:

**“Do not desire more than what you deserve through your honest labor.”**

This means that you do not feel disappointed when you receive less than you anticipated, nor do you feel elated when you receive more than you expected.

By integrating contentment in your life you will find the peace and happiness that you have always been looking for. The happiness that you are looking for will not be found outside yourself by satisfying all kinds of desires, for this will only give a temporary sense of happiness and satisfaction. Eternal happiness lies within you, in your heart. It is an ever-present peace in you,

which we fail to perceive because we are always externally focused. Contentment is the key to open the door to real happiness.

People often suffer from stress and ask me for relaxation exercises. They would rather be talked into a state of half-sleep with some kind of smooth story. However, the peace they obtain in that way is over as soon as one single thought occurs related to daily situations. To relax in this way actually means to ignore the stress and to flee into some nice story. What is more important is that people learn to see why they are so tensed. Then they can learn to integrate relaxation in all their actions and stay relaxed all day. To achieve this something structural has to change in their mentality and their mind. The best relaxation exercise that we have is the practice of contentment.

A lot of people arrive at a point in their lives at which they ask themselves: “Is this it?” and they have a feeling that they are missing something. It is even more tragic when they come to realize this once they are aged, have a potbelly, a fat Mercedes-Benz and a fat bank account. Often they are left with a deep sense of emptiness, which they do not dare to acknowledge, and so they anaesthetize themselves with a new need for gratification. These people have indeed missed something: they have overlooked the essence of themselves, of life, which is very tragic indeed. Contentment is the road to the essence.

Santosha is a Niyama. This means that it is an ideal that we continually try to apply. Santosha follows Purity, the first ideal, and it can only arise from purity. If you are not pure, it is impossible to be content and to experience pure happiness within you.

### **Contentment in thoughts:**

You can be restless or complain to God and everybody that you do not get enough. No! You choose something much better: you adopt a positive attitude and you are prepared to share everything that you do not really need. This is contentment in thoughts. It only occurs when your mind has abandoned the desire for sensation, for worldly pleasures, as the Vedas and other holy scriptures tell. The Vedas literally say that you should not desire someone else’s property. This is possible when you understand that you cannot receive more than you are entitled to. Be in peace with that situation, with the things that happen to you. You can only react adequately and change the situation to your advantage from an attitude of relaxation. For a situation is given to you to teach you something. If you do not accept the situation and keep running away from it, you will not learn the lesson that it wants to teach you, and as a result the situation will persist. For example: You are alone, but you are very scared to be lonely, so you always make sure that you are occupied with something in order not to feel the loneliness. In this way you will never learn to have peace with being alone and learn from the situation, enrich yourself and develop. On the other hand, if you accept the situation and really start to perceive being alone as a challenge, you will deal with it, go beyond your fear and sadness and realize the essence of being alone. You can draw a lot of strength from this.

In his book “First Steps to Higher Yoga” Swami Yogeshvarananda Sarasvati tells a story about the holy Laxman Singh Ji, who lived along the canal in Amritsar: In the nearby village of Garwali he begged for food, but never more than 4 pieces, called Chapati’s, and kept himself alive in this way. He never accepted more than those 4 Chapati’s. One day some rich people forced him to

accept money and put it in his hand. He was inclined to accept it, until the moment that one of them slipped some money into a pleat of his robe and left. This suddenly brought the holy man to his senses. He stood up and threw away not only the money, but also his robe, into the channel. “What am I to do with all these possessions that I have no need for?” he said.

Property only disturbs the peace. People who forsake worldly pleasures find peace. Another good example of this is the story of the wise Kanada: One day the well-known sage Kanada went traveling with his wife. The journey was long and they paused somewhere along the road. Kanada felt a need to go into the bushes. While sitting there he saw something glittering in the shrubs:



“Gold, a pot full of golden coins!”

He stood up and covered the pot with some soil to block it from his desirous eyes. Happy with the peace he had found again he went back to his wife. She asked him what he was looking for. He answered: “I do not have to tell you that”. Of course she immediately went to look for it herself and said: “You still distinguish between gold and soil. You have covered the pot in order to avoid being attracted by it”. With this Kanada’s wife demonstrated the highest form of contentment.

Doing nothing is a perfect example of contentment. We are always busy, we always have to have something on our hands, otherwise the mind starts grinding, we become bored or we feel lousy. Of course it is a good thing to do things and accomplish a lot, however, it should not turn into a compulsive matter or a flight. Dare to sit still for an hour on the sofa and try to be content. You will see how difficult this is. Try to find out what keeps you from being satisfied, from simply just being.

Contentment with the fact that our worldly existence will one day come to an end would give a lot of peace in this world. But people do not know the meaning of dying, are afraid of it and run as hard as they can from getting older. As a result they become tensed and sick and then ask for another nice fairytale in order to flee again. Be satisfied with the fact that one day you will lose your physical body. Be happy about it! In Yoga one is happy when somebody dies, for the person has been released from the limitations of physical life and has entered the astral world.

Contentment means that you not only remain calm in difficult situations, but also for example when you win the lottery-jackpot. Just imagine what would happen if you would win a million dollars: gone is your contentment.

Remain even-tempered and serene in any situation. Consciously choose contentment. In contentment, in peace arises power. The power of the soul can only descend upon you when everything is peaceful. When the power of the soul gets a chance to flow in you, your intuition will start to function. You will become creative. You will become much more effective, thus more productive.

Each time when you start something new, you should actually mark time, make yourself empty and quiet, gather all your energy and concentration and only *then* you start something new. You are like a computer: you must first save/store all the used data and clean up the screen before you can start something else.

### **Contentment in words:**

Contentment in words is to be quiet; silence. Bitter words, insults and angry words should not be allowed to incite you to react harshly. On the contrary, you should suffice with only few words, avoid discussions and be silent a lot. That is contentment in words. Especially when you are prone to irony or sarcasm you can become quite unsatisfied. The best approach is to think before you speak. You will be especially able to do this when you make the vow of silence: Mauna. Instead of speaking you oblige yourself to write down your thoughts. As a result you think about things more thoroughly and you avoid saying stupid things.

Practically you can practice Mauna one day per week, for example on Sunday. Just put a sign around your neck that says: "I have vowed to be silent today."

Whether the other members of the family are going to be happy with your resolve should be a matter of careful consideration. However, you will learn from this enormously.

### **Contentment in deeds:**

To do a good deed whenever the occasion occurs is contentment. You will see that you will receive what you are entitled to, what you deserve. You always get back what you give.



When you have something in abundance, you share it with others. They will then share with you what you need.

The law of communicating vessels occurs and you will always get what you need, provided that you are open, that you open yourself to the world and enter into contact with it.

You can recognize a content person by the soft smile on his face.

A content person has no fear.

To show forgiveness is also an example of contentment in deeds. However, actually it is not possible to grant forgiveness yourself. Instead one should ask Our Dear Lord to grant forgiveness, like Jesus called out while he was nailed to the cross: “Father, forgive them, for they know not what they are doing!”

For forgiveness is a mercy coming over you. It is a mass Shiva-energy that a human being cannot produce himself. This energy is able to flush out all the impurities in your energy channels, resulting in an enormous peace.

Pingala, who was a prostitute, was only able to sleep peacefully after she had completely fulfilled her lusts. One day, or rather one night, she could not sleep. She was waiting for her lover. She waited in vain all night, but eventually she did fall asleep. However, she became aware of her discontentment, causing her to give up her profession and she became very happy later in life.

What a beautiful program we are in: in seven lessons in which you learned about the five Yama's followed by two Niyama's, you can come to peace; in fact the whole world could come to peace!

Build peace in yourself. Then function like a king, in the crown, in your crown-center. Beyond good and evil there is a world, the world of intuition. By being there, you are much better able to help others. For we live in a world that is spinning into total lunacy.

I find this a very good Sutra. Have any of you tasted the highest happiness yet?

For a moment ...

A very brief moment I assume.

The highest happiness: who can say that he ever reached it? Not so many people, I guess. And I must say that I have a feeling that this is coming to me. However, I am still so terribly unsatisfied, you cannot *imagine*. *This* has to be improved ... and *that* has to be finished ...

How do you deal with this? Well, it is just an attitude. It is an ideal. Time and time again I forget the ideal of peace. Every time I allow circumstances to disturb my peace, instead of using the circumstances/people to solidify my peace. So it is a matter of mentality.

So it is kind of a matter of contentment in spite of ...?

It is a matter of satisfaction being a choice in life. I choose contentment. However, a normal Western human being chooses discontentment. He uses every opportunity to be dissatisfied in his life. It is a sport for him to ruin his life. And that is what I am doing too. I still have not

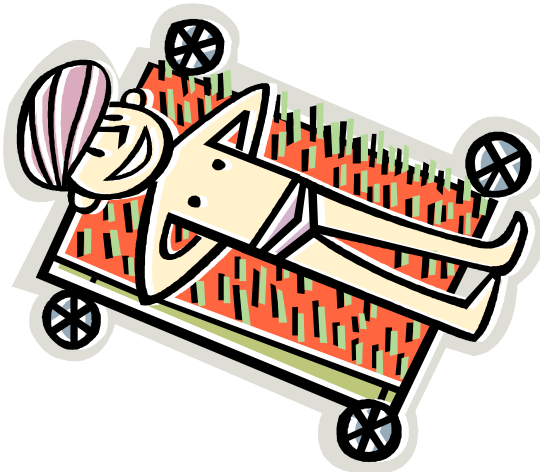
learned. But I know: this is it. You have to make a switch: “No, it is about peace. I would like so much to go into peace.”

The greeting: “Peace be with you”, is actually *this*, based upon the awareness of the tremendous value of this. The previous Sutra already brought you to your Self. This one brings you to the highest happiness. When you wish someone peace, or inspire someone to maintain peace in his life, you wish him the highest happiness. For in this condition of peace – which is the neutralization of the whirls/installing of Sattva – the dominating, causal Tamas will slowly take over. And it will be *felt*. You experience that as happiness, but then *real* happiness. So your ideal of peace should be the eventual installment of supreme happiness in your entire life. Then you are finished with this Niyama.

### **43. Kayendriya Siddhir Asuddhi Kshayat Tapasah**

Perfection of the sense-organs and body after destruction of impurity by austerities.

Austerity is a continuation of the practice of contentment. Tapas or austerity means to be content in difficult situations. The literal meaning of the word “Tapas” is “strength”. To train yourself in austerity thus, is in fact power training. The practice of austerity makes you develop a tremendous power, peace will settle deeper and deeper in you and the power of Atman, the Self or the soul, will manifest itself increasingly clearer.



Outsiders perceive the practice of austerity as masochism. However, it gives a great feeling. Austerity is an ideal that is opposite to luxury, the ideal of most Western people.

#### **Austerity in thoughts:**

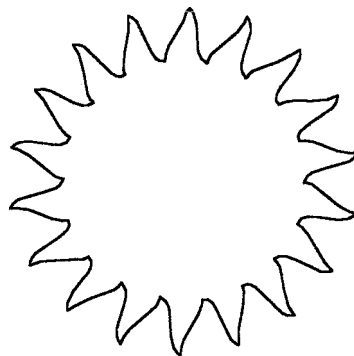
All the things that we possess, covet and that capture our attention cause us to not experience the reality anymore. With the practice of austerity you try to focus your mind into another direction. By not being engaged anymore in unnecessary things the peace in you will become increasingly larger. We have become dependant on all the luxury. We are so used to shops full

of goods, a house fitted with gas, water and electricity. We cannot live without it anymore. Of course, man has developed these things throughout the years and it is good to make use of them. For when you would constantly be occupied with the quest for food and a safe place to sleep, there would be little time left to focus on your development. Therefore it is perfectly okay to make use of these things, but you must not become a slave of them. Matter is there for you; you are not there for the matter. So do not allow yourself to be absorbed by the matter and use only what you need.

When you reduce everything that keeps you occupied, you will automatically have fewer thoughts. Because it becomes quiet, the power of the soul gets a chance to break through. That is the result of austerity; it opens the door to the great truth, to inner life and peace.

Therefore try to have as little thoughts and emotions as possible. All those useless thoughts distract your mind from the things that are really important. Which thoughts and emotions are we talking about? It is about the thoughts that are related to greed, attachment or haughtiness. It is about the emotions that are related to anger and rage. Thoughts about insults, loss, accusations and blame put you off balance. Put them away. Thoughts of violence, malice or dishonesty keep disturbing you. Do not get carried away by them. Austerity is your ability to stand hate and envy, while still being able to function normally.

Austerity is not only being satisfied with less material; it also means to be content in unpleasant situations.



Be content when the sun shines while you have to go to work. Be content when you have a holiday while it is raining outside. Be content when you have to clean the cat's litter box again. Be content when you have to do your shopping in the rain. Be content when you go out to dance but you suffer a stomach ache all night, so that you can only stand aside and watch other people enjoying themselves.

#### **Austerity in words:**

There is so much talk: people do not even listen to one another anymore because they know that it is only rubbish. Do not go along with this. Speak only when you really have something to say. If not, then keep quiet. What a wonderful ideal this is: the world will become so quiet!



There are many advantages: first and foremost you do not run the risk anymore to hurt others by carelessly using certain words, or by saying things in an emotional outburst that you later regret. Then there is also less chance for confusion. And there is especially the advantage that people will finally listen when you do have something to say. It is even said that you can become a prophet through the practice of austerity in words, like the great Seth Tulsi Ramnit in Bombay: everything he said came true! He did not say so much, but everything started to go wrong from the moment he started to find himself very interesting. As a result he lost his ability.

Patanjali has summarized the whole science of Yoga in a mere 200 verses. Thereby he sufficed to write these Yoga Sutras with no more than 500 different Sanskrit words. You can recognize mastership by simplicity and clarity. Try to formulate succinctly, talk less and do not use difficult words unnecessarily.

### **Austerity in deeds:**

Austerity in deeds can be described as follows: as a Yogi you generally do not accept any membership of an organization or a group, because that is a superfluous luxury for you. You know that you have to earn Self-realization and liberation by yourself. You will not receive it from a group. A golden ribbon is also not wanted, for it puts you off balance. So you do not accept flowers and presents anymore.

You pamper your body to such an extent that you become increasingly weaker and more susceptible to diseases. By practicing Tapas you will be guided to perfection, to physical and mental perfection.

Austerity in deeds can be practiced in various ways: go through your house and ascertain what you really need. Use a bit of chalk and put a cross on everything that you have no need for. Naturally “no need” is not an easy concept. Therefore do not ever judge about what other people’s needs are, or what they don’t need. It is perfectly possible that someone needs 20 vases to express his creativity by arranging flowers.

Take a critical look at your bookshelves. Which books do you need and which books are just standing there, simply because you bought them one day? Why do you keep those books? Lecturama series may look interesting on your bookshelf, but do you ever read them? After reading books you can sell them again or give them to someone else. In that way we can save a lot of trees.

Open up your wardrobe and see which clothes you haven’t worn for over a year. How many of your clothes do you actually wear more than once a year anyway? How many pairs of shoes do you possess? And how many of them do you really need? How many pairs of earrings do you have? And how many colors of eye shadow? How often do you wash your hair? How many pots of cream/lotion do you have? And how many perfumes? Try to live with less. Nice pieces of art decorate your house nicely, but do not make a museum of your home.

When you go shopping, try to buy only what you need. You will see how difficult this is. Did you ever consciously look at those fully loaded shopping carts at the super market? It is incredible! How often do you throw away food because you cooked too much or because the bread has become moldy? How often do you ride your car, while you could easily walk the distance or ride it with your bike? Austerity is very beneficial for nature. If we would consume less, we would not have to appeal so much to the earth and her resources, and we would produce much less waste. Have you ever noticed how much people bring along when they go to the beach for a day? It looks like a mass migration! Chairs, tables, wind/sun screens, ten games, five magazines, three books, two different creams, a thermos bag full of food and drinks, and last but not least a radio. How can these people even find time to enjoy? How can you ever come to peace if all day you have to eat, drink, play and read and so on?

Practice of Tapas is far away in the industrialized world. Due to computers the use of paper has tripled. More and more trees are needed for the paper industry. (However, the introduction of the Internet has reduced the use of paper again).

**In the old scriptures austerity is described as the power to resist hunger, thirst, cold and heat, silence and uncomfortable postures or places.**

However, you must watch out for violence, and continue to listen to your contentment. As soon as you are not content anymore, you go too far. You must see it as a sport, to see how far you can go and how long you can maintain your contentment. It is a challenge, a game to function with as little as possible, and to be satisfied as much and as often as possible.

#### **To resist cold and heat:**

Train yourself carefully in hardship, for example by lowering the temperature of your shower a notch each time, in order to stimulate your body to produce heat on its own. As a result you will be less cold because you will start using your inner thermostat again. Beware, however, do not commit violence and maintain contentment. How long will you then remain content?

Watch out! Do not ever practice austerity to the extent that you hurt yourself, for then you violate the principles of Shaucha, purity and/or Ahimsa, non-violence. Do not lose sight of those principles! Recover your own heat production gradually, step by step, and learn again to function correctly from your fire-center, Manipura Chakra. Then you will have all the heat you need naturally.

Try also to resist heat without drinking cold drinks or by cooling off with a cold shower. Try to remain as calm as possible to avoid perspiration. As a result you will gain thermal stability. Practice austerity in the summer by wearing a warm sweater, while dressing insufficiently warm in the winter.

#### **Uncomfortable places and postures:**

Go to a place invested with mosquitoes. Maybe you know of any swamp. Go there and try to read a book undisturbed. Make it bearable by keeping a positive attitude. Try to function as

natural as possible. Then, when you really cannot bear it any longer, but only then, you leave. Do you understand the exercise?



Uncomfortable postures in the beginning are the physical postures, Asana's. The practice of the Asana's prepares you to remain content in difficult postures. You take on these postures to rehabilitate your being physically, to strengthen it, and to lead it to perfection on physical level.

### **Silence and fasting at regular intervals:**

To bear silence is the most difficult test of all, for you will lose your sense of time. Your being needs sound to function. You feed yourself with food but also with sound. You need more sound, as you are more disharmonious in the throat center, Vishuddhi Cakra. The practice of silence is often practiced in monasteries. Silence means feeding yourself with celestial energy, giving you Divine power.

Fasting is a matter of learning to use your Shiva-energy, instead of earthly food. The last thing you want to do is fasting by replacing earthly food by juices or herbal tea, because you give your body something else than it is asking for and what it needs. This results in untruthfulness and it can cause confusion of your sense of hunger. The ability to sense hunger gets lost and a disease like anorexia nervosa can occur. Therefore do not participate in those typical purification cures in which you have to fast for a week. Instead of bringing you in harmony, it will activate your emergency mechanisms and the pollution remains. Maybe the intestines are cleaned up, but they will become polluted just the same as you are not Sattvic yet. So in the end you have not achieved anything and there is a considerable risk that you damage your being.

Real fasting is completely different: you simply continue a little bit longer with less food. You eat just so much that you are still a little bit hungry. Do not stuff yourself with food anymore until you are about to explode. Avoid the sense of complete satisfaction. Stuffing yourself with food has nothing to do with Yoga; it belongs in a course on "How to become a good slave". For you cultivate a dependence on earthly food, and you leave no room for the heavenly nectar, Manna. So fill your stomach half with solid food, for a quarter with liquid and leave one quarter free for Shiva. You will notice that you can suffice with less food. In return you will gradually feed yourself increasingly with heavenly food through the moon gate, Candra Bindhu, which is located about 15 centimeter above the crown. In this way you train yourself

to make do with less food. Instead of five slices of bread, you eat only four. If you can control this you will see that you become very powerful.

Naturally you should not forget that purity has taught you to only do what you want to do. In the practice of austerity you still do that, with the difference that you postpone your need, or you satisfy your need with less than usual.

To train yourself in austerity can only be done after you have trained yourself to a certain extent in the preceding Yama's and Niyama's. Also do not try to introduce austerity from one moment to the other, for it is a training that takes decades, and it is something that will you will keep doing for the rest of your life.

The time will come that you become better and better at practicing austerity. That is the time when a magnificent pitfall is awaiting you! Maybe you have read about it already: about this Yogi who was so happy with his accomplishments, that he had to tell everybody about it, and again and again he demonstrated before the admiring eyes of the people, demanded respect from his surroundings and developed haughtiness, to eventually end up back to square one, losing everything except his ego, which had grown so much bigger.

The practice of Tapas therefore has to remain a sport.

You will become very well-balanced, and nothing can put you off balance. Then you will also become valuable for your surroundings.

In this Sutra Patanjali correctly comments: "Perfection of the sense-organs and body after destruction of impurity by austerities." How do you know when you are finished with the practice of austerity? You know it when the Indriya's are perfect, which are the Jnanendriya's as well as the Karmendriya's. The 5 senses have to be perfect, and the 5 motor organs have to be perfect too. The 5 senses are eyesight, touch, hearing, taste and smell. Your expression/speech must be perfect. Your grasp/movement with the hands must be perfect. Your propulsion must be perfect. Your procreation must be perfect, so you must become a perfect lover. Your excretion must be perfect. What does this last one mean? Is it important to have a perfect stool? Yes, it is very important. A perfect stool is a stool of small proportion. You still produce excrement, but they become little turds and they must be dark. As long as they are large, thick, long and brown there is a lot of work still to be done. The same goes for the urine, which has to become increasingly clearer and smaller in volume. You should also have no problems with your stool. As they get older, many people have trouble with their stool.

This is all perfection of the sense organs, and perfection of the physical body. Physically you must become symmetric, and you must become strong. Actually you should become beautiful, but especially powerful. This is the result of austerity.

How is this possible? How is it possible to achieve this through the practice of austerity? We first have to ask ourselves what austerity is: it means that you are able to remain in peace even under the most difficult circumstances. You put yourself to the test.

On which levels do you put yourself to the test? There are 5 elements: the world of solid matter; the world of liquids; the world of fire; the world of air and the world of sound. At the level of gross matter, *that* is where you put yourself to the test. Isn't it only logical that when you succeed to maintain harmony, the Jnanendriya's become indeed stronger? Then you know that you are on the right track with your practice of austerity. If one of the elements seems to be *not* in order, you start practicing/testing yourself at that very level.

This is something that you do *without* any aides. For the ladies and gentlemen wearing glasses this means to practice with cold and heat, but *without* your glasses. You work with fire and temperature fluctuations, for example by sitting in a bathtub filled with cold water, or by going outside without a sweater, or by looking straight into the light of the sun, or by going to the sauna. If it is correct, you will notice that your body reacts to such acts. Most of the times you will not find it pleasant, but then it is up to you to decide: How much can I stand? How can I keep my peace under these circumstances? All this will benefit your fire center, but the approach to each of the centers is similar.

So eyesight belongs to propulsion/fire, touch with air, taste with water, smell with earth and hearing with ether?

Yes, eyesight is propulsion, so your propulsion must be perfect. The trick is to always start with the Karmendriya and then to gradually switch from the Karmendriya to the Jnanendriya.

#### **44. Svadhyayad Ishta Devata Samprayogah**

By (or from) self-study union with the desired deity.

The fourth ideal that we practice is the study of the Self, deeply understanding yourself as a human being. You will try to find out who you really are. This is actually the first goal in Yoga: to come to Self-realization.

You can approach this in different ways.

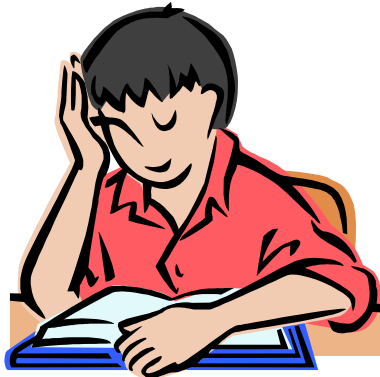
##### **Self-study in thoughts:**

You can practice Self-study for example by reading books that deal with philosophy, Yoga, occult affairs, among others; old scriptures like the Vedas, the Sutras and the Bhagavad Gita. At the beginning these books are very difficult to read, especially if you read them from the start to the finish. It may be better to start with some simpler books to get into the right mood.

You have to adopt a new way of studying. You do not study anymore the way you did it in school, when actually you were not interested, so you simply crammed all the study materials into your head but the day after the tests you had forgotten everything already. After receiving your diploma you did not even remember what you learned in first grade. As a consequence you were absolutely not capable for the function you qualified for, with the result that in the

first years of your job you had to go through all your books again to avoid major blunders in your work.

Real study starts with an interest: you have a question and you start looking for the answer. To do this you could use ten sources at the same time: what is written in this book, what is written in that book, what do I feel about this, what did that person have to say about the subject, and what about the other's comments, and, yeah, now I start to understand; this is how it is. When you read a book simply because it is the one that is used in the course, you might as well not read it. When you study a difficult book, do not read it for too long at a time. When you are full, you do not absorb anything anymore.



Put the book in a place where you often sit so that you constantly have it around you and see it often. Then each time you can ask yourself whether you feel like reading another bit, and if you do, you read a little bit more and you try to let it sink in well. Trying to write it down in your own words or to recount it to someone else will make that the material you read becomes yours. If additionally you can relate to it with an experience of your own, it becomes wisdom; then you know that it is right: Knowledge + Experience = Wisdom.

Take into account “cognitive dissonance”: certain words or certain information can be disharmonious with what you know; dissonance can occur with what is already present in you. Either it clicks with you or it does not click. Pay attention to this. In this way you can determine whether something fits with you or not, and whether something is useful to you or not. It is a method to evaluate authenticity or usefulness. Deal only with things that click with you. Dodge difficult words and do not be distracted by them.

“Selective perception” is of the same order: you are automatically attracted to those things that belong to you, that you need now. Pay attention especially to those things that you become involved in spontaneously. For example: you feel that you have to go downtown this afternoon, then you do that; you feel that you have to turn into a certain street, then you do that; you feel that you have to enter that particular shop, then you do that; you feel that you should have a look at a certain book, then you do that. What will happen if you do this? You will find that it was exactly what you were looking for!

*A-U-M*

Another form of Self-study is the repetition of the AUM Mantra. Many books have been filled about the meaning of the word AUM, but in short it means that it removes the veil that is between you and your Soul. It harmonizes the mental layer, allowing you to connect to the higher layers. Citta, the memory, is located in the layer above the mental layer. Whenever you want to remember something you always have to be quiet for a moment; then it will appear naturally.

By repeating the AUM Mantra you connect with this causal layer. Not only the memories of this life are stored within Citta, but also all your previous lives, maybe even since 15 million years. Also the information of all that is yet to come is stored there. For the vibration of Citta is much higher than the vibration of our normal consciousness. Things that do not exist yet in the normal consciousness are already present in Citta.

When you are able to connect with Citta and you ask a question, you will receive an answer. This question has to be very clear and very sincere. It has to be a deep wish of you to receive an answer. For wishing comes from the heart, and the heart is connected with the causal body in which Citta is located. If you want to know something, it will not work, because wanting is a mental matter, and it is especially the shell of the mental layer that we have to pierce through to connect with Citta. Your question has to be something like: “I wish to know why I react like this. What is going on?” And suddenly you will know the answer.

Pay attention to what you wish, for all real wishes come true. Often it is only a matter of time. If a wish does not materialize it is because your desire or your ego is spoiling the fun ... Wish for a house or another job deep from your heart. Sooner or later it will materialize.

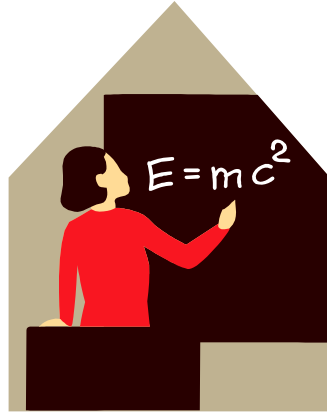
Study (Adhyaya) of the Self (Sva), is only possible after Shaucha (purity) and Santosha (contentment). Someone who is unsatisfied cannot learn to know his Self. The practice of Shaucha is the attempt to obtain purity in your vibrations. The practice of Santosha means that you have improved vibrations, but there are still problems. There are periods in which peace prevails. Eventually a larger purification takes place and from then you will encounter a minimum of impurities. The largest impurities that then remain are characteristic for your Self. Eventually you will be confronted with your largest impurity, which is the fundamental characteristic of your Self. It is your Self. Then you will be able to distinguish the biggest characteristics, the biggest deficiencies. That is when you achieve Self-realization, the 1<sup>st</sup> stage, which is 90% of a Yoga-training. In the 2<sup>nd</sup> stage you try, by giving up everything, to reach deliverance or liberation. For you have to find out first *what* you have to be liberated from.

### **Self-study in words:**

Self-study in words is reading of holy books, like the Vedas, the Smriti's, the Upanishad's, the Purana's, the Ramayana, the Mahabharata, the six schools of philosophy of Hinduism under the guidance of a teacher, Guru. Self-study in words is also teaching, which causes the knowledge to flow through you and to better integrate within you. Self-study is the recounting of the texts, the holy pronouncements, Mantra's. It is talking about the matter, and going into discussions with friends and others you know. It is praying, for example the primordial “Our Father” prayer.

### **Self-study in deeds:**

Self-study in deeds is to study in a physical way, to let your motor system participate, to move while studying.



Self-study in words is writing words on the blackboard, walking over to the window to ponder upon what you just learned. It is coming back again, take another book, and underline a couple of important passages. It is reading while following the words with your finger... Physical study is stimulated in Yoga, but not in Western schools (except for the Free School of Rudolf Steiner).

The perception of studying in Yoga is totally the opposite of the Western idea of studying. Western-style studying is Karmic burdening.

It is too bad that in the Western world studying is mandatory. You are compelled to go to school. This is a grave mistake, for it is pure violence.

Vandalism can be related to this; a confusing situation occurs by our mandatory education system. Students are unsatisfied, feel insecure, and the knowledge acquired is inferior, which shows from the criticism of the students themselves and the business world.

Education stuffs students with information. It is a mere consumption of information. However, if you really want to learn a skill, more is needed than simply obtaining information. Practice-oriented education therefore is much better. At least you then learn to deal with real-life situations.

At the least the basic principles of Western education are wrong. You do not have to absorb knowledge, for it is already in you, literally. The future, the present and the past lay within you and express themselves through intuition, pre-sentiment or recognition. The function of the teacher is not to imprint the material in you, but to bring you back to the Self, to make you re-discover your divine inheritance, in order to make you see the connection, the meaning of your life. In this way you will gain enormous self-confidence and self-security.

Enjoy what is within your Self, even though others may think you are arrogant.



Indeed when you study a certain subject for a long time, you are completely absorbed by it, and you become the subject, as it were. This is an indication that you are successful in your study. It means that you become one with the desired phenomenon; that identification occurs with your ideal, awareness of the divinity you are longing for. Because of this you will eventually obtain unity with your Self: you achieve Self-realization.

I have experienced all this myself, first when I studied marketing. I was totally crazy about this subject.

I was so crazy about it that I was able to project myself in the mind of the author of the leading bookwork on marketing. His name is Philip Kotler, an American. To attend one of his lectures you have to pay about 1000 Euros, and 400/500 people attend. It is simply *incredible*. I could *feel* this guy. I had become one with the desired divinity. The word “marketing”, it had in fact become my name. For as soon as somebody, somewhere uttered the word “marketing”, I felt I was personally spoken to. Unification with the desired divinity; it is an indication that you have really and completely studied the subject.

Does it become a kind of obsession?

Yes, it seems like a kind of obsession, but fortunately we know that we can deal with obsessions with the practice of detachment. I also had to detach from the business, to be able to place it within a larger framework, *and* to be able to master it even better.

But how do you know how far you can go with study? *This* far, and *not* until you get your diploma. For a diploma is not mentioned here. In our Western society you continue until you receive your diploma. Once you receive your diploma, you do not even look at your books anymore. We go as far as the unification with the desired divinity.

Is this Self-study? You are completely absorbed by the subject, but how do you look at your Self in all this?

You will notice that you have actually been occupied with your Self, in hindsight. To your amazement you will see that you function like “marketing”, and that your life has become marketing. You have shaped yourself to marketing. However, because you have shaped yourself to marketing, and you determine the fact, you will come to a 2<sup>nd</sup> conclusion: “Hey, wait a minute, if I can do this *like* this, if I can become marketing in *this way*, then I could become astrology as well!” or Ayurveda for that matter, or informatics. That is what I did next: then I became informatics (IT). And then: I can become whatever I want!

But who am *I* if I can become whatever I want? I am not marketing. I am not informatics. I am infinite. I am God. For I can do anything, being a human being. This is the result of Self-study. Which is the rediscovery of your Self, of the unlimited opportunities of Atman.

This is the reason why I demand so much from you. And this is the reason why you must demand so much from your students. Demand everything. Demand heart and soul, and no less! Why? Because it is Atman. It is not allowed to call people to account on their personality. You

must call them to account on their soul. And although *they* do not know this, *you* do. *That* is why you demand everything from them. And if you do not do that, you are not guiding your students correctly. Then it is not Yoga.

If you have this kind of attitude towards your students they will feel the direction you want to take them. They may not understand it, and they might say: “Gosh, what a tyrant. It feels like I am in the army. So fanatic.” But somehow they taste the enthusiasm, and they will go along, for it is so contagious. It is so powerful; they will become addicted. That is *why* they attend. It is not a couple of exercises that will get them there, nor is the theory they are learning. They get there because of your typical way of bringing it to them, and the trust/faith you have in their Atman. And you have achieved this by Self-study.

So Self-study brings you to the conclusion that you are moldable, and that you have creating-powers.

Exactly. First you think that you have limitations and that you are only limited to one field of business/science, that you only have a talent for that and for nothing else. At least that is what I was told: “You cannot do anything complicated. University is something you are not fit for. Just do a little bit of trade...” Well, just *do*. And you will see that it will work. However, do not look at the subject/business itself, but to the way you have approached it. Then you can apply it to other things, *whatever* it is that appeals to you. And then you say: “Gosh, how interesting! I can do this *too!*” Followed by: “You know what? Now I will apply this to something that I do *not* like so much.” And then it will work just as *well*. And then you say: “I am now going to apply this to something that I really abhor.” Just for fun. Just to try it out. And then you will see: “Hey, it works even *there!*”

What is it that I want to do? What is the meaning of feeling like doing something? It is totally unimportant. Yes, you can use it, the path of Dharma, but who am I after all these experiences? What are my options then? Anything, as long as you can dedicate yourself to it.

Buddha understood this too. He said: “Meditate on dog shit.” Meditation on dog shit?! Who on earth is going to do that?! Well, he who has practiced Self-study and has discovered the divine within everything. Because that is actually what it is about: discovering the divine within everything. I discovered the divine within marketing. I discovered the divine within informatics. I discovered the divine within Artificial Intelligence. I have discovered the divine within so many things. And then you see dog shit before you, and you perceive it totally differently than other people do. Suddenly you realize the divine in dog shit. And the entire creation transforms into a divine universe. *That* is Self-study. So allow this unification to take place. Work *towards* that unification. Do *not* let go of your books/the subject until you have *really* become *one* with it. And only after *that* has happened and you are finished with that subject, you may, if you feel like it, choose another subject. But do not do this while you are still in the process.

*This* is the big error of our education. In secondary school we had 14 or 15 different subjects. This is totally nuts. For 50 minutes we had one subject, and then another 50 minutes we had another subject. We had 7 different subjects in *one* day. There is no time to become *one* with it,

and before you know it, it has already changed. It remains superficial/shallow. It is purely a mental affair, for it has no chance to reach the heart. The exception is when sometimes you have a teacher who teaches with inspiration and passion. You hang on to his every word and you say: “Gosh, *this* was a good class”.

What then is the definition of a teacher? Is he/she someone who simply follows the program, obeying strictly the government guidelines on the curriculum? No. A teacher is someone who can make you crazy about his subject. *That* is a teacher. He has the ability to awaken something in people that makes them dive into their books upon coming home, wanting to find answers to their questions. *That* is a teacher, and that is also the student. For as long as you do not behave like this as a student, you are not a real student either, for you simply do not have that enthusiasm.

The subject always has to be new, and it has to be fascinating. Or at least it should feel as such. And it can be the driest matter in the world. For example, I took up the plan to study law, just for fun. A crazy plan, of course, for what can you do with law?

We thought you were studying medicine ...

I am interested in that *too*. I feel attracted to all of it. But what I wanted to explain is that law is such a boring subject. You have to learn everything by heart, all those law books. Well, then I look at the Napoleon Code, and then I look at Manu’s laws from old India/Yoga, and then I compare: Who says what? And why does he say that? I add my own contribution and then I make a new codex: the Codex Ajita. This is real fun, and it is exciting too. This is all Self-study.

Did you study in this way? Are you learning Yoga in this way? If you do not learn like this, you will *not* understand Yoga.

The recognition that you could receive after this training is actually the determination of a bystander that you possess this quality. He determines that you are *so full* of it. The same applies to the recognition after the master training, when you prove to have reached that level and that you radiate it as such. You yourself are totally convinced that it is as it is (you do not need anybody to tell you that you have achieved it, for you know *best* yourself) while the bystander does nothing more than establishing that it is indeed like that: that is a recognition. It is not an exam. Recognition takes place in the moment of a glance: you tune in on the person from a distance – clink! – recognized. Or not...

People sometimes say: “Eh, I did not receive recognition yet, and I think that it is about time, for in September I want to start teaching. Can’t you see to it that I become recognized?”

Impossible. It does not work like this. “Yes, I see, but then tell me what I should study to get it after all?” That is a question that you cannot answer. What can you say? “Study the unification with the desired divinity”? If he does not know about that, then... yes... then what *did* he learn? So now you know how it works. Submerge yourselves in it.

## 45. Samadhi Siddhir Isvara Pranidhanat

Accomplishment of *Samadhi* from resignation to God.

We translate the term “Ishvara Pranidhana” simply into “Surrender”. Ishvara actually means something like God or the Most High. Pranidhana is derived from Prana, which is energy, and it implies the circulation of Prana. Therefore the meaning of Ishvara Pranidhana is: “Letting the energy of the Most High circulate in you.” But to be able to let this happen you must practice the fifth Niyama or moral ideal, namely surrender to the highest energy.

Usually Ishvara Pranidhana is interpreted as sacrificing all our deeds to God, whether they are big or small, whether they are performed by the intellect, the speech or by deeds. At the same it is said that all the consequences of such deeds should be dedicated to Him.

Where did you actually come from? Where are you from? From Ishvara, or not? Why are you here on this earth? What is it that you came here to do? What is your goal here? You are here on this earth to realize that you too are Ishvara, and that you are not your ego, your “I”. You are here to give up that ego and become Ishvara.

How do you recognize ego? Which characteristics does the ego have? Through the ego you distinguish yourself from the rest of the world. It discriminates between good and evil. It is the personality that is after personal fulfillment. It maintains itself by desires, like “I want”.

### **Surrender in thoughts:**

If you carefully consider, you will come to the conclusion that there is no act without ego involved, and that ego is responsible for desire. Even a fool would not come into action, unless he was urged by a desire. Every act you commit is urged by a certain desire. Even determination is based upon desire.

How can you go beyond the ego? You can go beyond the ego by redirecting your desires to the “higher” instead of the personal. You can go beyond the ego by giving up your personal will, by adopting the characteristics of the Most High and by attempting to accelerate the frequency of your vibration to the frequency of the Most High. You do this by observing the Yama's and the Niyama's, by Hatha Yoga, by concentration and meditation and by singing of Mantras. But the most important element remains: surrender.

You cannot become one with that higher energy by wanting, because then you lock yourself out if it instead. The ego, wanting, forms a thick shell that higher energies cannot pierce through. This thick shell consists of thoughts, images and emotions. Your will is disturbing the process, and therefore you surrender to the Higher, Divine Will. You say to yourself: “Thy Will be done”.

Have faith that the big boss up there has good intentions with you and that he will do anything to help you come back to Him again. Of course the big boss does not work alone: he receives

assistance from many beings from the higher worlds, and also by people who have already realized their Divine essence or who are in the process. We know these beings as angels or saints. This means that there is help available everywhere. The angels and the saints always reach out their hands to you. All you have to do is to surrender and to accept those hands.

You have this Divine essence in you. We call it the soul. When you surrender to your soul, this energy will manifest itself in the lower parts of your being, after which this energy can permeate your mental, astral and physical bodies. Those bodies will then gradually adopt the vibration frequency of this higher energy. As a result you will know and do things intuitively. You will realize that you end up in certain situations for a reason. Your soul brings you in those situations with a purpose: to teach you something. Have faith that such situations will end well if you apply the principles that you learned.

When you surrender to the Highest you will receive what you need. When your soul tells you that you must go to a retreat in New Zealand, you must trust that this soul has also arranged that your finances will be sufficient to do so. When you meet somebody, it is never without reason. Always try to find out what it is that you are supposed to learn from an encounter. Do anything you can to learn. Do not lock yourself out, but open yourself up instead. When you have questions, ask them deep from your heart, in surrender, and the answer will come.

For example: “Please let me know what love is.” But beware of what you ask, for you *will* find out what love is! Or: “Can I have such an old inland barge to live on?” Watch out, for you may have it within two months. But do not come to complain that it is a rusty wreck that is going to cost you fortunes in repair and maintenance, and when suddenly it starts to sink at night!

To live in surrender does not mean that you become like a rag! It does not mean that from now on you can allow anything that happens to roll over you. Allow things to happen, but act in accordance with the principles that you have learned. Surrender means to put yourself in the service of the “Highest”. Nobody can benefit from you when you are like a rag. When you are not firmly grounded, if you do not stand up for yourself, if you don’t stand for your principles, you are first going to have to do a course on self-assertion.

You can look at it as riding a canoe on a river:

An oriental person goes with the flow, crashes into the rocks on his way, saying that it is his Karma and then asks himself what makes him deserve such faith.

An occidental person rows with all means, usually upstream, for he wants to determine where he wants to go, and arrives at his destination totally exhausted.

A Yogi goes downstream, but he is very alert and avoids crashing into all the rocks by cleverly using his paddle, and he arrives fit and cheerful at his destination.

Try to be like a little lake, that is fed by a mountain stream and has its overflow to a little river that meanders lazily through a valley with fields and grasslands. When you lock yourself out from the supply of the stream, you have nothing left to supply yourself. Your water will come to a standstill and you will become a rotting, stinking pool. Many people are like stinking

pools. A typical indication of this is the health condition people are in. When you check upon these people, you can easily establish that they practice little or no surrender.

So do not forget: Surrender has healing qualities.

We *are* energy, and we can let it circulate. The connection that we have with the being earth is the silver thread, the thread of the soul called Sutratma. It comes from your being, stretching out upwards. Be aware of this, for it will enable a better in- and outflow of the energy, which is Surrender: letting it happen. This is the opposite of our egoistic, separated, heathen society. This society does not acknowledge higher beings. The human being is considered to stand at the basis of creation, which is an incorrect assumption. The result of this separation/disconnection is disease. If there is no fresh water supply, if there is no drainage, there will be less energy and more bad smell. Our society smells bad. You smell too; there is no purification.

Putting into perspective of the ego is the goal. You are not allowed to idealize your person and your self-interest, but only circulation of forces. Your person is not important anymore. Learn to trust more in the things that happen naturally: that is Karma. That is Yoga, the Yoga of “doing”. Try to get into tune again with “above”, the great reality. Try to restore the silver thread, Sutratma.

As a result the cavity of Brahman, Brahma Randhra, will occur in your being. This is the chalice of the eternal covenant, as it is called in the Church. Actually this is a phenomenon that occurs when you are very pure and very advanced: your Cakras connect with each other, together forming the great funnel that is open to heaven, like a giant chalice, that connects you with heaven. You will stop doing things based upon your own will. From that moment on you will let it happen. In the end you will have become an open channel.

Primitive tribes are actually better off: they are less astray. We call ourselves civilized, but that is a lie. Civilization implies understanding of the reality. We are unable to control our diseases and our thought-processes. We are able to generate electricity with the help of a nuclear reactor, but we cannot control the forces of nature.

Air-conditioning is bad too; we do not know that it breaks down the air. We have no idea how air affects us. The most essential things are unknown to us. For example: death, dying and creation. Real civilization means to be in contact with the environment; circulating and being in tune with energy of water, fire, air, sound, earth, with thoughts, intuition, tendency, un-manifested tendency, souls, Ishvara itself, and planetary consciousness. Real civilization means to be able to feel everything that is related to the planet.

Planetary consciousness is the state of consciousness of a Mahatma, a great soul, who lives all-encompassing. When we take a look at the enemy, our thoughts, we come to the conclusion that it is exactly those thoughts that are the cause of our actions. And it is exactly those thoughts that caused our separation from the great reality. Our Western consciousness has now been diminished to mere thinking.

Descartes once said: “Je pense, donc je suis!” (I think, therefore I am). He is still widely admired, but his exclamation was utterly heathen. For it is not because you think, that you are! Does “feeling” not exist anymore?

To neutralize this wrong conditioning you go back to the mind. Then you learn to control the mind with meditation, Dhyana, and later you learn to neutralize it with contemplation, Samadhi. With this you negate the Descartes’ exclamation. You will realize that you are more than your thoughts. The method to return from the mind back to the essence is the method of “letting it happen”.

In thought we practice the principle of surrender, by cultivating group-awareness. The group is more important than the individual. Our thoughts are constantly focused upon the individual: to have a good life, your own interests: evil people against “I”. Let the interest of the group, city, family, country prevail in your thoughts. As you become better, you will be able to sense at an increasingly higher level. With that you must first and foremost take care of the harmony within you. Try to stop committing violence, try to have less desires, and so on. Only then will you be able to let the heavenly energy circulate in you and grow from self-interest towards group-interest.

Every thought is related to ego. Because you have an ego, you think and you are incited to action. So everything revolves around abolishing the ego. The teacher will deal with your ego. Cooperate and learn to let go of that ego. It is said that a Yoga teacher is an ego-destroyer. Everything is allowed in the process, like love, but even a rough approach when necessary. To become a master of your mind, you must give up your ego.

Thoughts will then not be in control of you anymore. You will still think, but in another way: You will think what your higher consciousness infuses into you.

### **Surrender in words:**

Use much less words than I do. Remove the individual and elevate it to group-interest.

Much is unreal in usual courteous interaction. Avoid compliments, for most of the time they are only boosting the ego. Take your ego into account when you speak, and realize that the intuition cannot function anymore when the ego is boosted.

Boosting the ego of an enemy puts him temporarily in a cage. At that moment that person is of no danger anymore. For example: in the middle of a discussion you stand up and you explicitly call out the name of the person with whom you do not agree: “Mister...!” The man will be slightly shocked, and he is most likely to lose the thread of his thoughts, possibly giving you some time to sow doubt in case you are not able to come up with a successful argument. “You just said that..., but in my opinion that is not the case. I doubt your story!” And then you sit down again. In fact you have not said anything, but everybody in the room will also start to doubt. Pay attention, however, for it is violence, Himsa, that you have committed! In case the speaker involved would be a Yogi, he would most probably react to your interruption with the remark: “You can ask questions later”, or “What is actually your question? If you have nothing

to ask, then please take your seat again”. The Yogi masters the situation; he is sure of himself and he is invulnerable.

You would rather keep yourself occupied with the mantra AUM, of which Patanjali says (Yoga Sutra’s I, 27) that it is the name of God:

**“(Ishvara) His designator is AUM.”**

Let yourself fuse entirely with that Mantra. Absorb the Mantra in you, giving you back the right touch again so that you can get to work. Sing of the characteristics of God, as Francisco of Assisi did with his song about brother Sun and sister Moon. Francisco was a wonderful mystical figure from the West. He roamed around and did not address Our Dear Lord in respectful terms. He had harmony in him, such unity, that the Divine vibration was very close to him. Therefore he talked to God as being on friendly footing with Him.

When you have an inferiority complex, or when you doubt about yourself, be stubborn. If necessary you have a big mouth again. Just give yourself the benefit of the doubt: “All I say is Divine, until proven wrong!” In this way you switch to a new, strict and systematic approach of your life. You will have solid ground under your feet again, and you will become more certain; you will develop your intuition and your knowledge and abilities grow.

**Surrender in deeds:**

You can best see this as: To dedicate everything you do to Ishvara. Do not work under the orders of anybody or anything, but work in line with your vocation. Add content to your vocation. This is the meaning of accepting the task from God or to dedicate everything to God. Realize that you are a servant of the great divine plan, of the realization of your vocation. We usually simply call this “finding your niche”. Sometimes you are able to understand a small part of it. It is something that is given to you, and the power to do it is not your power; it comes into you. It happens, just like that. When there is a connection, any shortage in you will immediately be supplemented. You receive strength because there is a connection. That is why a Yogi is independent from other people. Whatever comes from his hands, he dedicates. He does not feel responsible for it. Do what you have to do, without fear, and dedicate it; it comes from above.

In the Bhagavad Gita Krishna gives us a wonderful example of this in the song of the Lord. In the midst of the battlefield he spurs on Arjuna, his frightened friend, to fight! He says (IV, 42):

**“Do your duty. It is your Yoga. Now, stand up!”**

This is an example of Karma Yoga: to act above and beyond the law of cause and effect, without consequences. A Karma Yogi can do anything. You too are allowed to fight, as long as you feel the link of the chain. It comes from above.

Try this test: Put a halt to something of which you think that it is not conducive to your harmony, and see what happens! Often you will notice that the situation only gets worse. How



is this possible? It is possible because often it is difficult for you to understand how everything is actually affecting everything, simply because you lack sufficient oversight. Then it is better to let it happen. In contemplation you will later learn to make small corrections on what is happening and to play with the law of Karma, or to dance, like God Shiva.

Examples of surrender in deeds:

You arrive at your work and a load of work is awaiting you. Take your time to select all the work in three piles: the first pile is the smallest:

The first pile is urgent and has to be done today.

The second pile is urgent but does not have to be done today.

The third pile is not urgent.

The least thing you must do is to work through the first pile and finish it. 80% of the rest is solved automatically. This is in fact Self-study. You divide your activities and you do not worry anymore about things that are actually not important. As a result you will feel comfortable, so the quality of your work improves. The quality and the motivation improve. This is called time-management.

The reward for the proper practice of surrender is great.



By the practice of surrender alone, you can reach the highest level of consciousness, Samadhi or contemplation. Isn't that wonderful!

The idea is so appealing that a complete Yoga style has grown out of it: Bhakti Yoga or Mantra Yoga. According to the Shiva Samhita (V, 11) it is the most popular of all styles, and fit for absolutely anyone, although it does take the most time to reach the goal:

**“People with little initiative; the forgetful people, who morbidly comment on their teachers all the time; greedy people; sinful gourmets; those who helplessly cannot make it without their wives; fickle people; timid people; weaklings – know that they all are weak pupils. These people can succeed after twelve years, be it with an utmost effort. They should be deemed fit for Mantra Yoga by the teacher.”**

Refer also to the descriptions of Narada in the Narada Bhakti Sutra, the bible of Bhakti Yoga.

The 5<sup>th</sup> Niyama – surrender to the Most High – is of the highest order. Actually you find Yoga in its entirety in this ideal, for if you are able to reach Samadhi, well, then you are finished, aren't you?

Simply surrender. We have come to the conclusion that surrender is not the fatalistic attitude that many people portray. A faulty interpretation of this practice has led to fatalism. The attitude that many Oriental people portray, saying: "Oh, just accept it, it is my Karma. Just let it come over me. I deserve this", is *not* the correct approach. Then what is the correct approach to practice surrender?

Is it living in the present (here and now)?

What are you saying? "Here and now", as many people say, means that you are not allowed to think about yesterday, and that you are not allowed to think about tomorrow. Do not think about the places you go, for you are supposed to think "here", and not the places that you have been. This has an absolute numbing effect on the moment itself, which is actually very shallow, for if you are only occupied with the moment itself, it is already over.

"Here and now" is totally meaningless. The meaning of living in the "here and now" actually means that you are functioning timelessly, in the past as well as in the future. That means causal. But then again: also mental, as well as gross. The way I say it is as follows: "To live with your feet down on earth, while the head is in the clouds." So very realistic, but very spiritual indeed: you live universally, which is surrender, because you accept the Divine in everything and on all levels as it is, and go along with it. Worries then simply are irrelevant, for they are the products of your mind. No, focus on the mental vibration. Focus on the causal vibration. And focus on the various material/gross vibrations. Focus on the nature/essence itself, and not so much on the abnormalities that occur.

However, as human beings we have the tendency to forget the essence, from which it all stems, and to focus on the aberrations and disharmonies, the incidents and the events, and direct all our attention *towards these*. But no, you must see events within the framework of cause and effect, in a line of currents. *That* is surrender. To look at things in this way, is simply sensing: "Hey, this will happen in *this way*." You are not even surprised anymore that things happen/occur, because you sense it. You are tuned-in on the Divine/the total/the universe; you go with the flow, and as a result you will have no problems anymore, for it has all become so self-evident and so natural. All that is left is that you simply cannot understand anymore how other people let themselves get caught in the web of illusion/matter/emotions/thoughts.

Could you give us some practical hints?

For example: in your relationship with the element earth, you do not reject the earth anymore, instead you accept her and cherish her and you become a friend of the earth. In the same way you become a friend of the water when you are swimming, and that you feel good with it. There are numerous people who would not even think of sitting on the floor, for it is dirty, thus something you ought not do. It is soil. Now why would soil be dirty? But when there is a carpet

on the floor and you sit on it, you feel comfortable. This is a matter of respect of the matter in general.

Then there is respect for warmth: Warmth is not something that you acquire, for which you pay a bill, after which you can enjoy it. There is also the warmth of the sun, which is beautiful, and for which you are grateful. This is a matter of living in harmony with the fire-element. There are numerous people who notice that the sun is out and immediately put up a hat, accompanied by a parasol, and they are afraid. But no, the sun is your friend. Try to maintain that relationship. Make friends with sounds, the wind and everything, thus finding the Divine within the elements. That is surrender.

At the beginning the different Samadhi-exercises are focused upon the different Guna's, which is actually the top of the same. So there are different differentiations of the Guna's within the elements. And you can indeed gradually start sensing the Guna's via the elements, and the top of them, which are our 3 Sabija Samadhi's: one that is focused upon Rajas, one focuses upon Tamas and one that is focused upon Sattva.

At the top you actually sense the peculiarity of creation. However, to be able to make it complete, you must have also sensed it at the basis and in between. So, when you surrender to the energy, for the energy is the Divine, you will increasingly be able to sense how those currents are constructed, and what the forms of those currents are. Then you will be able to perceive those differentiations at increasingly finer levels. *This* is Samadhi. Until the moment that you will conclude: "Okay, I am finished with all those differentiations. I will now go on to the Undifferentiated." And up you go! Into Nirbija.

For myself, to start with, I have always put it simply: try to perceive the currents. What, where and which energy currents are at work, *now, and here*? Well, which energy currents do you perceive *now*, at this *very* moment? Since there is a fun fair in the village there is a lot of energy present, eh? Can you feel it? Do you feel the music? That is energy, or isn't it? When you are a "normal" human being, you will start to struggle and say: "No, I do not want this." This is sinful, for it is *not* the practice of surrender. Practice of surrender means to accept this energy, and to be able to see the Divine within it.

#### And to stop complaining ...

You simply cannot complain anymore when you practice surrender. No more. And everything that flows/that is/that comes to you, is energy, and you will discover/find the Divine within it. This (music from the fun fair) is Divine energy.

Everything is Divine energy. It is all threads of Our Dear Lord, hanging down, which you can use, or ignore. And once you realize this, you will be *eager* to use them all, even dog shit.

#### And use it to learn acceptance?

No, you will use it because, thanks to Self-study, you will recognize in the phenomenon: "Gosh, that is Our Dear Lord". "Gosh, isn't this odd? I am in complete ecstasy before that dog

shit! Wow!” *Fantastic*. And that is what it is, for that *too* is energy, or not? So you go beyond any duality, and you will come to the essence. From that moment on you will live in heaven. That is Bhakti Yoga.

Do you use Sutra’s to come into heaven?

Yes, for they are means to evoke this condition of higher consciousness. Every time when I am reading a Sutra, I am actually praying. When I talk like that, it is praying.

Does the Divine energy descend when you pray?

You make a connection. You cause a connection, and at the moment that you cause a connection, it is praying. However, in Yoga we do not call this praying. We call it Samyama, which is concentration, mediation and contemplation at the same time. In my argument just before, there was a lot of gross-material, but there was also my reasoning, and there was some inspiration. The combination of the three; that is Samyama.

But then it is focused on a subject?

Yes, you start a subject and gradually you bring everything under the same heading, you generalize: in the end everything is Divine.

Isn’t this wonderful? But why didn’t I tell you this in lesson 10, the lesson about surrender? Well, would you have understood all this at that time? Probably not ... At that time I kept it simple and schematic, so that practically you could do something with that information.

When, after 10 years, you come back and study the subject of surrender again, it will come alive again, and it will be completely different. It will be even subtler than it is now. And so Yoga-education is like a spiral in which you repeat the same again and again, but consolidating things nevertheless, intensify, and end up a step higher each time. Higher and higher. Better and better. And this is so powerful. You can occupy yourself with Yoga for decades, even centuries. Even until you are 300 or 400 years old, but it will always continue to fascinate. Each time you will be full of it. A Yoga teacher is like a good wine: the older he gets, the better. Usually...

Help! How am I supposed to do all this? Patanjali suggests (Yoga Sutra’s II, 33):

**“When the mind is disturbed by improper thoughts constant pondering over the opposites (is the remedy).”**

There is an urge in you and all kinds of tendencies, also from previous lives, that overwhelm you on a regular basis. They make you do, say, think and feel things that are not in keeping with your ideals. How do you deal with this? Instead of fighting with the thoughts, which are not in keeping with the correct practice of the Yamas and the Niyamas, you can think time and time again about the opposites of these thoughts.

This is an effective way to go forward, and one of the most important laws of character building, recognized and recommended by modern psychology to solve the problems of self-upbringing/self-education.

Taimni says that the basis of this technique to overcome bad habits and unwanted tendencies lies in the fact that all bad tendencies are rooted in wrong habits of thinking and attitudes. Therefore the only effective way to get rid of them permanently and completely is to take the roots of the evil and change the thoughts and attitudes that lay at the basis of this unwanted manifestation.

As you may know, an unwanted thought could only be altered by replacing it by an exactly opposite way of thinking – hate by love, dishonesty by honesty.

You can create new and desirable ways of thinking by creating new thoughts, in which through repetition more and more mental energy will start to flow. The unwanted ways of thinking and the faulty attitudes will gradually languish and be replaced.

So build a reflex in your life: when a negative thought arises, you call up a positive counterpart. For example: when you come across a heroin-junky in the street, you let the feeling of compassion overwhelm the feeling of repulsion.

The gravity of the situation is big, as Patanjali indicates in the following Sutra (Yoga Sutra's II, 34), as we have seen:

**“As improper thoughts, emotions (and actions) such as those of violence etc., whether they are done (indulged in), caused to be done or abetted, whether mild, medium or intense degree, result in endless pain and ignorance; so there is the necessity of pondering over the opposites.”**

It is indeed important to ponder over opposites, otherwise you will remain trapped in a vicious circle of habits, that will cause you to endure all the pains and sorrows of this life in your next life.

In addition in this Sutra Patanjali points out to us that the causes of these improper thoughts can be found in our greed, anger and delusion (in the Dutch interpretation: not in the English interpretation). Therefore the root of the evil can be dealt with by learning to share, to be friendly and to remain rational.

## **46. Sthira Sukham Asanam**

Posture (should be) steady and comfortable.

We already know what Sukha means: “easy”.  
The meaning of Sthira is: “outstretched”.

You can directly feel the meaning of the word “Sthira”: outstretched, steady and solid. An Asana must be steady, well-balanced and easy – according to the translation of Taimni. I have tried to explain this when I told you the story of the Flemish fries: Asana is like a Flemish fry: your body must be outstretched, firm on the outside and soft on the inside. Why? The reason is because you fry fries with hot and good quality frying fat. Do not fry them *too* long and make sure that they remain soft inside. That is what real Flemish Fries are about. The same applies to Asana; therefore I believe that it must have been a Belgian who invented it ...

Asana carries you along, is actually guided by Atman. You only reach the true “outstretch” once you are in Samadhi. You reach the pinnacle of Asana in Samadhi. The balloon becomes perfectly spherical because the aura becomes beautifully perfect; the body assumes its real form. *That* is the stretching that is meant here. The relaxation you experience within is actually Sattva; it is the sense of harmony, the sense of well-being, which indeed occurs during Samadhi.

The word “Asana” is also quite interesting for it stems from the verb “As-” (sitting/standing still). This expresses very accurately what Asana is about, and also how you can recognize whether an Asana is performed correctly. The Asana must be completely motionless. You must come to a total standstill. The breath comes to a halt. The brain comes to a halt. This is the pinnacle of Asana practice; as long as you move in Asana, you have not succeeded.

#### Breath comes to a halt?

In the beginning it becomes increasingly weaker, but at a certain point it must disappear, for breath is only a compensatory activity. When you are in Sattva – total Sattva – there is no need for compensation. This applies to the heartbeat too, as well as to the brain function. That is the logic behind this. And once you see this, you will be able to understand the words much better. So it is *not* just a form, *nor* is it a picture or an image that you simply try to copy. It is something that encompasses the 8 steps of Yoga, of which it is the wrapping. Your being, visible as a body, shows that in this way: outstretched and easy, you could say.

This is also the reason why I told you that it is not allowed to perspire when you practice Asana. You should not have Rajas. But you should also not have Tamas. That is the reason why I abandoned the North-Indian style, which is a feeble style of Yoga practice. In this style people hang in the postures. Do you know the North-Indian style? Do you know the Divine Life Society, the School of Shivananda and so on? They are mostly spread all over Europe. They are all weak and feeble.

I discovered the Iyengar-style, which is much more outstretched – South-Indian style. However, also in this style the scale has tipped too much to one side, for there is too much Rajas in it. Therefore it has become mere gymnastics, laced with violence. But the outstretching in the performance of the postures in this style has struck a chord in me, making me realize something. Through this approach I discovered that there was something not right about the North-Indian style. I compared it and practiced it and so on, and gradually it led me to the above conclusion. I asked myself: “What is an Asana? How should an Asana *really* be practiced?”

All this can only be understood and taught in the correct way *after* going through the whole Yoga-package. This is hardly the case in most places. People learn to do those things physically, set up their own school and say: “This is Asana”. But it simply is *not* Asana. It is only what you *think* Asana is! You better come back again after you have studied, understood and integrated all 8 steps of Yoga, and formed yourself your *own* opinion about the subject. Only then you have the authority to speak about Asana.

And you know directly: everyone who moves too much, one way or the other, drops out. All the people perspiring and overheating drop out. That includes all the people who are engaged in Power Yoga. Recently I was on the phone with one of them: “Can you please advice me where to practice Power Yoga?” So I answered: “Are you aware of what you are asking me?! That is not Yoga!” Of course, I committed violence by reacting like that.

So the meaning of “Asana” is “coming/bringing to a standstill”?

Yes, total stillness. Stillness at gross, subtle and causal levels: that is Asana. It is a person being in deep contemplation while doing a pose. That is Asana.

The International Yoga Federation organizes championships, and, thank God, they do it in this way. I am totally baffled. So I said: “Gosh, I am so happy to find that I am not the only one who approaches it like this!” It is the only spiritual sport/physical spiritual sport in the world: Yoga. And now they want to promote this all around the world.

And the next step is to participate in the Olympic Games?

Yes, I think so. Then they will announce: “Now pay attention to the magnificent test of 3 hours and 20 minutes ... in Vrksasana. There are 17 participants ...”

## **47. Prayatna Saithilyananta Samapattibhyam**

By relaxation of effort and meditation on the ‘Endless’ (posture is mastered).

How do you determine when you are ready with an exercise/Asana? Thanks to this Sutra we know. I found a couple of things involved, for example when it looks easy. Have you ever seen the Chinese State Circus or Cirque de Soleil? The way those artists perform their acts! It looks very easy. That is *this*, what this Sutra is telling us: “relaxation of effort”. When you master something, it looks very easy, and natural.

You can see this principle in dancing too. In good dances you do not notice the technique anymore. You are simply moved by the atmosphere that is expressed in the music.

A good actor conveys an atmosphere. A bad actor causes friction. Then you say: “Oh, come on man, get out of here! You cannot act ...” That is *this*: relaxation of effort.

Another element that I added is that the Asana is geometric. The form conforms to forms that we find in nature. The pinnacle is: Aesthetics. When an Asana is performed right, you can see: it is beautiful. It *feels* beautiful, regarding content as well as form. There is *no* other way: This is perfection. It is all relaxation of effort. It is all included.

The question now is how you achieve this, how do you get to that level? That, too, is indicated. It is very simple: the infinite: “Ananta”. What is that, Ananta, the infinite? Well, it is called the God of Snakes. It is a name given to Shiva, but it refers to the energy current in which you go along. This is the geometry of nature. So, let your body go along in the geometry of nature, allowing you to connect with nature. Then it becomes infinite; that you express what you are is infinity. You radiate infinity. You *are* infinity. That is Asana.

Does this snake have a relation with Kundalini?

No, it is only the energy of Shiva.

The Asana is in fact a connection that you make between heaven and earth. You have discovered the infinite current of Shiva energy, and you *let* it occur. That is Asana, and that is what you express. If you go that far, you do justice to Asana. If you are *not* able to bring it this far, you are engaged in practice. But from now on you know: this is the top. And as long as you have not achieved it, you are still working on it, eh? And then 3 hours and 20 minutes is not something unreachable. Before you know it 15 minutes have passed, and it does not cost you any effort. And you *stay* in it. Then, 17 hours later, someone passes by and says: “Hey, are you still standing there?!” That is Asana: a total loss of sense of time. Time/space transcended.

It is getting more and more fun, don't you think?

What is the effect of all this?

## **48. Tato Dvandvanabhighatah**

From that no assaults from the pairs of opposites.

The big problem for a person in this world/life is the duality. Good Times, Bad Times, isn't it? (This is the title of a contemporary soap opera on Dutch TV). That famous TV-program. Unfortunately, I noticed, those actors are far from divine ... But it is consumed anyway.

Practice of Yoga neutralizes the duality. Well, when you are in infinity, you would think there is no duality? The Kleshas cannot be active anymore and you will not get caught anymore. Then you are not afraid anymore, and you will become calm. *This* is the magic of Yoga. You withdraw yourself – what we call transcendence - from the world of form/illusion. The more you reduce this duality, by practicing Yoga, into the matter – Asana -, the more you feel what is important and what is essential. Because of this your growth is accelerated.



The most difficult element is to get started with Yoga: “What in God’s name are you doing these days!? Why don’t you go play tennis or volleyball? At least that is fun.”  
“*What?! Do you spend 3 hours in one lesson? What on earth are you doing during that time?!*”  
Well, theory ... practice ... well, quite a lot, you know! “And what effects do you get from it? Have you become a saint already?” No, not yet ... Terrible, huh! Year after year ... *without* interruptions ... just continuing ...

One day my brother passes by, saying: “Aren’t you done yet? If I take a closer look at your school, well, I see only people with problems! At least I am surrounded by, well, the jet set, you know, all nicely dressed, fabulous automobiles, beautiful women. *That* is what I call *life!* And you, you sit here with all those poor souls, all the time! And they cannot accomplish *anything!* And you enjoy this?”

And I say: “Yes, difficult to understand, eh?”

And he says: “Yes, very difficult. Certainly this is not for me ...”, and off he drove in his car – a wonderful sports car, as usual. The difference is: he will die.

And then you will inherit his sports car ...

Success is best measurable by the physical symmetry. When there are no conflicts of the pairs of contradictions you can write just as well with your left hand as you could with your right hand. This is the proof of being successful in the practice of Asana. Our benefactor here is able to do this. He was born with it. I was so upset! One day he paid a visit, never practiced any Yoga, and said: “Oh, well, I can do that”. And I said: “I have been trying for 40 years, and *still* there is a difference”. These are the conflicts of the pairs of contradictions; the difference between left and right, a lack of symmetry. You can look at your body in the mirror and see it for yourself: I can see it with my own body; it is becoming more and more symmetric, but it is such a terribly slow process. My one ear is higher than the other. Some women have one breast bigger than the other.

When you take a closer look at models, you will soon notice that their faces are symmetric. This is a criterion for beauty.

This is one of the canons of Greek Aesthetics: Perfect symmetry.

Yes, there are many wrongly performed exercises in the book (the Yoga Dipika). You must try to look for yourself, using your feeling. I already told you what I made out of it during all those years, but maybe it needs some more refinement. It is living matter, so you continue perpetually, eh? One thing you should simply keep in mind: it is not the way it seems from the books, also not from Taimni. And it is also not *as* it is written in the Yoga Dipika. Actually it is even better than that: it is as Ajita tells us.

Okay, this was again one of those outbursts ...

I cannot *understand* that you do not get *tired* of me!

## **49. Tasmin Sati Svasa Prasvasayor Gativicchedah Pranayamah**

This having been (accomplished) *Pranayama* which is cessation of inspiration and expiration (follows).

Pranayama, often translated as breath-control, should be: energy-control.

Cessation should be: control.

In- and expiration should be: in- and outflow.

I corrected all this in the text.

What we see here is the classical error that is made by so many people in Yoga.

It is only logical that you first neutralize the low and high tides – the contradictions that affect your gross and subtle bodies – with Asana's, and only after that you proceed on a more refined level.

You see the same in airplanes: When an airplane wants to change direction he uses his big “flaps” on his wings, and if he wants to correct on a finer level, you see that there are also small “flaps” available with which he can maneuver and make corrections very subtly.

So Asana's are in fact an attempt on gross level to try to find the energetic balance. Pranayama is the attempt to do this on a more subtle level. And, indeed, in- and outflow – Shiva and Shakti – are regulated in this way.

The beauty of Pranayama is actually within the Bindu's, the 2 “nostrils”. They are the cosmic nostrils, located in the bottom of the pelvis and above the head. Thanks to the vision of the Yin-Yang model that I received, I made this major discovery. In it I saw two tail ends, and I asked myself: “What *is* this? How can I fit this in within the anatomy of my body? Where exactly would this be located?”

At first I thought that it would be located at the level of my feet, but there was something that did not make sense. There was no logic in it. So I looked more and more into it, and at a certain moment, by making comparisons with the physical nerves, I found it. From that moment I knew: the bottom in the model to which all the energy currents reach is simply the pelvic bottom. And since that time I know for certain: This *is* it. But it means that the Bindu is located in the pelvic bottom, at the end of Muladhara Cakra. In fact it is a rotation of the Cakra, so not exactly in the center.

The upper Bindu is about 15 centimeters above the head. I discovered this point when a German doctor, only God knows how he ended up contacting me, visited me. He called me and said: “Can you help me? I am a psychiatrist, and I have discovered something strange with my patients that I now apply.” He said: “Look, there is a point up here, and when I touch it with my attention or with my fingers, I become very quiet. I told this to my patients and they, *too*, become very quiet when they do this. How is this *possible*?”

I said to him: “That is Surya Bindu. There is no *other* way.” Obviously this guy discovered, in a pragmatic way, how this works, and immediately I started to experiment with this. And, yes, indeed, when you touch it, then strange enough, you create balance. In Yoga it is said that the

duality comes into us through a point: Candra Bindu. But when you are in that point with your awareness you prevent the development of the duality, because the energy comes from the causal world. So you are at the boundary: you reduce everything back to its normal origin.

Then I also understood why sorcerers have a steeple-crowned hat, for this Bindu goes higher and higher as your aura becomes bigger. So a great sorcerer can be recognized by the fact that he is wearing a big-size pointed hat.

Control of 2 points, which thus are the 2 entrances – energetically – of our being. However, there are more of them, but here we look at it from a linear perspective. Then you see that there is this circulation that can be completely controlled.

When you put your hand on someone's forehead, he becomes much lighter. We often did this while I worked as a nurse.

Yes, I tried it myself too, and indeed it works.

Does this mean that you stop Shiva from flowing in?

Yes, absolutely, and Shakti cannot leave. It is contained within you, and so you become lighter. Actually it is the practice of Surya Bedhana Pranayama.

This is what is practiced to achieve levitation: Surya Bedhana Pranayama, combined with a Jalandhara Bandha Mudra. That is the solution in Yoga. It is not with a hand on the forehead but with a throat lock. When you practice Surya Bedhana with a high rhythm – 80 for example – with Jalandhara Bandha Mudra added to it, well, then it is possible. I once laid my eyes on a book/old scripture in which this was explained. I found it somewhere in a library. I tried it myself, and indeed it gave a feeling in that direction. If you would practice it intensely, I think you would have results.

So the 2 Bindu's are cosmic nostrils? And all those people with their fingers up their noses are all wrong?

Yes, it is very nice for them, but it is not getting them anywhere.

It is so simple. But, by the way, there are a couple of errors possible: namely the Cakra's themselves, for they can receive energy from the outside. Each Cakra is actually a window/back door to a certain world. Energies can come in through the Cakra's, but you can also get rid of them. So, energetically you do not only function through the Bindu's. However, with those Cakra's, when we work with Pranayama, we have learned to practice Pratyahara, which is especially applicable to lock all the back doors or windows. Then the effect of the Pranayama through the Bindu's is much better.

Then there is something else you should know: in Yoga you do not work directly upon the Cakra's. When somebody tells you to work directly upon a Cakra, meaning that you should concentrate on the Cakra, you should absolutely not do this. For the simple reason that, when

you concentrate directly upon a Cakra, the mental wavelength of Ajna Cakra is different from the wavelength of each of the underlying Cakra's, and also above it. So actually you disrupt the activity of the Cakra by concentrating on it. What we do in Yoga is only observing what the effect is on the Cakra, but *not* concentrating on it.

I understand, but in some Pranayama exercise you are supposed to concentrate on certain Cakra's (like the heart Cakra in Bhastrika Pranayama, and the forehead in Ujjayi Pranayama)? Or do you simply have to observe in those instances as well?

Focusing upon the forehead center is possible, but that is the only one allowed. It is the mental body.

Then what do you do in Bhastrika?

You bring the energy to the level of the heart, but you do not focus upon the heart center; you bring the energy there and then you let go of it.

You will see that these kinds of things become increasingly important. In the end, all that matters is the fine-tuning of the Cakra's. They are to play in concert with each other like the instruments in an orchestra. You must avoid that one instrument plays louder than the other. They must all play nicely simultaneous, and at the right time.

It is very difficult to connect the Cakra's with each other nicely and coordinate them. This is actually a problem of Antahkarana, the inner organ. So, as soon as you make the mistake, through some misguided idea or therapy, to focus upon a specific Cakra, there is a considerable risk of causing grave imbalance in your being, resulting in harming yourself.

In esoteric healing – which we learn in the 7<sup>th</sup> year of the course – this is explicitly explained each time. Therefore I am strongly opposed to so-called Cakra-therapy, and all the other excesses that occur.

## **50. Bahyabhyantara Stambha Vrttir Desakala Samkhyabhih Paridrshto Dirghasukshmah**

(It is in) external, internal or suppressed modification; is regulated by place, time and number, (and becomes progressively) prolonged and subtle.

Internal? External? There is an external Kumbhaka, and there is an internal Kumbhaka. The first Kumbhaka is always external, or you could say: directed toward the outside world. This means that the second Kumbhaka must have in inwardly directed current. Do you remember the inward current? Antarmukhi Vrtti? The outgoing current is called: Vahirmukhi Vrtti.

The Outgoing current is taking place when there is imbalance between the energies, imbalance between Shiva and Shakti, which means that you are distracted and therefore producing

Karma. When the energies are in balance – inward current – you go towards Sattva, and you grow/develop.

Science of Soul.

Vahirmukhi Vrtti and Antarmukhi Vrtti; the two currents of Citta. These are actually the 2 Kumbhaka's mentioned here. It is only normal that you do not achieve balance yet in the beginning, after the inflow, or after the first stage. But it is also logical that when you finish the Pranayama, you should achieve complete harmony in the 2<sup>nd</sup> Kumbhaka, for the goal of Pranayama is harmony, so you must have achieved at least that. And that is Antarmukhi Vrtti. At that stage it should be possible that Antar – internalization – occurs. If you cannot perceive this, you have *not* succeeded in your Pranayama. Then you may have to add another Pranayama, or think carefully about whether you have chosen the wrong Pranayama for that very moment.

“Suppressed modification” – this is in fact Kumbhaka – “is regulated by place, time and number.” The place: depending on the location where you are, the effect of your Pranayama will be different. How is this possible? At certain places, for example by the seaside, with a southwestern wind that introduces Shiva energy (humid = Shiva), the condition of your surroundings and the condition of your being is different. It is energy after all, so depending on the location, you will have to approach it differently when you practice Pranayama by the seaside, and practice other Pranayama's eventually, than when you practice somewhere high up in the Alps, at the side of Austria/Italy for example, where suddenly there is wind from the east, which is a Shakti-current, *and* you are at a very high altitude. This is a total different situation.

When you practice in the basement the conditions are also totally different. A basement is heavy – a lot of Tamas. Then you need more Shakti exercises. This means that you have to pay close attention, and do not be surprised when you sit down to do your Pranayama exercise and you end up totally disoriented. Nothing is working! So from now on you pay attention to your surroundings and circumstances: Where are you? What do you feel? It is also possible to practice in water, which is totally different from practicing on land.

Time also determines which Pranayama is preferable to be practiced. You already know what to do in the morning: usually, after a good sleep, you do a Shakti-exercise, because at that time in your environment Shakti slowly comes up, while you are still in the Tamas of the night. So there is the need to awaken.

In the evening you are tired: the environment is slowly becoming Tamas, and you have a need for Shiva energy. So the morning, afternoon, evening and night are the 4 typical time phases that you can take into account.

We have learned from the Hatha Yoga Pradipika that we can distinguish 8 different phases in a day. These are phases of 3 hours each, which are clearly different from each other when you practice. Just as an experiment it would be interesting to practice the same Pranayama exercise 8 times a day in each of those 3-hour phases, if only to experience the difference each time.

I was told that there are only 4 phases.

You can assume 4 phases, but you can also assume 8 phases: you are working increasingly towards refinement.

And the number mentioned in the Sutra? That is the counting-rhythm that increases. I told you before that the optimal rhythm is 80. The added value is not interesting anymore when you go beyond 80. Build it up until you arrive at 80. And then? Continue to do that until you have enough of it. This will take you an *enormous* amount of time. After that you gradually try to switch towards spontaneous Pranayama. This is described in the 51<sup>st</sup> Sutra:

## **51. Bahyabhyantara Visayakshept Caturthah**

That *Pranayama* which goes beyond the sphere of internal and external is the fourth (variety).

The use of the 2 Kumbhaka's that we practiced in Sahita Kumbhaka (artificial approach to Pranayama practice with counting) actually becomes redundant, because you try to stabilize the energies by touch. However, they still remain the 8 Pranayama's that we know so well. At present I now almost always practice Kevala Kumbhaka. I always regulate my energies in this way, already since many years. Hardly ever do I fall back on counting. However, for many, many years I have practiced the rhythm of 80 (times AUM at inflow).

Why actually is counting so useful?

The counting is needed to bring you into the Samskara's. Habituation, you know? At a certain point you ought to *dream* the exercise. That is the moment that you are ready for Kevala Kumbhaka. But for as long as you do not clearly recall the Pranayama-technique, you must continue the artificial approach. I believe that when you have build up the exercise until 80 you ought to be able to dream that exercise.

## **52. Tatah Kshtyate Prakasavaranam**

From that is dissolved the covering of light.

The light becomes obfuscated by the instabilities in the energy-household. But that is all gross level, eh? So, from now on you remove the major blockages with Pranayama. But this does *not* mean that the Samskaras have been removed yet. However, according to Sutra 53 it does mean that you are ready to practice concentration:

### 53. Dharanasu Ca Yogyata Manasah

And the fitness of the mind for concentration.

By the practice of Pranayama in general you remove the veil from the light, and as such, it is a wonderful preparation for concentration. Light is nothing else than energies in balance. When energies are in balance, you will be able to concentrate much more effectively. I think that, when the energies are *not* in balance, you will never, ever succeed in concentration. You can continue to try until you are blue in the face: it will not work. It will be like swimming upstream.

This is *one* of the reasons why there are so few people who are good at mental control. It is because the circumstances are not favorable. They are simply *unable* to do it. I am always very amused when people say:

“Hey, I attended a meditation-course. Wonderful things ... visualizations ... songs ...”

But it is not fair. People are being deceived, for you cannot learn to meditate just like that if you do not follow the preceding steps. You will not stand a chance at success.

“Yes, but I learned a very good technique of blah, blah, and so ...”

No way! Impossible! Did it bring the light into you? Did you obtain – energetic – balance? *Before* you started?

“Yes, but we keep it simple, you know! We just sit down ...”

Okay, but do you actually meditate?

“Yes, we listen to a story that is told ... and then we reflect on that.”

That is not meditation!

And so there are so many wrongs in this world. People only yell about: meditation this way, meditation that way ...

There is this teacher’s course of 6 weeks in India. Just like that: one month, six weeks, and you are a teacher. They are either *very* good, or they are worthless. You choose.

### 54. Sva Vishayasamprayoge Citta Svarupanukara Ivendriyanam Pratyaharah

*Pratyahara* or abstraction is, as it were, the imitation by the senses of the mind by withdrawing themselves from their objects.

This is an example of bad use of language. The senses are the Indriya’s, which are in fact the origin of the senses. But not only of the senses, also of the motor system, and also of the subtle elements: the Tanmatra’s, the Karmendriya’s and the Jnanendriya’s. Those are the Indriya’s.

Pratyahara is the art of detachment.

Are you in trouble? Do you know what you should do? You must let go. Only then you will be able to calmly oversee things.

Who has not heard this advice before? It makes you crazy, especially because exactly at such a moment you are not able to let go.



It is like my sister, giving me advice when I was very tensed: “Do you know what you should do? You must re-lax!” It felt like a slap in the face. I could have killed her.

If only I had known that the core of the problem lies in our habit to attach to the people and the things in our lives. If only I had known that a human can live a better life by dealing with it loosely. If I had known that, I would not have had so much trouble. But now I know! And it makes me so happy. I would not be able to live anymore without this knowledge, which is clearly and exactly described by the science of Yoga. Therefore, read the following with great attention:

This is the least known step of Yoga. In the West this part of Yoga is actually unknown. There is hardly any report of this step within contemporary so-called Western Yoga literature. However, this step is absolutely essential to have any chance to ever reach the goal of Yoga: liberation. Naturally, at the same time, it is also an indispensable tool to realize the higher (sixth, seventh and eighth) steps of Yoga, namely concentration, meditation and contemplation.

Of significant importance is also the fact that this fifth step of Yoga can also help you to gain control over your emotions and desires. According to the Yoga Sutra’s of Patanjali it is even possible to obtain physical perfection with this!

This text is based upon a part of the book, “First steps to Higher Yoga” by Swami Yogeshverananda Sarasvati (Chapter VII, page 365-375), that I have adjusted and provided with explanations/clarifications.



## What is Pratyahara?

In the West we deal with people and things quite primitively. Before we know it we become attached to them, and often we cannot live without anymore. We either give in to it, or we oppress it. In both instances we get into trouble because we do not know how to keep balance. Habits, obsessions and addictions occur on one side, while contortions, frustrations and clamming up occur on the other side. Society turns into chaos ...

In Yoga we deal with people and things in a very refined way. We pay attention to the energy that we use in our communications and withdraw that energy back to ourselves in case we need to. In doing so we neutralize the forces that could keep us imprisoned. This is what we call detachment.

The old scriptures describe Detachment (Pratyahara) in different ways:

-The Vishnu Purana says: "Pratyahara is the action of controlling the sense organs (Indriya's) which feel naturally drawn towards their objects." The Indriya's refer to the senses: the Karmendriya's (the motor system of excretion, procreation, propulsion, grasp and speech) and the Jnanedriya's (smell, taste, touch, sight and hearing).

-The Yoga Sutras of Patanjali say: "To make the sense organs follow the intellect and to withdraw them from their objects is Pratyahara."

-The Katopanishad, 3-2-9 say: "When man is independent, and his Manas controls his senses like a whip, holding the reins firmly in his hands, his road will be successful and he will be liberated."

Our description is as follows:

"Pratyahara is the art of choosing to detach from the contraptions of life whenever the need arises." In this process it is not only a matter of controlling the functioning of the senses, but also a matter of controlling the functioning of the mind/thoughts and the emotions.

So in the practice of Pratyahara the Indriya's are not allowed to stay in contact with the objects, but they must be trained to follow the intellect. This means that you must gain control over the following elements:

1. Motor system of excretion, like urinating, defecating and perspiration.
2. Motor system of procreation, or the activity of the sex-organ.
3. Motor system of propulsion, or the movement of the legs while walking and running.
4. Motor system of grasp, or the movement of the hands and arms.
5. Motor system of speech, or the use of the voice while speaking, calling out and singing.
6. Sense of smell, or picking up smells with the nose.
7. Sense of taste, or tasting with the tongue.
8. Sense of touch, or feeling with the fingers.
9. Sense of sight, or seeing with the eyes.
10. Sense of hearing, or listening with the ears.

## What exactly happens in Pratyahara?

Swami Yogeshveranand Sarasvati says: “To understand what happens in Pratyahara you must first see the following: Manas (power of reason), Ahamkara (ego) and Citta (memory) are perceived as three different elements because the effect of the three Guna’s (qualities) namely Sattva (harmony), Rajas (activity) and Tamas (inertia) has a different effect on them.”

“The Indriya’s come in contact with Manas and Buddhi (intellect) via the Tanmatra’s (subtle elements), when they transfer the knowledge of the external objects to Manas and Buddhi. The Indriya’s receive knowledge of the external objects and pass it on to Manas. Subsequently Manas passes it on to Buddhi. Buddhi for its part distinguishes and refines the known and passes it on in the form of Samskara’s to Citta in Karana Sharira (causal body) that can be felt in the region of the heart. During this process the Indriya’s come into contact with Manas and Buddhi.

However, Citta does not have a direct contact with the Indriya’s. During contemplation or meditation Manas and Buddhi come only in contact with the Tanmatra’s, so there is no contact with the external organs that are not active either. The result of this is that the open eyes do not see, the ears do not hear, the hands do not grasp and the feet do not move. Then Manas will engage itself in the thought of the Self, i.e. Manas is limited and therefore it becomes silent. Buddhi is calmed in the same way. The Indriya’s stop gathering knowledge of their objects because their master (Manas) is silent or inactive. As a result the Jnanendriya’s are not fed. Their contact with the objects disappears and as a result the Indriya’s become as quiet as Manas.

This is Pratyahara. This explains why the author of the Yoga Sutras considers Pratyahara as one of the external steps of Yoga, because the emphasis lies on the functioning of the external organs. On the other hand the Yajnavalkya Samhita puts emphasis on the gross and subtle organs and therefore perceives Pratyahara as an internal step. Only when a Yogi perfects the first four steps of Yoga will he be able to understand the subtle organs and the five Tanmatra’s. Without this knowledge it is impossible to understand the function of the subtle organs and objects. Therefore if we do not consider this function, Pratyahara appears to be an external step.”

## How can we best practice Pratyahara?

Our approach in simple words:

1. First establish the fact that you are attached to something or somebody. Feel the limitation of this attachment. You don’t know? Then it is very simple: you only have to look at all those things that attract you. Then you ask yourself the question: Can I do without? When the answer is “no”, then you have an attachment. Trick question: Can you do without brushing your teeth? You can also check whether you are having your life lived for you by others. Living in the drag of daily life is also the result of attachment.

2. Establish the fact: “I want to be free of this attachment.” Be convinced of your decision. Take control in your own hands again: “By the way, I am the one who determines what happens here!” When you do that you actually make your intellect function. That in itself is enough to come loose from attachment. Subsequently you always keep the initiative. That is safer for you. Have you ever asked yourself the question: “What am I actually doing here?” or “Do I support this?” This is very healthy, you know. It helps you to detach.
3. Let the detachment that follows arise slowly. Let go little by little. Do not let go all at once, for that would be violence. To let go of everything at once is not so good for your being. Do it slowly, so that you can get used to it. It is easier this way. Especially when you play with it and rationalize it. Feel comfortable to say: “Tomorrow I will continue with this detachment!”
4. Focus on a new object or person. Dive into something completely different, something that really appeals to you. Transfer your attention more and more towards another interesting subject/object. Sniff the smell, feel the touch and then come back each time, until you have made the object your own. At the same time you will have detached yourself from your former attachment.

Swami Yogeshvaranand Sarasvati explains in detail:

“It is said that when Buddhi is involved in external objects, the Indriya’s will focus on those objects. When Buddhi stops being involved, the Indriya’s will follow Buddhi. So Buddhi activates the Indriya’s.

This process is explained at the hand of the example of the queen bee. The bees follow the queen. They gather where she settles. When she leaves, the bees will follow her. In the same way the Indriyas will follow Buddhi.

Yogi Goraksha says: As a tortoise withdraws its extremities, so should a Yogi withdraw his Indriya’s. Naturally Buddhi will remain active. It will continue to discriminate, but the Indriya’s will pull away from the external objects and remain calm. However it may be, the Indriyas are not in direct contact with the soul. The author rightly notices that the Indriya’s only follow or imitate Buddhi. Consequently, when Buddhi is under control, the senses are automatically under control as well. To control the senses in another way is therefore not necessary.

The Bhagavad Gita warns for the tremendous power of the Indriya’s. As soon as an object attracts a human, that object will affect him and Manas will also be attracted by it as a result. A sensible human therefore keeps his Indriya’s constantly under control. When they are under control, Buddhi will become calm (Gita 2-60, 61). A sensible Yogi therefore should keep his Indriya’s under control with mental and physical efforts. Only then will he be able to reach perfection in Yoga. One single uncontrolled sense is enough to let him fall. His intellect or knowledge will become, as it were, like water in a leaking barrel.

The senses usually go towards their objects. If Manas would follow, it would go down like a ship in a storm (Gita, 2-67). If a human has common sense and he has trained his Manas well, his senses will be controlled, like trained horses are well controlled by a trained charioteer. In an unwise human, who does not control his Manas, the senses will run wild like a stampeding, petulant horse (Kathopanishad, 2-1-5,6).

Without control of the Indriya's it is impossible to free oneself of the shackles of worldly life. The causes of this attachment are the senses that follow their objects. Only when Manas is under total control Pratyahara can be perfected. Without this, one cannot succeed in Yoga.”

From what should we detach?

Swami: “The objects that we should detach from can be divided into two categories according to the old scriptures:

1. The gross objects, Drishta, or all that is visible.
2. The subtle objects, Anushravika.

If one wants to achieve realization of the Self, to be free of suffering and successful in Yoga, it is absolutely imperative that you free yourself from the gross objects as well as the subtle objects. Pratyahara could only be perfect when Buddhi is completely free from attachment of the objects. The reason for this being that Buddhi is solely responsible for the attachment.

---

Would you be able to quietly pass by these gross objects?

In this context the Yoga philosophy says the following: The Drishta objects are those objects that give enjoyment to the gross senses, are visible everywhere and are used on a daily basis by everybody. For example bad and good smells, foodstuff with variable tastes and objects that are pleasant for the eyes and pleasant to touch. Belonging to this category is also: wealth, possession, parents, spouse, son, daughter, friends, people, disciples, and even animals.

The nature of Anushravika objects can be studied in the scriptures or it can be learned from respectable persons. They cannot be perceived physically. Only the Yogi in Samprajnata Samadhi can perceive and know them. Only the subtle body can enjoy them. Consequently subtle words, touches, forms, tastes and smells are things that can only be enjoyed by the best of Yogis. The Yogi uses them in Samprajnata Samadhi, but only by those who have a total control of the five subtle elements (Tanmatra's).

When one is totally detached from the enjoyments of the objects (of both categories) one will achieve Vashikara Pratyahara. On the basis of the two above categories of objects one can classify Pratyahara as an internal or an external step. Only when the Yogi controls the five Tanmatra's and obtains knowledge about them, will it be useful to speak of detachment from Anushravika. Therefore there is usually only mention of the contact of the Indriya's with their objects (Pratyahara as an external step). This is in accordance with Patanjali's views.”

Sorts of Pratyahara

To achieve successful Pratyahara it is utterly essential to practice detachment in its four forms:

1. Progressive (Yatamana) detachment. The feelings of love and hate have become one with (or rooted in) our organs forcing them towards their objects. First you become aware of how these feelings affect the senses, followed by the withdrawal, as opposed to your being attached, of the senses from the objects.
2. Exclusive (Viyatireka) detachment. When you are engaged in above mentioned progressive detachment you become aware of many of your attachments. You decide from which attachments you want to distance yourself first, after which you exclusively focus upon that task. With this approach you can deal with each of your attachments step by step until you are not attached to anything anymore.
3. One-sense (Ekendriya) detachment. In case of a stubborn attachment it can happen that you are not able to detach yourself. The intellect seems to have no power of persuasiveness and the impressions touch you into the depths of Citta. Ensure that such disturbances cannot take place. Smoking can be such a stubborn attachment. Choose one element (one-sense) of smoking. For example the lighting up of the cigarette, the buying of cigarettes or the inhaling of the smoke. You take this one sense as the target of your detachment. When you are finished, you focus upon the next sense, and you continue in this way until you are completely finished with your attachment.
4. Controlled (Vashikara) detachment. The Yogi reaches the stage in which there are only some deep-lying impressions left. They do not appear easily. Even when the senses come close to their objects the intellect remains calm. As a result the senses will remain calm as well. When this state of detachment is achieved with the following four elements, Citta, Buddhi, Manas and Indriya's, it is called Vashikara. As a matter of exercise you can challenge the Indriya's by visiting the former object of attachment and to see to what extent you succeed in controlling yourself.

Why is practicing Pratyahara of vital importance?

One night, early August 2000, I had a dream. I found myself being in Amsterdam again, on the Prins Hendrikkade, where I taught Yoga for 9 years. There were a lot of people. But not all of them had good intentions. Four young men, with Arabic appearances closed in on me. Threatening. I walked away, but that did not help. They continued to follow me. Then I realized that I was lost. I could not escape from them. They surrounded me, and the leader, the oldest in the group, pulled out a knife. I asked them desperately: "Why do you want to kill me?" To which he mumbled something in French: "We do not care ... Engagement ... Engagement ..." And just before he stabbed me I woke up.

What was this all about! How was I supposed to interpret this dream? The beautiful, calm nature of Southern France helped me. I realized that I had wandered off from my task, to which I had engaged myself: help people. Instead I had been primarily occupied with myself, how to get by financially, whether I received enough recognition, how troublesome my little daughters were and how few people reacted to advertisements of the school. The message was exactly what I needed. It was clear: to stray from your task means death. What a warning indeed!

That afternoon I went into contemplation. The English word “Renunciation” (detachment) had taken total possession of me. I had never before experienced Pratyahara so intensely. Then suddenly I felt an enormous liberation. Light broke through. Bliss installed within me. I came loose from all attachment. I was alive again. How stupid had I been!

Swami: “It is said in the Gita that one acts in compliance with his nature and that nothing can be done about it. As is the tongue naturally fit to taste. When something tastes delicious it is good for the Yogi and also for the cook. The experience of their tongues is identical. What tastes sour to the tongue of the Yogi, tastes sour for the others and what tastes sweet for his tongue tastes sweet to others as well. The tongue cannot go against its nature. Then why would one do something as difficult as trying to control the senses themselves? The answer according to the Gita: “Deep in the Indriya’s there will always be hate, love, attraction and repulsion. Desirous objects attract while non-desirous objects repel”.

Attachment and aversion are opposites of harmony (Sattva) and are wise men’s enemies. Therefore these emotions should be avoided in order to not disturb the intellect. One should not fall prey to emotions hiding deep within the intellect, always seek the pleasurable or be repelled by the unpleasant. We should not allow ourselves to be upset when something unpleasant happens, but also should the pleasurable things not delight us. The experience of taste belongs to the senses, and this taste is responsible for the attraction and repulsion in the intellect. This should not be allowed to happen. One should remain totally detached.

When the intellect sticks to objects, it is caused by feelings of attraction and repulsion. These are the mother and father of all sorrows (afflictions). Attraction and repulsion destroy the discriminative powers of the intellect. This makes even Yogi’s and wise people go astray from their paths. This reminds me of an event that happened during my student days. Swami Vijnan Bhikshu studied together with us. He had a thorough knowledge of Urdu, Arabic and Sanskrit. He was good at debating, was a gifted person, detached and always joyful, but he was not a Sannyasin of calm intellect. Years later I met him in Dharmashala hill, dressed in white, and he told me that he had changed his name and returned to normal family life. This change was caused by attachment. Do beware of your intellect. Only then will you be able to perfect your practice of Pratyahara.

Another example: The wise Parashara crossed a river with his boat. The young and charming daughter of the owner of the boat sat next to him and he felt enchanted by her presence. This became his spiritual downfall. Elevated persons fall deep when they allow themselves to be influenced by feelings of attachment. Therefore it is desirable to protect yourself against such strong feelings.

According to the Gita it is the strong feelings of attraction and repulsion that cause the senses to be attracted to their objects. But those who possess self-control and engage in meditation on the higher Self and on the Highest Self will not be distracted by such feelings. In them those feelings will even be totally destroyed. (Gita, 2-64)

The Upanishad says: “When the five senses together with Manas and Buddhi are quiet one is in the most pleasant state”.

The Upanishad defines Pratyahara as follows: “The Yogi who has attained this state is free of the chain of life and death. Upon reaching this final step of external Yoga concentration, contemplation and Samadhi are quickly attained.”

What else can help me practice Pratyahara?

“Pranayama helps to achieve Pratyahara. A student, who is attached to something, sometimes fails to go deeper into the reciting of a Mantra. When nothing else helps, he can practice Pratyahara. However, it is less subtle than recitation or contemplation.”

Pranayama helps Manas and Buddhi to take distance from those things that attract your attention, so that it can be brought back to reciting. Pranayama purifies the senses and helps controlling them. It is for this that the Smriti’s and other scriptures praise Pranayama. Manu says that as metal is purified by the fire, the senses are purified by control of the energy (Manu 6-71). One should destroy attachment and so on by Pranayama and Pratyahara and his sins by concentration (Dharana).

By practicing contemplation one can rid oneself of atheism, anger, greed and jealousy (Manu 6-72). A determined Yogi cannot be careful enough when dealing with the control of the senses. A single uncontrolled sense can be the cause of total destruction. We take an incident in Amritsar as an example:

“The holy Ramu practiced austerity by a little pond for 26 years. When this did not help him to master his desires, he moved to a spring. Here too he did not speak a word and he only stood there. However, he did beckon to the women that came to collect water. His behavior did not make him very popular. People insulted him and threw shoes and stones at him. He did not react. One day I asked him: “Why doesn’t this bother you?” and he replied: “I practice this to destroy my deeply rooted sexual desires”. And I said: “For sure you can deal with those evil desires with the right knowledge?” to which he replied: “For the past 26 years I have tried to control my genitals and I failed. I hope that I can be successful through all my sufferings (bruises, insults and so on). If people attack me like this when I practice Pratyahara on other objects, what will happen?” He made it a habit to fast 10 days without interruption and without begging for food. He observed the things around him in silence without going anywhere. He would not put on clothes when it was cold. When someone offered him a blanket, he did accept it, for otherwise he would sleep without cover. I had the impression that he was striving for perfection. He could sit for hours, or wash him for lengthy stretches of time. He drank together with the animals and accepted food from anyone. People thought that he had become insane. Later they put him into an iron cage because he behaved (outwardly) like an animal. Sitting in the iron cage he mumbled: “However a human being, I have lost my way. I have seen other people torturing themselves to gain control over one single sense. The cause of all misery lies within sensual pleasures.”



The Gita (3a-41) says:

O Arjuna, control your senses first and kill the desire that is hidden within you, for it will destroy your knowledge. Subdue desire, for it is the enemy.

Other citations that can be of help, Gita (2-60,61,67):

For know: the senses provoke tormenting the brain – even of he who is wise and strives for the sublime and tear away his thoughts.

Though he who has all under control, repose in me the highest virtue, for being the master of his senses, his intellect is in balance.

For he who lets his spirit be driven by flurries of his lust, his knowledge will be washed away like a ship in a storm at sea.

Kathopanishad (1-3,4,5,6):

Know that the Self is the rider, the body the vehicle, the regulating intellect the driver, and the willing spirit the rein.

The senses are called horses, the objects their terrain, that what is connected with senses and spirit, the wise call the Self, the hedonist (the observer of the impressions).

But who has insight, and is reined in by the spirit, with his senses obedient as horses obedient to their driver.

### *The biggest problems*

Among the senses two are most difficult to conquer: the tongue among the Jnanendriya's and the genitals among the Karmendriya's. If you conquer these two, the remaining senses will be easier to deal with.

Swami: “In the past I once made oil with the following ingredients: potassium nitrate, sulfur, ammonium chloride, the ashes of a whole barley plant and devil's dirt (asafoetida, which stimulates appetite). I put it in a bottle. Years afterward, by coincidence, I spotted that bottle again, of which the contents had become a sort of acid. Only two drops I dropped upon my tongue, with the result that I lost my taste for five months. During that time I even forgot what



taste was. This event made me realize that Pratyahara can only be perfect when all the senses are forgotten as I forgot my taste.”

When you control your sexual lusts as above, you are already halfway. That is what the holy Ramu thought about this. When you do not control the senses you will not be able to go to heaven. The author of the Yoga Sutra’s says that Pratyahara can give you total control of your senses. Hopefully he who wants to achieve Self-realization will bring his behavior in accordance with above instructions.

### *Conclusion*

“The procurement of a good fundament is important for the durability of the building that is built upon it, as are the eight steps of Yoga the fundament of a spiritual building.”

The Yama’s and the Niyama’s are the (external) steps to reach Self-realization. Once you have reached Self-realization, the Yama’s and the Niyama’s will be more in the background, but they will remain very important. This is comparable to the fundaments, which are invisible but very important indeed. Therefore it is important that you keep an eye on these controls, for they lead you to the realization of the Self.

It is also true that all Yoga endeavors are only possible when you possess a healthy body, strong Prana and trained organs. That is the reason why there is so much attention in the old scriptures for physical postures, the science of the subtle energy and the total detachment of the senses. The postures are helpful for meditation and development of the super-consciousness, while at the same time they make and keep the body healthy and strong.

However, physical health alone is not sufficient. Prana too has to be powerful. For this purpose our ancestors have discovered and developed the science of the subtle energy. Subtle energy apparently is the intermediary between Manas (mind) and body. The Pranamaya Kosha or the vital sheath is responsible for the execution of physical action and for the gathering of knowledge. Consequently Manas and subtle energy are profoundly connected. In the same way Prana is related to the Indriya’s (senses) and fills them. So the putting into practice of the science of the subtle energy purifies and develops the body and its organs, and throws in an additional healthy effect upon Manas for free.

Old sages tell us unanimously that Manas possesses miraculous powers. It can put objects into motion without problems, and break through the limits of time and space. It can absorb worldly as well as celestial knowledge. It can make all people dance to its piping. At the same time it is extremely subtle and, like air, it cannot be grabbed. A distracted and uncontrolled Manas ignores the decisions of the intellect – his mistress – and goes his own way. As a result the human becomes restless and full of grieves. He does not know what to do. All the great souls have admitted that the power of Manas is uncontrollable. To illustrate this is the following prayer of Tulasi Das:

Oh Lord! My Manas is uncontrollable  
I advice it day and night, but still it goes its own way  
I have tried everything, but without result

Because it is so powerful and invincible!  
Lord! It can only be controlled if you conquer and frighten it.

But that is not all. There is a poem in the Yajur Veda with the title: “The poem of right decision” (Shiva Sankalpa Sukta). It describes the powers of Manas. It is a prayer to ask God for the power to conquer Manas. Those who control Manas are truly great!

Yoga philosophy says that Pranayama removes the veils of darkness and reveals the light. Additionally it calms Manas to a certain extent. The second method to calm Manas is the practice of detachment. With this approach you do not only deal with Manas, but also with the intellect and Citta. Manas, controlled by multiple, protracted methods, will lead to bliss and will control the senses.



Diogene, the famous Greek philosopher, decided to renounce the attraction of the senses. Suiting the action to his words, he lived in a wooden barrel.

The senses are like the subjects of the mind. The subjects follow the master. The senses will follow the right path in the same way when the mind is purified; it will go in the right direction when the intellect is enlightened. Buddhi will guide Manas properly when Citta is enlightened, detached and under the guidance of the soul. The reach of external Yoga (Bahiranga Yoga) is limited by the mind and the senses. You can control the senses by means of Pratyahara when the mind is brought under control with Pranayama. The senses must be brought under control to such an extent that they will not function independently, but instead will function like tamed stallions pulling the chariot of your “functioning in life” and keep them on the right track. That is Pratyahara.

The first step to realize this is the control of the senses. The senses are directed towards the outside world because their purpose is the enjoyment of the material objects. The enjoyed objects can be good, bad or just normal. However, the senses will grab them and bring them to the mind and eventually to Citta, the memory. This has happened since the beginning of times. Therefore the mind is directed towards the outside world. Neutralizing them controls this tendency of the mind.



Since a simple control of the mind will not lead to complete success, it is recommended to totally control the senses as well.

Since sheer control of the mind is not completely successful, it is recommended to completely neutralize the senses as well. When the senses are forced to abstain from something, the opposite of what is desired will usually happen. The reins are broken and the senses drag us from one side to the other relentlessly. It often happens that a patient, who knows that a certain food is bad for him, consumes that food, because he is the slave of his tongue, and therefore worsens his condition himself. The objects of his senses attract him because he does not have the senses under control. Such control demands enlightenment. Our intellect is the mistress of the mind and the senses. When it is freed from the enjoyed objects, it affects the mind, Citta and the senses. When it is fully realized, by relentless practice, that the enjoyments do not lead to happiness, the intellect will detach itself and will submerge itself deeply in the knowledge of the Self. Pratyahara becomes steadier as the intellect submerges deeper. It is determined that perfection in this direction is achieved when the horses of the senses stop to hopelessly follow the pleasures and enjoyments, even though the senses are active.

However, there is *one* element that can be an impediment in reaching Pratyahara, which is fate. Every consecutive birth we have enjoyed the objects, but our desires towards them have not ceased. Instead they have accumulated within the depths of our being. Then at the moment that the objects of enjoyment appear our senses follow them directly. Thence a human being, in spite of himself, is dragged along in evil. Duryodana (the leading figure in the Bhagavad Gita) said: “Somebody, residing in my heart, forces me to do certain things and I cannot do anything about it.” This somebody is fate that, as a result of the accumulated experiences forces a human to do evil. And the senses fulfill that lust. The sudden burst of this desire causes a human to deviate from the right path; then austerity, meditation and knowledge are of no help. The longing for these objects of the senses stops when the intellect finds the enjoyments of the external pleasures unpleasant. Therefore Yoga philosophy says: “Decide with the help of your controlled intellect and forsake the habit of enjoying external pleasures. Ensure that the deep rooted impressions are uprooted like with seed that is not allowed to grow.” This double method perfects Pratyahara. Pratyahara is indispensable as a fundament to build the palace of concentration, meditation, contemplation and the condition of super-consciousness – the palace of the powers of Yoga. For them wanting to be liberated from the cycle of birth and death (Mukti), perfection of Pratyahara is essential.”

Om Shanti, Shanti, Shanti.

What seems to be the problem? In normal people the mind actually settles in the Indriyas. Those people therefore do not live with their energy in their Manas, but with their consciousness/energy in the Indriya's instead. Those Indriya's are tuned in on the objects.

The best example of this is leaving the TV on while having visitors. Then you notice that the people, in spite of them talking to you, *still* constantly peep at the screen. As a result they just cannot think straight anymore. Why? Well, it is very simple: because their consciousness is settled in their eyes, so in their Sattvic fire element. And they are captured by that image. Have you had the experience of talking to somebody who constantly looks over your shoulder to see what is on the TV-screen behind you? You should try to do this yourself in order to understand the problem of Pratyahara. Turn on the TV, and ask your partner to stand before it. Then you talk, or you *try* to talk, with your partner. And you preferably chose Nickelodeon, *with* sound.

The conclusion is that our consciousness departs from Manas, and the Indriya's that function as Manas. Pratyahara is the withdrawal of that consciousness from those Indriya's and re-installing it again in Manas. Where it belongs! It is not for the Indriya's to have an intellectual function.

#### What were the Indriya's again?

They are the senses: the subtle organs of perception and action. And the subtle elements, which were the spheres, remember? We pictured those as being spheres, the subtle spheres. When the subtle spheres contract, they are the Tanmatra's. When they are in balance, they are the Jnanendriya's: the cause of the functioning of our senses. And when they expand, they are the Karmendriya's, or those who are responsible for our motor system.

The earth-sphere = 10 centimeter in diameter.

The water-sphere = 20 centimeter in diameter.

The fire-sphere = 30 centimeter in diameter.

The air-sphere = 40 centimeter in diameter.

The ethereal-sphere = 50 centimeter in diameter.

The mental-sphere = 60 centimeter in diameter.

The causal sphere = 70 centimeter in diameter.

Jnanendriya's are the Indriya's of Jnana: knowledge, observation.

Karmendriya's are the Indriya's of Karma: action, movement.

The size of Manas at subtle level, the mental level, is about 60 centimeters in diameter. It is a sphere in which there are 5 smaller spheres. Those smaller spheres are the Indriya's. The problem that we see with detachment/normal people is that the functions of those Indriya's indeed gain the upper hand, and that, as a result, people do not think anymore and fail to use their mind. They have their lives lived for them.

Then we have Pratyahara. You clearly see this problem, and you say: "Wait a minute, I do not want to be identified with objects through my senses. I will not allow my senses to run free anymore. I pull the switch, and I bring that energy back to Manas".

Does this mean that you take the energy out, and bring it outside?

Yes, that is actually what you do. But it feels as if you bring it upwards again.

But practically, when you see something for example, and you reach out with your hand to grab it, is your mind expected to say: No, do not take it?

Look at it this way: acting impulsively is typically functioning based upon your Indriya's. So, doing an impulse-purchase means that you are not with Manas and that you lack in Pratyahara: you have your life lived for you.

First we learned to refuse to go along (Yama's). Then we learned to set up the Niyama's – ideals – to enable circulation. But Pratyahara is simply the control over the whole process. This means that when somebody shouts at you or is angry, that you do not react in the usual action/reaction way, and shout back at him in an impulse. You think for a moment. And you ask yourself for a moment: "What kind of situation do we actually have here?" But this is only possible if you detach! You must detach yourself from the anger welling up in you, and you must detach yourself from the functioning of your senses. So, neutralize and bring it where it is needed: in Manas, Buddhi: "Oh, wait a minute ... he must have had a lousy night's rest ... quarreled with his wife ... that is why he is acting so moody ..." This approach puts you in a totally different position as compared to when you would react impulsively. So, exploding impulsively is for slaves and for the weak.

Considering the above you must be going through this process very consciously to be able to master Pratyahara.

Which Indriya's are involved?

Jnanendriya's: smell, taste, sight, touch and hearing.

Karmendriya's: excretion, procreation, propulsion, grasp and speech.

Those are the 10 Indriya's.

Then there are the 5 Tanmatra's who are responsible for the coming into being of the 5 gross elements: earth, water, fire, air and ether.

You must feel this/be aware of this very well, anticipate on them and gain control over the whole affair. Which is a gigantic task indeed!

Okay. Do you have problems with Pratyahara? You are supposed to have dealt with that long time ... you must train yourself. You must train yourself in controlled Pratyahara, remember? There are 4 kinds of Pratyahara.

First and foremost there is the technique of Pratyahara, to be executed in 4 steps:

1. The realization that you are attached.
2. The decision to detach. Decision is the work of Buddhi.
3. The most important characteristic:
4. Gradual withdrawal.

5. Focusing, concentrating, finding a new object.

The 4 different kinds of Pratyahara:

1. Gradual Pratyahara.
2. Exclusive Pratyahara, in which you exclusively focus on a certain aspect. If this approach fails, then you go on with the 3<sup>rd</sup> step:
3. One-sense Pratyahara, in which you dissect into the 15 different Indriyas to see whether you can detach in each of them. You focus on each sense separately.
4. Controlled Pratyahara, which is the one we are talking about in the above text.

Could you explain the 3<sup>rd</sup> step again?

*One organ.*

*One sense, actually.*

*One Indriya.*

You check whether each of your Indriya's is under control against any possible attraction. Because sometimes you are not so certain. "I do not feel very well these days. I become inadvertently attached all the time. How could this happen?" Well, this is a typical moment to release *one-sense* Pratyahara on the problem and find out exactly where your problem is located. There are 15 possibilities. You investigate, and you will certainly find one (or multiple) senses where you are weak. Then you practice Pratyahara with special focus on those senses.

When you think you have gone through the whole process and that you are ready, and you feel: "I am in charge", well, then you have to prove it! How? With controlled Pratyahara. It is the best among the 4 steps, because what do you do? You seek out the problems. Not too much in the beginning, but you test yourself on your ability and the extent to which you can detach.

Do you think that you are strong in detaching yourself from sound? Well, then you let water drip from the faucet, right *next* to you. Even better, you let the water drip onto a tin. This is very subtle. And as you close the tap, so that less drops come from it, it becomes increasingly difficult. Every time a drop falls on the tin it causes you shock. Somewhere inside you a voice tells you: now it comes ... now it comes ... and you should be able to completely neutralize that. It is a perfect exercise.

Very masochistically you search for: what is it that I *cannot* do? What is it that I know I will not be able to control? And *that* is exactly what you do. Until you *are* able to control. That is the exercise. That is controlled Pratyahara. And it is also Asamprajnata Samadhi: Neti ... Neti ... Neti ... this is not me ... this is not me ... this is not me ... It is the same but it carries another name.

The more you progress the more vital the practice of Pratyahara becomes. It is comparable to when you buy a car with a big engine, and then every following year you buy a bigger car with a bigger engine that drives faster: The breaks must be better then too.

There is a great program on TV: Top Gear. I love it. Well, there was this guy driving a car, an old car that he got for free, but the breaks did not work. He could not stop the car. It was really dangerous. Such a big car ... stumping around ... and it would not stop anymore. Life threatening indeed!

It is comparable to our consciousness: when energy in you flows increasingly faster, you must be able to quickly change direction/detach, and point your focus towards something else. If you are not able to do this, you will end up in trouble. So, mental control is nice/beautiful, but it is not only focusing on something, but also detaching from it. And those 2 must be in balance. That is what controlled Pratyahara is all about.

## **55. Tatah Parama Vasyatendriyanam**

Then follows the greatest mastery over the senses.

What is the criterion for success in Pratyahara? It is total control of the senses: that *finally* they do what *you* want them to do.

In practice this means that you have perfect excrement, because excrement is one of the Indriya's. What does it mean to have perfect excrement? It means that it goes with ease, naturally, and in small amounts, and there is hardly any smell coming from it.

It also means that there should be perfect procreation. This is interesting. What is perfect procreation? It means to be a lover who has control over him self and who can play the love-game at 5-star level. That is perfect procreation. Is this related to Yoga? Yes, indeed it is part of it. Yoga is part of Tantra and this is a fixed part of that. So if you are not good in bed, you go back to Pratyahara and you practice upon the water element.

It also means that there should be perfect propulsion. Do you have problems with walking? Do you have control over walking? Are you exhausted when you run? It must be perfect. How can we learn to do that? We learn this with all the crossed-legs postures, which are typical Pratyahara exercises upon the fire element.

It also means that grasp should be perfect. Is the motor system of your hands perfect? Do you ever drop something from your hands? Are you deft with your hands? Don't you have 2 left hands? People with 2 left hands must focus and work upon the air element.

It also means that speech should be perfect. Is your voice all right? Does it sound well?

Then we have to focus upon the senses: train the smell; train the taste; train the eyesight; train the touch and train the hearing. They all should be trained with Pratyahara.

### How do you train the eyes?

You train your eyes by watching. You train them by learning to watch and to not watch; to watch or not watch at will. This means to send energy to your Indriya's of the fire –

Jnanendriya's of the fire – or withdrawing energy from the Jnanendriya's of the fire. Bad eyesight is always caused by a lack of energy in the eyes, i.e. bad quality of energy. That is the only reason of bad eyesight. So at a certain point you can take off your glasses, simply by doing *this*: watching, *learning* to watch.

The problem is that we usually *undergo* watching: it just happens, involuntarily, because we do not *choose* to watch. We are simply subjected by it, inadvertently. From now on you choose to watch at somebody... and then you watch... and then there is energy in your eyes. Then you decide not to watch that person, so you withdraw your energy. The eyes may be focused, but you do not see anymore. You look at that person, but you do not see him, because you withdraw. And you control/withdraw in a playful way.

You do the same with the ears, taste, and every other sense, but also with every other motor function.

Concentration, withdrawal, concentration, withdrawal: these are the 2 different sides of the same coin, and they are always the same. That is controlled Pratyahara.

Isn't this related to another way of looking at things? For example: I am now very focused upon my eyes – without glasses - and when I watch very tightly, I suddenly see totally different things.

No, you only have to train yourself in the quantity of the energies. To practice quality you only have to watch quietly in order to assure that the Cakra is in harmony, while quantity is about focusing as long as possible, or withdrawing.

So when you watch very focused, you are on the right path?

Yes, but then you must watch intensely, and via this intensity you actually treat your eyes. That is how you can make your eyes recover. That is how I recovered my eyes, and you can do it too. Then you will see that this Sutra comes true: the highest mastery of the senses. Then you will not just see very well, but you become clairvoyant, "clairhearing", clairtasting", and so on.

What does that mean, "clairtasting"?

That means that, when you walk around in the supermarket, and you look at the assortment of wines, you actually taste the contents. You already know what is in the bottle before you even bought it.

So it is not because you have tasted it before that you know?

No, for it is actually that you have become aware of the subtle energies of the liquids on a subtle level/in a subtle way. Clair-awareness. It is the result of the direct functioning of the Indriya's, but skipping the Bhuta's.





## Chapter III: Vibhuti Pada

### 1. Desa Bandhas Cittasya Dharana

Concentration is the confining of the mind within a limited mental area (object of concentration).

My 12-year-old daughter Mairika has trouble to concentrate on her homework. What can you do about that as a father? Should I send her to her room? Should I watch over her shoulder to see whether she is actually studying?

None of all this. The most important is to enthuse her for the subject involved, in such a way that her mind becomes occupied with it. So we bring up the subject at the dinner table and then I tell her something about it that has my own interest. In this way she gets a sense for the subject and her thoughts automatically follow that feeling. From that moment her concentration starts.

Along the way you try to limit the field of concentration. You have started with concentration on all the homework (English and German language), and then you first focus on the German language part of it. In that German part you take a look at the first question. Then you try to understand the question, and slowly you let the subject slowly integrate after which you come to an answer.

In the process of concentration the mind appears to constantly wander away from the subject. Therefore the advice is given to choose a limited space (Desa) within which the mind is allowed to wander. Every time you notice that the mind has wandered away from this limited space you are to bring it back to the subject of concentration. This is called “Bandha” or binding. The difficult aspect of the exercise is that you must bring back your focus again and again, up to the point that you get fed up with it. That is what the exercise is about. Along the way and terribly slowly it seems you will be rewarded with the increasingly good behavior of your mind and the fact that it will eventually be inclined to stick with the subject of concentration.

After all these years of practice I consider concentration as the most difficult step among the eight steps of Yoga. If you are able to handle this step, the road to heaven opens up to you. I am convinced of that.

## **2. Tatra Pratyayaikatanata Dhyanam**

Uninterrupted flow (of the mind) towards the object (chosen for meditation) is contemplation.

When only this one subject is present in the consciousness and no other thoughts arise it is called meditation.

A thought is a Vritti, an energy whirl that nestles itself in your subtle body. By giving it attention (Dharana) this thought is reinforced. By letting go of other thoughts in your subtle body (Pratyahara) you withdraw your energy from them. This goes so far that those thoughts have no other choice than to disappear because of a lack of energy.

The feeling that you have in meditation is remarkable. It feels like as if you are under a cheese cover, the aura of your subtle body. This feels so quiet and solid, as if you have entered eternity. This last phenomenon is something that happens even literally.

Although a lot of people talk a lot about meditation, there are only few who really understand it. Professor Dr. Harry Upadhyay of Benares who supported me for a period of time proclaimed that nobody in the world actually meditates. “All they are doing is not more than a little bit of daydreaming,” he said. It is a fact that since time immemorial all those so-called meditators die. Does this mean that his estimate could have been quite accurate?

Why isn't there anyone practicing Dhyana correctly until now? It is because a proper preparation is lacking. The Yama's and the Niyama's have been misunderstood and ended up as dogmas. The Asanas have been degraded to mere gymnastics. Because of bad interpretations Pranayama has been degraded to breathing techniques. Pratyahara has been turned into a show of distorted reality. And Dharana cannot move people anymore.

## **3. Tad Evarthamatra Nirbhasam Svarupa Sunyam Iva Samadhih**

The same (contemplation) when there is consciousness only of the object of meditation and not of itself (the mind) is *Samadhi*.

At the basis of a Vritti, which is a thought, lays a Samskara, which is an impression. The Vritti originated from that Samskara. The energy whirl arises from that little specific pattern in the energy stream, which is the essence of the thought. Samadhi or contemplation is in the first place the observation of this essence instead of the thought. From now on this is possible! Thanks to your correct meditation there is only one thought left in your subtle body. All you have to do now is to find the emotional value of that thought. That is the essence. With this approach you will come to a feeling, a mood, in which no thought arises any longer. With time this will become more and more protracted and with more and more effect on your entire

being, even up to the point that all your Karma is burnt. This is a short explanation of Samadhi, of which the practice is actually quite simple provided that the preparation is correct.

#### **4. Trayam Ekatra Samyamah**

The three taken together constitute *Samyama*.

*What is Samyama?*

While reading the book “New Psychology” part I by Alice Bailey in spring 2002 I was struck by a text quite in the beginning of the book. In it I recognized a remarkable description of Samyama, the fabulous technique of concentration-meditation-contemplation-at the same time. Until then nobody had seemed to be able to make a practical exercise out of it.

- Freely translated this text said that you must first try to become aware of the presence of a loved-one. This is the contemplation part, in fact Sabija Samadhi that should gradually change over into Nirbija Samadhi, very subtly. From that moment on the awareness of the presence of a loved-one is kept in the background.
- Then you evoke from your own experiences a concrete experience of the divine that you hold in your mind without interruptions. This is the meditation part.
- At last you focus your attention on the object. Alternate thoughts may appear in this process. This is the concentration part.
- Initially you move from one to the other element. As a result the three elements will gradually connect with each other more and more. You continue doing this until the connection is complete and everything becomes one. This is accomplished when everything becomes light. Then you will also notice that the process that was quite fickle at the start has become quiet and serene.

*How is Samyama performed correctly?*

The most essential point in the practice of Samyama is that you master the separate parts of the exercise first. In Nirbija Samadhi you must first and foremost have a pretty good understanding of what the meaning of the energy field of a being actually is. In the meditation part you must have had a prior mystical experience of God. Without these conditions it cannot succeed.

Maybe the following example can inspire you:

For some time I was engaged in the practice of Samyama (concentration-meditation-contemplation) on the light under the crown (forehead-Cakra). My realm of thoughts became quieter and my eyesight improved clearly, to such an extent that I did not need my recently acquired reading glasses. And then it happened: On Wednesday 24 October 2001, during autumn break, I was walking on the beach of Castricum by the Sea with my wife and children. The weather was nice for moment. The sun reflected on the water and the waves glittered. Suddenly the waves whispered: “Here I am ... here I am ... here I am ...” And as if that was

not enough, the sand at my feet whispered the same: “Here I am ...”, the soft breeze that caressed my face joined in as well: “Here I am ...”, and even my belly joined in, softly whispering: “Here I am ...” It sounded so delicate and fragile, but at the same time natural, easy and spontaneous. I realized that He had always been there and that I managed to “see” or actually “hear” Him only now.

You may indeed assume that this experience, which I am able to repeat frequently now, has changed quite a lot in my life. First and foremost I must point out that this experience did not occur just like that. It was a clear result of that Samyama on the light under the crown. As a result Patanjali’s phrase: “Then you will obtain the vision of the adepts” turned into “Then you will obtain the power of observation of the adepts (great Yogis)”.

Our Dear Lord has spoken!

As a result my senses have become exceptionally sharp. I hear everything and see much more of everything than I used to in the past. The world now appears before me in many more ranges of colors. My realm of thoughts has become considerably quieter, without all those highs and lows.

You would think that I could have many years to live on this experience, but the Gods have decided differently. A little while ago I started to focus upon the next Samyama exercise, which is the one focusing upon the heart. Gradually I started to feel my intestines tossing about, as if deep Karma came to life. Tensions unknown to me in the neck and the shoulders arose, and I realized that still there must have been a lot under the skin that remained unresolved. Each time I repeated the exercise my body appeared to react less and more room appeared. Compared to the past my inner life is much quieter now.

*What is the goal of Samyama?*

The goal of Samyama practice is to install light in your being and to help you achieve liberation.

*What kinds of Samyama exist?*

In the middle of a beautiful nature reserve in the summer of 2002 a number of issues about the different kinds of Samyama suddenly became clear to me that I feel I have to share with you, for it is too brilliant.

The text about Samyama in the “Yoga Sutra’s” of Patanjali appears to have a striking logic. The 30 different Samyama’s that lead to Liberation can be considered as being different sections:

“Physical curiosity” (the first 8 Samyama’s)

“Astral projections” (the 8 following Samyama’s)

“Causal discovery” (only 2 Samyama’s)

“Self-realization” is achieved by 1 Samyama.

This is followed by a considerable “warning”, before you are allowed to go on.

The 7 following Samyama’s I named “Mastership”.

Only after that “Buddha-ship” can be achieved.  
 Followed by 1 Samyama to achieve “Liberation”.  
 Which is followed by a “last warning”.  
 And then there is “Implementation of Liberation” with 1 Samyama.

Schematically presented and divided into concentration objects of the Samyama it looks as follows:

**Concentration object**

**Result**

Physical curiosity:

Parinama’s	>	knowledge of past and future
Sabdartha	>	understanding of the meaning of sound
Samskara	>	knowledge of previous birth
Pratyaya	>	knowledge of the awareness of others
Rupa (form)	>	control of light, sound, taste, smell, taste
Sopakrama and Nirupa Krama (latent and active Karma)	>	knowledge of the end (finality matter)
Maitry (friendliness)	>	strength in the field of friendliness
Baleshu (strength)	>	strength of an elephant

Astral projection:

Pravrtty Aloka (supernatural light)	>	knowledge of the small, the hidden, the remote
Surya (sun Bindu)	>	knowledge about the subtle body
Candra (moon Bindu)	>	knowledge about the stars (other subtle bodies through the perspective of the Bindu’s)
Dhruva (law of movement)	>	control of movement
Nabhi Cakra (navel center)	>	knowledge about the structure of the body (to be seen from the centers through cascade effects)
Kantha kupe (esophagus)	>	cessation of hunger and thirst
Kurma Nadi	>	perseverance
Murdha Jyotishi (light under the crown)	>	eyesight of the adepts

Causal discovery:

Pratibha (intuitive knowledge)	>	knowledge about everything
Hrdaye (heart)	>	knowledge about consciousness

Self-realization:

Pararthat Svartha (concern of other things/ concern of the self)	>	knowledge about the soul, intuitive hearing, touch, seeing, tasting and smelling
--	---	--

Warning:

Upasarga Vyutthane  
(obstructions in the condition caused by external flow)

Mastership:

Bandha Karana Saithilyat Pracara	>	access to another body (cause attachment, because of loosening the channels)
Udana (Prana)	>	avoiding contact with water, mud thorns...
Samana (Prana)	>	control over the fire
Srotra Akashayoh Sambandha (ear and ether relation)	>	super-sensorial hearing
Kaya Akashayoh Sambandha, Laghu Tula Sampattes (relation of body and ether, coinciding of light cotton fuzz)	>	moving through space without body
Sthula Svarupa Sukshma	>	veil of light fades away
Anvaya Arthavatta (gross, constant, subtle, all-pervading state, subordinate to the goal)	>	control over the 5 elements
	>	8 major Siddhi's, perfection, not hindered by the functions of the elements
	>	beauty, fresh complexion, strength and toughness of a diamond
Grahana Svarupa Asmita Anvaya Arthavattva (their ability to comprehend, true nature, egocentricity, all-penetrability and subservience to the goal)	>	mastery of the senses
	>	direct knowledge, complete mastery over Pradhana

Buddha-ship:

Sattva Purusha Anyata Khyati Matrasya (harmony soul distinction being aware alone)	>	omnipotence and omniscience
--	---	-----------------------------

Liberation:

Tad Vairagyat Api Dosha Bija Kshaye (on that detachment also seed, by coming to nought)	>	Liberation
---	---	------------

Last warning:

Sthany Upanimantrane Sanga Smaya Karanam Punar Anishta Prasangat  
(local authority, when one is invited, proud through enjoyment, avoiding again of evil, by returning)

Implementation of Liberation:

Kshana Tat Kramayoh	>	power of discrimination
(moment of consciousness	>	knowledge of discrimination
and its process)	>	between equal matters
	>	supreme knowledge, transcendent,
	>	all encompassing, including time
	>	Liberation

I have explained Samyama. Do you still understand that, or have you forgotten?

The problem is how you put into practice the matters that are explained here. I have found an entrance to apply it in the way that I described: You start with the presence of a loved one, not the image but simply the feeling. I always use the feeling of my mother, and always when I do that I have the feeling that she is actually present. In reality she is about 200/300 kilometers away from here, but this is how the exercise starts. It is the contemplative part of the Samyama.

For the next step I draw in a realization that I experienced with the Most High as the subject of the meditation (the experience on the beach in Castricum by the Sea). When I do that, my mind is focused upon the Most High, but I am open on causal level via the feeling of the presence of my mother. To do this I add the thought of the Most High. Because of this I connect with the energy of the Most High, who therefore flows into my being, *because* I am totally open (I put down my ego – for usually I am blocked from the Great Reality by my Ahamkara).

But it is sufficient to be aware of the presence of a loved person, and then to be open. The Most High comes into you, empowering you, and the energy that is present in this way will bring you somewhere into the gross-matter through concentration: you choose a concentration-object. This means that you spiritualize the matter in this process, which is Artha Matra: Artha, the essence, coming into the matter, Matra. The spirit comes down into the matter. You connect the two in this process, and *that* is Samyama.

The goal of this is to bring harmony in the matter, and you do that *consciously*. You are making a triangle, for you are connecting 3 different things that usually do not become connected. Because of that an exchange/circulation of energy begins, moving from one to the other, because they are at 3 different levels. In the beginning you must constantly switch from the one to the other to maintain this triangle. It is a kind of a hop, step and jump condition, or a triple jump. But with time it connects more and more, and you will feel that it is happening with less and less shocks. You maintain this and you continue to maintain it, until it becomes 1 line, until it becomes a white stream/connection, and until it fuses with one another. When the 3 worlds fuse into one you have succeeded in your Samyama. Of course this will consume quite some time, especially in the beginning, but if you persist it has to occur.

What object do you keep? Do you keep the concentration-object?

No, you do not keep anything. There is only light.



In practice the following has happened: You have actually brought the Most High into that concentration-object, through your being, or actually past your being. There are 30 of these concentration-objects, so there are 30 different Samyama exercises, which eventually cover your entire being. As a result you will become entirely purified, materially. Perfectly pure!

When you have reached this level you will start to understand that all the preparations with the 8 steps of Yoga are only a laugh, for it is at the top of the 8 steps of the ladder that the real work begins, which is *this*: 30 exercises that lead you to Enlightenment. They will completely put you in the Light, by reaching into the Light 30 times, each time through another entrance.

Look at it this way: you have a dirty pan, and you will clean this pan in 30 different ways. This pan must be *really* clean when you are finished!

I said: “be aware of the presence of a loved person”. It is exactly like that: when you love someone, you connect with that person. Then you can feel that this person is present. You have made a causal connection. There is no form, no image, no name and no color: only feeling. Of course I said that you take a loved person because that is easier, so you pick somebody in your life that you really like to be with. I wouldn’t mind if you picked your cat for this. Then you go to meditation: you add the meditation-element to it. However, this requires a certain God-realization, and that is something a lot of students have trouble with. But recently a student told me that it worked for him to pick the stars as his object of God-realization, or the sun. This can work too, because they are higher energies. It is not quite the Godly, but it is at least in that direction, and it seems to work. This is confirmed also by the progress this student is making. At night he looked at the Milky Way and seeing all these stars he rightly felt/realized it (in the sense of: “God Almighty, this is indeed quite something!”). He uses this memory and brings it in as the object of his meditation, giving him a renewed flow of energy. He opens up, and the energy that comes from the stars, with which he connects, flows through him. Of course you take the experience of the Godly itself if you ever had one.

It is indeed strange in the beginning. Everything you have ever experienced in the sense of mystical experiences is helpful: it reduces your handicap. The remaining part is more or less a matter of sensing and searching. A lot of things happen spontaneously.

### Can you perceive this triangle as a kind of Holy Trinity?

Although you can philosophy about it, I’d rather not call it a Holy Trinity. I prefer to keep it in line with the physical (science) phenomena, as simple as possible. However, in the future you will see that many things can be reduced to triangles. In fact the whole science of esoteric medicine is based upon triangles. What are triangles? They are simply the connection of the 3 worlds. Each of the 3 points is related to one of these 3 worlds. *That* is what you do in Samyama. But you do it in a Mudra too, for a Mudra is also a triangle. Each Mudra is a triangle, but if you reflect on this a little bit more, you will soon realize that every Yoga exercise actually contains a unity of the 3 worlds, for you are supposed to apply the 8 steps of Yoga in *every* posture and in *every* exercise. Not the 8 steps separately, but integrated. The integration of the 8 steps *is* in fact Samyama.

### How do you determine when to switch to the next of the 3 steps?

You always try to keep one eye on the other 2 points of the triangle. At a certain point you will notice: "... I am focusing too much on one ... I have lost one of them ... I have lost 2 of them out of sight". When you notice that, you try to regain the lost ones and you come back to the one that you focused on before, but that then got lost. Therefore, in the beginning, it is a matter of sheer concentration, but focused upon the 3 different elements.

Keep in mind that the most important element is the presence of a loved person, because it is the most solid. It will give you the highest probability to establish a fundament, to try to make that feeling permanent.

What you actually do in this Samadhi is not just a Sabija Samadhi – it is not love or happiness – but it is a Nirbija Samadhi, which is above that feeling. It is a very subtle realization of that presence. So you do not judge, assess or feel anything. That person is *simply* there, but you do not *think* of her. You know: she is in the background. She sympathizes with you, and she sympathizes with me. That is what we feel when we come together, my mother and I, since I started doing this. Then we are so close together, like we have never been before. It is simply magnificent.

But you have to take care of this yourself; I am only giving you an example.

This is your basis, which you install as solidly as possible, and then you try to go on with the second element: the meditation. But this person remains in the background, and then you focus your thoughts upon the Most High.

### But when do you take the decision to switch to the next level? When it feels solid?

Yes, and then you let this meditation gradually become stronger in order to let you remain in this one thought (of the Most High), while in the background the presence remains perceptible. It *is* possible this way. It is difficult to do it together, but also that is possible, and Savitarka Samadhi is a very interesting exercise to learn this, as are the other Samadhi exercises. Once you have installed it solidly, you take a look now and then at the concentration-object that you have chosen, and see if you have some room to focus on that now and then. And you also look whether you can send the energy to it that you have generated with the preceding 2 steps.

Then indeed you will notice that there is a play of energies that rises far above your own energies. You are actually connected to the big computer of the universe, and you let enormous amounts of energy flow through you, towards that concentration-object. It is exactly this gigantic flow of energy, which is harmonious, because you have modeled it in accordance with the Most High (which is harmony itself) that will take care of burning Karma. It is the terminator of Karma! Samyama destroys Karma. This is the purification process.

### Does it burn Karma better then Samadhi?

Certainly. Compared to this Samadhi is just like ABC.

### Doesn't Samadhi burn Karma as well?

With Samadhi, the way we have learned it until now, you indeed burn – from the Nir-level – with your own energies. Samyama, however, is the destroyer of Karma, but then supported by a “benefactor”.

### So, that energy *is* present, and now you are allowed access to it?

Exactly. The 1st point of the triangle builds this access. You use Nirbija Samadhi to open it, the meditation then is the connection and the concentration causes the circulation to occur, towards the point that you have chosen. This is in accordance with the physical law of the communicating vessels. Real circulation thus occurs. Those spots that have too little energy, which are in a poor condition, disharmonious, will receive a lot of energy. The experience you have as a result is an experience of light: harmonizing is nothing more than to bring light, but it will be more intense than ever.

### You can only share these experiences with like-minded people?

Yes, indeed, but you must know thoroughly what is needed to repeat this, because somebody who is not prepared could turn half-mad. He might for example make the most stupid step that *can* be made in this matter, which is to walk over to the neighbor and say: “Wow, I just experienced something so interesting!” This is something you really *cannot* do! You can share this experience here in class, but do not tell it to your neighbors. They will declare you insane, and when you share this experience to several other neighbors as well, I guarantee that you will be locked up! Certainly they will find a psychiatrist who will make the diagnosis, put an incomprehensible term (for himself too) on it, and sign the documents.

We had a psychiatrist in this school who followed all the courses and told us that this is the reality in psychiatry! They do not know *anything* about life! They do not know anything about being human. And they *destroy* people. Worst is that they know (that they destroy people). However, they have no other way, for they are asked to pass judgment. And they do not understand a thing of what is happening. It is almost like tossing a coin into the air: “Throw him in jail, or not throw him in jail? I have put 3 of them in jail this month, so let's release this one...” That is *how* they do it. You just cannot believe in what an *incredible* chaos our healthcare is. And everyone hangs a sword above the head of the other. “We have authority, and we have to maintain that ... sssjjtt!

Do you understand Samyama now? It truly is incredibly wonderful. It is brilliant, again, that you strengthen your own growth, and actually *enable* it, towards the end with the help, as Jesus also mentioned, of God. Jesus called it: “Let Our Dear Lord's mercy come over you”.

What he taught to his disciples by praying is exactly *this*! A prayer is in fact a means to induce Samyama. That is the *purpose* of praying. The concentration-object in praying is the text itself! You say out loud what is written, or you do it in thought, it really does not matter. What is important is the other two elements.

That is what Jesus taught his apostles. But apparently it did not leave a lasting impression, because to me it seems more like a badly affected antiquity. I can still see myself standing before the confessional box, listening to the confessor telling me: "... hmm ... you have behaved very bad ... pray 5 times Our Father, and 5 Hail Mary's ...". And a lot of additional punishments. There I sat, mumbling, thinking, mistakenly, that I would be done after rattling it off. And all people who have been before the confessor and have done this can confirm this. There is no result, and I have put it beside me, for it does not work. All other people did likewise.

This is too bad, for had it been told *properly*, it *would* have shown results! And indeed your sins would have been forgiven. What I am telling you *is* actually burning of Karma/forgiving of sins. Oops!

But wait a minute ... if it is that easy, we can take care of all our sins... This is called Karma Yoga! You go to work, and you shape yourself according to what you have in mind, according to what can be of service to society and of what can be useful for you to reach your ideal. If you want to become Mister World, well, than you instantly change into Mister World! Just like that. And when you say: I want to become a potato... then you become a potato. But it must all be in service of the Most High. The interesting part of this approach is that, because of this burning, and because of the connection that you make with the Most High every time, you become more and more sensitive to what is of most interest to *you*. So it is *not* choosing to be Mister World or a potato.

You will notice that in this triangle *one* element "tastes" best. Obviously that is the presence of a loved one, the Atmic experience which will attract you most. But by that time it will have permeated you deep into your big toe via those 30 different Samyamas. It will become more and more familiar. As you go through all those 30 exercises, no matter how difficult it was in the beginning to maintain that feeling, it will become easier and easier. There is talk about Enlightenment, but instead it would be better to speak about becoming light automatically, driven by homesickness that will gradually bring you back to your divine house.

Is it difficult to go back home? The Father, waiting there for you ... You can *feel* his love, and you can *feel* the relationship, for you *know* that you are His son. Have you ever visited your (parental) home after a long absence? It goes *natural*. You don't have to do anything! At a certain point you would rather run than anything else. The road to heaven, the road to Enlightenment – total enlightenment – is a road that you take *running*.

Is it this what Jesus meant when he said that there is faith, hope and love, but that the greatest of the 3 is love?

That is *this*. For me the greatest criterion is always homesickness. I always look at you, to see if there is *this* homesickness, and whether you react when I use that word. When you are looking for your place in this world, and you unable to find that place, even though you *know* that somewhere there is a place for you, that is what I am talking about when I mention homesickness: homesickness for the Father.

Okay, I can see that, but you mention homesickness for home, but you do not even know what this home looks like, or what it is.

It is called “home”, but it is in fact infinity. However, they are all symbols, just like we speak of “Father”, while we might as well call it “origin”, the energy from which we originate. *That* is what is important, and *that* is Samyama, which is Enlightenment, the path to follow. People have written this down in books, but so far it has *not* been understood. Also Taimni, the author of this book, has *not* understood Samyama. If you have read it yourself you can see that it has nothing to do with his explanation. I do not even recommend reading it. We are using this book because it is the least bad, and because it has a transliteration and a word for word translation of the Sanskrit text. This allows the chance to get a grip on the origin so that you can give your own interpretation and comment. This is a typical characteristic of the deplorable situation in the world in this field at the moment. For that is what we are dealing with.

Is the explanation of Samyama understood?

I have trouble with the explanation of the concept of “mercy”. I gave it much thought, however I was not able to come to a conclusion and therefore decided that it probably does not exist. Now it seems to exist as a part of Samyama. Do you have access to it when you are able to practice Samyama?

Yes, you will receive mercy in Samyama, from Our Dear Lord.

Then you do not have to do it all by yourself anymore?

Yes, so what you receive is a confirmation.

So, actually you receive something that you do not deserve?

No, you *do* deserve it.

Only when you practice Samyama?

No, let me explain it differently: Actually we are all very thirsty for energy, for we are so terribly barren that you must resemble a desert-like landscape. That is what a human being looks like. There is a grave lack of irrigation. It is a *miracle* that this life, this land continues to function.

What is it actually that you do in Samyama? You open this land; you open its borders. You build roads and other infrastructure, enabling circulation. Not only for cars, but also waterways and airways, so you open yourself, *completely*. This is Nirbija Samadhi – the sensing of the presence of a loved person. *Once* you are completely open, the open borders, connected with the Most High in meditation, will allow the necessary supply of ships, airplanes, trucks and cars to flow through you, and provide you with all that you need, in accordance with the physical law of the communicating vessels.

It is so simple: you get what you need. *This* is the mercy. The only condition is that you open up yourself. Therefore *not* everyone can receive mercy, only the person who opens up himself. This is the same as sacrificing yourself, called Yajna. So connecting to the presence of a loved person is equal to giving up/passing by your own ego. By observing the presence of the other, you put yourself on a perception level that is very high. This is actually Atman. But because you use that to become aware of the others, you gain access to yourself. So, you are completely open, and then he comes in. And you can use this energy for a certain concentration-object, if you feel like, but you do not have to. Instead you can also fill up on energy and focus purely on confirmation, which is something that you can do directly with Our Dear Lord during Samyama, but you can also do it with another person.

So you open yourself with, not especially love, but the becoming aware of the presence of a loved person. However, we have been designed in such way that we can only do this with a loved person.

I considered mercy to be a kind of present, something through which you receive help from higher energies to burn Karma, as opposed to only using your own energies and doing it all on your own.

That is indeed what it is. In Samyama you burn Karma, but it is not your energy that burns the Karma; it is the energy that you bring in, with the result that you develop quicker because it is not your own energy. It is a miraculous trick to progress faster and to actually lose the human condition at a certain point. What you can do is simply not normal anymore. You cannot even compare it with a normal human being. However, Yoga then says: “Wait a minute, what a normal human being does, *that* is not normal!” For who is so dumb to leave his land so sterile, while there are possibilities to completely cultivate and develop it. The only thing you have to do is to open your borders. But normal people do not know this, which brings us to the core of this issue: people are ignorant: Avidya.

By transfer of knowledge and by practice, as we are doing, we try to take away this ignorance, and replace it by knowing. People will react: “Hey, that story of yours sounds logical. Let us try it out...” And you notice: “Well, it even seems to work! Would he be right after all?” And it *does* work. It is described like this, and it brings you to Enlightenment, by burning Karma, according to the 5<sup>th</sup> Sutra:

## **5. Taj Jayat Prajnalokah**

By mastering it (*Samyama*) the light of the higher consciousness.

The verb “Jay” means “to conquer”.

“Prajna” = “Light of the higher consciousness”.

“Lokah” = “Location”.

Interesting is that, if we practice Samyama correctly, we will grow toward the light. In each Samyama you must maintain the triangle that you build for so long that the energies fuse with each other, until gradually light appears in you. And although you have not experienced this yet, it *will* happen. If it does not happen, it means that you have not finished the Samyama properly, and that you have not used it for its actual goal. And that would be a big shame, because it means that it has failed.

What do you do so that this can always bring light? You make sure that the quality of energy is very good; in Sattva, because you are in a pure condition of observation, which *is* Sattva. So you do not do anything, or hardly anything. It is all based upon your feeling, and for the rest you focus your attention upon the 3 different points. Observation. Sattva. And the quantitative element is also taken care of, because it comes from outside: it is the energy of Our Dear Lord. So what you get is large amounts of very good quality energy. This is all you need and that is what “light” is about.

However, you must take into consideration that there are obstacles in the exercise; obstacles between the 3 worlds that you are trying to connect. These are the obstacles that lie within the concentration-object, because, of course, it is not all that harmonious yet. The concentration object might perhaps be something within your body, but it is lacking purity. These roads have to be built, and those trenches have to be dug first, and that takes a lot of effort. The exercise is that you just get to work on it, and slowly but certainly... if you persist... and persist... and persist... and after doing it so many times, sitting in the exercise, it becomes better and better, more and more beautiful, and easier and easier.

#### Can you feel it when Karma is burnt?

You do not feel it. However, if you pay very close attention, you may notice that there are changes. You may feel that the sense of comfort increases. In the beginning you will notice that there are tensions, that there are problems in you. You have to do effort, for it does not happen automatically. However, if you continue to engage yourself in this practice, it will become easier and easier, and circulation will occur. Sometimes you lose it, and then again you will get back into it, and you lose it again, and get back into it again. This will happen many times, but it is the go-getter that wins the race.

So you do not *feel* any burning. It is only *called* burning. The experience of a burning sensation in the heart region is possible, but it is not a burning of Karma that is felt. It is more likely to be an opening up of the heart Cakra. I have experienced that myself, and it was also an explosion, *literally* burning. I thought that I would die, that I was finished. There was such a white/yellow sphere around the heart and it was quite painful. I checked to see if I was burned because I really thought I *was*. This is the knot of Brahma opening up, but although this knot is located within Muladhara Cakra, it expresses itself in the heart.

#### What are the locations of the knots?

They are located in the tailbone, the throat and the head. They are called Brahma Granthi, Vishnu Granthi, and Rudra Granthi. This is related to burning of group-Karma, but that is

something else than what we are dealing with here. In fact you should already have rid yourself of the 3 knots *before* even thinking of seriously practicing Samyama.

If you already have a sense of being a world citizen instead of a national, you have probably succeeded in burning a considerable amount of Brahma Granthi.

And if you do not have problems expressing yourself anymore, being able to express what lies within you, then it is possible that you have solved Vishnu Granthi.

And if you feel that your mind is free, that you are free to think whatever you want, and that you are not hampered in your thinking (because there are many conditions in the mind that can put you stuck/imprison you, like habits, taboos and so on), then you have solved Rudra Granthi.

These are all group Karma, and with Samyama you deal with all Karma, especially with individual Karma.

## **6. Tasya Bhumishu Viniyogah**

Its (of *Samyama*) use by stages.

This explanation of this Sutra in Taimni's book is kind of hilarious. You can read it if you feel like, so that you can form your own opinion about it, but I do not like it at all. We have already had an explanation about it: At the start of Samyama you clearly have 3 different points, on which you alternately focus to see whether they are still present. Then, slowly, they will start to fuse, and a correlation occurs between them. First you are able to maintain 2 of them in your consciousness, and when this solidifies, you involve the 3<sup>rd</sup> one, which is concentration, in the process. Sometimes you lose your concentration, but gradually it increasingly becomes *one*. These are the different stages mentioned in this Sutra.

You can also view these stages in the following way: You start to focus purely on each separate point, then alternately, and in a later stage you gradually go towards meditation. Notice that there is a unity between the 3, and then you do not distinguish the 3 anymore, because through the 3, with the 3, you have come into a certain mood and everything has become divine. At that moment you *are* divine/God. And you *are* light. You do not even experience light; there is unity all around.

Prayer as we know it in Christianity, for example the Lord's Prayer, but also other prayers, also those in Islam, and in fact in any other religion, is actually a method to bring about Samyama. If you take a close look, you will see that the 3 elements are all present. You are requested to connect with the Divine, but also to feel. Maybe it is not so specifically suggested that you should feel "the presence of a loved person", but it is very obvious in a Hail Mary that you are to try to feel the presence of Mother Mary. You "hail" Mother Mary. In the Lord's Prayer you hail Our Father, so you try to establish a connection. The feeling is present, the meditative element is present, and as a result the energy of it can come to you. There is proof that these



kinds of prayer actually work. In prayer there is always a concrete element, a point of reflection, and those are the 3 points as we know them in Samyama.

The Lord's Prayer may seem a little bit clumsy and a little bit laborious if you compare it with what we are learning now, because there are a lot of aphorisms and words that actually disturb the process. Sometimes I dream about restoring the real purpose of prayer. People would be able to learn real prayer again, based upon the knowledge of Samyama. In my opinion the old Mantras can be useful, but I am afraid that the priests of the Catholic Church are not able anymore to convey this properly. For they do not know anymore what praying is, and then it does not work anymore.

I would even go further than that: when you do not understand matters like this anymore, and if you do not have a clear view of the essence, while uttering all kinds of slogans (as the Pope uses slogans/celebrates Mass in the name of Our Dear Lord), you are abusing those powers, and as a result they will turn against you. That is the price that everybody who slanders God must pay. Exactly the same is written in the Koran: all people who slander God will die. Not necessarily by a 30 centimeter long knife, but this is the meaning anyway. When you draw the line further you will see that this element also comes back in Buddhism, Judaism and in any other religion: all who abuse these matters will die.

When you use the name of God, it is to call on Him, and as a result the energy will come to you. Energy will come, saying: "I was called upon, here I am". However, a normal human being is not pure; he calls on God but he is not properly prepared, so what will happen with this energy? There is no difference to this energy; it will come into that person regardless. However, it will destroy this person; it will simply burn this person! And that is not the burning of Karma! It will destroy him, and as a result accelerated aging will occur. That is the punishment. Then I have not even mentioned the fact of wrongly handling the Divine, or all kinds of imagination/delusion and false knowledge, that occurs in Catholic Doctrine, which by the way *was* pure originally. So beware, for Jesus has explained very well, but apparently He did not have enough time to explain everything *well* enough. Then there were also the apostles that went out into the world with each their own colored perception of the same idea. When you compare Matthew with John there are such strange differences that you wonder who is right.

When you are cut off from your roots, and if you do not even know that all this is in fact Yoga, and there is no possibility to fall back on the old scriptures of Yoga, you have a problem. Those 12 apostles committed themselves without having the least fundamental doctrine in writing. Jesus should at least have told them: "Look, this is written here and there. Fall back upon it when you think of me. Practice *this*." He did not give them exercises either, at least no physical exercises. In fact he brought them Bhakti Yoga, which does not contain any, or very little Asana's,

What I am trying to make clear is that praying is fine, but pay attention, for it is energy. It is just like electricity. You can deal with it confidently if you would only know what you are dealing with. And then you can have all kinds of benefits from it. But when you forget to turn

off the switch when you turn in a light bulb, you may receive a substantial electric shock. This also applies to praying.

If you do what Theo van Gogh did (Dutch film director, killed by a religious fanatic), offending the Islam, you will indeed end up being sentenced to death within the laws of the universe. We react by saying: “It is outrageous. It was done by extremists...” Okay, but there are many wrongs in our society. We think that we are God ourselves, and that we as human beings can determine everything. But this is *not* true: there is still the law of cause and effect that we have to deal with.

He, who plies the sword, will die by the sword.

It is interesting to see how everybody talks about the freedom of speech, and that that may not be countered by violence, but how about verbal violence?

Those are the wrongs of our society. We think: “Freedom of speech is absolute”. But this does not exist, for it is something people have made up themselves. When you say something, you must also be ready to take responsibility for the consequences of what you say. That is all.

To go into an open discussion with people is something totally different from calling people names and offending them. Theo van Gogh’s exchanges of abuse, and the insults he uttered were not well-founded. It was not a matter of having a normal discussion. Whenever you talked with this guy, the third sentence already ended up in a flood of abuse. Well, like that there is nothing to it; anybody can do this! Maybe he lacked proper parenting.

The same goes for Pim Fortuyn (Dutch politician slain by an environmental extremist). What he did is in fact the same as Van Gogh did. Although he was less crude, he always managed to provoke people, to the extent that you felt that people would really be offended by his arguments. However, he was better able to substantiate his point of view, and he was open for discussion. For this reason I personally find the murder of Fortuyn more serious than the murder of Van Gogh. The last one was not even murder; it was an execution, probably ordered by a clergyman. It has all the characteristics of an execution. It was a Fatwa.

Anyway, we were dealing with Samyama and ended up with 30 centimeter long knives! But that is what this is about, eh? Do not forget the power of Samyama. I would like to invite you to pray, to pray again, but then the way you have learned here, with Samyama. You will see that it really works. And I am convinced: we can do it in *this* way. Our Christian traditions – and Islam traditions *too* – and all the other different traditions can be renewed with this knowledge.

## **7. Trayam Antar Angam Purvebhyah**

The three are internal in relation to the preceding ones.

Antar Angam: Taimni's explanation is rather short, however, I could write an entire book about this subject. The meaning of this Sutra is that the entire Yoga-doctrine, the entire Yoga-preparation with the 8 steps, actually including the 3 steps that fuse within Samyama, reaches its goal, which is total internalization: the road to Our Dear Lord, which is the most difficult. It is interesting to realize that this element has not been understood throughout the entire world, until now, that is. In the most favorable situation people apply only the 8 steps, but do not ask *how* they apply it. It is only possible to succeed in Samyama by the integration of the 8 steps. Especially when you master Dharana, Dhyana and Samadhi and practice the 5 preceding steps – Yama, Niyama, Asana, Pranayama and Pratyahara.

In past ages many people thought: “The highest of what I have to reach in Yoga is to actually practice Samadhi”, and, “If I can master Samadhi, I can reach heaven”. But this is *not* true. Samadhi means to discover the causal world and the world of Atman, but that does not mean that you are finished. It is only through the unification of all the worlds (realms) in Samyama that you can completely purify everything. Do you understand the problem now? It is quite tragic that all this is described here but that the interpretations are wrong.

## **8. Tad Api Bahir Angam Nirbijasya**

Even that (*Sabija Samadhi*) is external to the Seedless (*Nirbija Samadhi*).

In this interpretation of the Sutra you can erase (*Sabija Samadhi*), for this does not apply to *Sabija Samadhi* at all. This is another mistake, for these Sutras are dealing with *Samyama*, and *that* is what this is about! Therefore this should be interpreted as follows: “Even *Samyama* is external to the Seedless (*Nirbija Samadhi*)”. This is only evident, because *Samyama* is the road to complete *Nirbija Samadhi*.

Because there is a little piece of *Nirbija* in each *Samyama* – the presence of a loved person – it becomes more and more familiar. But because it is qualitatively the highest in the exercise, it gradually takes the upper hand. Then it brings you, through the matter actually – with the help of concentration and meditation – to a state of a more natural experience of *Nirbija Samadhi*. This is the way/training to attain *Nirbija Samadhi*, which is called *Samyama*, in which there are very clear external characteristics. For isn't the trinity external? Concentration is external, as is the object that you involve in it, a part of your body or a condition, which are all external as well. While in *Nirbija Samadhi* you let go of everything: it means “without seed”. You even let go of the seed.

There is also the possibility to get there directly, without seed. This is called *Ati Yoga*, or *Sattva Yoga* as it is also called. It is the original/first Yoga that deals with *Sattva*, which is explained, in the *Brahma Sutras* and the *Vedanta*. It is very simple: You look at me. Do you see me? Well, instead of continuing to look at me, you look at what it is inside you that *is* looking. Will you still see me then? No. You have directly entered the observer, which in the end is *Atman*. That is *Ati Yoga*, or *primordial Yoga*.

When you read the Brahma Sutra's you will see that they make quite a complicated issue out of it, but in fact it is rather simple.

However, in practice this is quite difficult to achieve, therefore the eight-folded path was established. They said: "What are actually the problems in experiencing the observer? It is gross-matter, mental, emotional and vital problems and so on". This is where the 8 steps originated from: to help you to go through the obstacles smoothly, and to help you to reach the goal in a certain and relatively easy way.

Of course it can be done without the help of the ladder of 8 steps. You can directly jump into heaven, with Ati Yoga.

Is that what happened with Saul on his way to Damascus?

Possibly. But if you do not have all this, then how can you reach heaven? That is the question. You can repeat 10 times what I am now telling you, namely: look at me, and then look at that what *is* looking inside you, and that is it. At a certain moment you get so tired of it that you will let it go, and everything is lost. Then nothing will happen anymore.

Still 95% of Yoga-practice in this world is based upon that idea from the Vedanta: to go up into heaven, just like that! We look at the observer, and, Bang! ... we arrive there in an instant. They hardly use the path of Patanjali.

Patanjali's path is the Tantric path: it uses duality, as does the Hatha Yoga Pradipika from Svātmanā, which is also typically Tantric. It accepts the problematic nature of the world, and simply makes the best out of it.

The Vedanta says: "You experience the unity, and that is it." But the danger of delusion is so big. This is the disease within the Yoga-world: delusion: "Look, I am so capable to talk and philosophy about unity and so (Advaita), and because I am so capable I should be the one". However, they always ignore the fact that they are occupied in the mind. It is all thoughts, nicely constructed, with which everything can be justified. This is not difficult. To explain the experience of unity/Atman, because he was fed up with the scribes with their Vedanta, he (Buddha) said: "Anatta, Anatta, Anatta", which in Pali stands for: "There is no Atman, there is no Atman, there is no Atman". But what he meant was, that the solution to find Atman is to not be occupied with Atman, for as long as you are occupied with it there is delusion. With this, only one statement, he wiped the entire world of Yoga of that time off the map. He was very successful in it, and rightly so. He was the last great Yogi, for he really understood: it is the condition of being without seed-thought. But also in Buddhism there are prayers/invocations/techniques that resemble what we employ in Samyama.

This brings us to a beautiful part, which is something totally different. It is what you do while building up your Samyama, but also what you do in general to live life. Samyama is not simply a method to reach Enlightenment; the application of Samyama takes place in a specific way. This specific way is the approach with the Parinama's – the transformations – or, how to deal with the obstacles. This will enable you to control life. When saying: "control life", it means

that you will finally be able to deal in a good way with other people, elements, problems and so on.

Theo van Gogh was killed in the street with a huge knife, which put the entire Dutch population on its hind legs: “What is this?! Outrageous!” and so on. My reaction was one of explaining: “This was a ritual murder, or at least a ritual execution. There is a Fatwa (religious decree)”. So I started to study the matter with the doctrine of Islam in mind: what *exactly* happened? Why did it happen? “Oh, but he did this ... and that ... and so, the transformation or the control of that situation can occur from understanding the circumstances”. If you are able to accurately determine what is going on and how it could have happened, only *then* there is the possibility to prevent such events from repeating itself in the future. On the other hand, when you react simply emotionally, like: “All Moroccans are bastards” you will not solve anything. That is what people say at this moment. If you are from Moroccan origin now, walking in the street, people look down on you.

It is not as bad as you picture.

But nothing is solved and emotions are stirred up, with the risk that Moroccan people are going to get lynched! And it is escalating in a downward spiral of violence. This all does not help to solve the problem. Our usual approach to try to solve problems simply does not work. Our society is unable to solve the problems, and it has never learnt to solve problems either.

Using the transformations, which we will study together and which stand at the basis of the functioning of Samyama, we will gradually learn to focus upon a problem, Samadhi Parinama, Ekagrata Parinama, and become *one* with that phenomenon. With great pleasure I want to become *one* with the Koran and the Islam. I have great respect for those doctrines. Based upon this becoming *one* and understanding and knowing what you are talking about: “Oh, but wait a minute, this happened, and that happened”, and, with insight in what is going on, transformation of the events takes place. This will happen at the very moment that you *feel* that you can do that, simply because you have become *one* with it. This is Nirodha Parinama.

This is the basis of all Eastern martial arts, which is also the basis of the control of life. Already for many years one of my students teaches this method at the police academy, and I am delighted to see that even the Dutch soldiers in Iraq are convinced of the necessity of these doctrines. For this reason they are very successful in Iraq, and that is a victory for Yoga. It is a totally different approach compared to the American approach: heavily armed, with helmets and all the accessories, antagonizing people. The Dutch approach in Iraq is that of staying in contact with the local population, which is Parinama. Based upon these contacts we obtain information. We must be friendly and open. Think about the possibilities that this opens, opposed to a sterile country. You break it open and ensure circulation. Only then we can win. And you can apply this to all problems. You don't even know half how beautiful this is!

We were at the 8<sup>th</sup> Sutra: a very special part that directly connects with Samyama. It is about the Parinama's/transformations. It is actually about the method of transformation we apply during Samyama, for I have already explained that Samyama is in fact a process of purification. I have explained that this purification is in fact burning of Karma that takes place

through the inflow of divine energy, which focuses upon any object. And there are 30 different kinds of these Samyama-exercises. The explanation how this process is put together is explained a little bit schematically, but to accurately understand how exactly this works you should actually take these 3 Sutra's into consideration. It explains *how* this divine energy is capable of burning Karma.

There are 3 Parinama's:  
The first is Samadhi Parinama.  
The second is Ekagrata Parinama.  
And the third is Nirodha Parinama.

First you focus upon the object. You “Sam-Adhi”, or you gather your consciousness – which is the literal meaning of the word Samadhi here, towards the object. You eliminate all distractions, and you simply go toward the object. The transformation is here in the sense that you increasingly move toward the object.

The second transformation is Ekagrata, or one-pointed-ness: you become *one* with the object.

Eka = *one*.

Grata = (Grahar =) grabbing.

This reflects the fact that you constantly try to grab back the object with your consciousness, for you can focus upon an object, but the object soon has a tendency to “walk away” from you. Grabbing back the object is called Graha, and you continue to grab back to it until it becomes *one* flow, until you feel that you are not constantly grabbing the object back anymore. And – by repetition – you become so absorbed in this process that it seems to become uninterrupted.

Then you become *one* with the object, and once you have felt that you have become very familiar with that object, and that you can move it in any direction you wish, you go on to the third kind of transformation: the transformation of control – Nirodha. Then you modify whatever needs to be modified, with or through this object, with the result that purification occurs. As a result of the complete control of the object – meaning that it needs no looking after anymore – the divine energy can come through without any disturbances, and you will absorb/integrate it into your being.

My first experience with Parinama was through martial arts, especially with judo. As a youngster – at the age of 11/12 – I was surprised by the fact that judo was considered an art of defense instead of being of an attacking nature. I was told: “Look, your enemy approaches you, you focus on your enemy, he comes toward you, you evade him a little bit, but you watch him closely, and at the moment that he is close to you, you see him so well that you will make the right move at the right time as necessary. You use the force of your opponent, and you turn that force against him.”

This is an example of the application of the Parinama's. The three transformations: focus upon your assailant – Samadhi Parinama; becoming *one* with your assailant – Ekagrata Parinama; and transformation of the energy of your assailant, in the direction that you determine, by applying a certain technique – Nirodha Parinama.

Can you imagine when you apply this principle in Samyama, and you do this fed by divine energy, while you are totally opened up in Nirbija Samadhi? This energy will go towards the incident. Then what will happen with the assailant? He will be overcome by divine energy. Where will that leave his anger and aggression in this process? It simply cannot hold! For this reason it is said in oriental martial arts: “The best warrior is the one who does not fight”. But this does *not* mean that he is a pacifist; he knows how to fight, but he applies *this* technique.

But it does not always work this way! You do have to keep your sword or spear within reach, in case he does break through. In case he is strong, and well versed in meditation as well, then you will have quite a job to do. But with normal people ... mmpff!

Doesn't Aikido use the energy to keep the assailant at a distance?

It is common practice; in all oriental martial arts this is the basis. So it is *not* based upon aggression; it is martial arts based upon defense. Of course this has been founded by Yogis, so it is only normal that you find back here the principles as they were written.

What does the text say? It does *not* start with Samadhi Parinama as we do, but instead it starts with Nirodha Parinama, for it is the most important.

## **9. Vyutthana Nirodha Samskarayor Abhibhava Pradurbhavau Nirodha Kshana Cittanvayo Nirodha Parinamah**

*Nirodha Parinama* is that transformation of the mind in which it becomes progressively permeated by that condition of *Nirodha* which intervenes momentarily between an impression which is disappearing and the impression which is taking its place.

This is actually the critical moment: do I control this/the enemy, or do I have no control? The description is remarkable: you are permeated by that condition of control – *Nirodha* – that occurs for a moment in between the disappearing impression and the impression that comes in its place. So, it is a flash, in which you say: “Hey, I got him! I see him through!” You *feel* him coming. “Will I get him? Will I not? Do I feel him? Do I not feel him?” And then suddenly: “Yes, I got him!” In martial arts/this process, and also in solving problems in life you have this moment (just *before* it is solved, nothing has happened yet) that you know: “I *got* it!”

When I put products out in the market as a product manager, I approached my work in this way: I would become *one* with the market. I would focus entirely on the market, the possibilities, the product, the price, the promotion, and so on. I would be completely absorbed by it, very deeply. And the next step was to study the consumer. I would walk in the street and observe people. Then... “yes, they will buy it... I can feel it...”, which was the starting signal for me. I did it like this, again and again, and my boss did not understand how I did it! He approached it with purely mechanical techniques. These kinds of matters were far beyond his comprehension, and I never had a proper chance to explain this to him.

It seems to me that you must be very relaxed to do like this ...

You must be relaxed during the *entire* process. It will not work when you are tensed. And you must always be patient, patient, until that *one* moment. And that is very difficult: the phone rings, colleagues walk in and out, pressure is applied upon you ... when will it come? ... When will it be there? ... And this and that ... the normal contraptions of life ... and a wife that does not leave you alone ... No, I wait until the feeling is present, otherwise I will *not* go.

Krishna was like this, on the battlefield of Kuruksetra, where 2 enormous armies stood opposite each other. Krishna's soldiers were allowed to join one army, while Krishna was allowed to join the other. Krishna had joined the right side, but all his men were attached to the enemy army. A strange situation occurred as a result: all mutual friends/acquaintances, fighting each other. It was a real civil war.

Because Shiva was a Buddha, all the gods were on his side, and Krishna was to determine when the battle would begin. At that time it was not allowed to fight at night, but *one* hour before sunset he gave the command to start battle. Why would he do that? Because he *felt*, and tuned in on the energies of the stars/the energies present. When is the right moment? What do I want to achieve? *This* is what I want to achieve. I want my army to win. How? They are very strong, and there are millions of soldiers on both sides. "... yes! ... now! ..."

This very moment – now! As in the example above – can be found back with many great statesmen, generals, and big battles, which are witnesses to that one moment. You can say that it is intuition. Of course it is intuition, but it is within this framework. You feel at that very moment that the situation is under control, and that you can manipulate it at will. Why? Because you have prepared yourself, with a Samadhi Parinama, followed by an Ekagrata Parinama. And slowly, thanks to being-one-with it, you see through the weak points of the army/assailant/consumer. And then you know: now!

But in case of an assailant approaching you, you must be very fast in this process.

Yes, for that reason it is important that you learn it properly, in advance, for when you see your enemy approaching and you say: "Just a minute, I am working on my Ekagrata Parinama, stand still, will you? ...", then you lose.

## **10. Tasya Prasanta Vahita Samskarat**

Its flow becomes tranquil by repeated impression.

If you do it regularly, you can indeed make the control over the flow of energy tranquil and composed, but you have to be occupied with it very often, and understand this process and integrate it into your functioning. Then you will deal with events in this way; very naturally.



But not in what I call the American way, which I think is for idiots. I have never seen such stupid soldiers as the Americans. They came to Belgium to see how we did things. General Westmoreland was standing next to me when we were rock climbing. General Westmoreland, the one who was responsible for the army during the Vietnam War! He was looking at us as if we were doing something special! It was only a small rock of about 40 meters in height, and it was a practice rock as well! We scaled it in a blink of the eye. The American army is fantastic, at least if you believe the Rambo-movies... publicity for bums.

Don't the energies turn against an army like that at a certain moment?

Yes, of course it will, without fail, for it is precision work that I call spiritual surgery. Samyama is spiritual surgery, and you have to deal with it very delicately, and very accurately. You prepare yourself very thoroughly, living like a monk. And you are so incredibly pure. And you must try to be un-colored, for your biggest enemy is the colored condition of your consciousness. All this is high-tech. The least amount of coloring causes aberration. It all revolves around the unity/your ability to place yourself *fully* in the object/in the problem at hand. It is a matter of total renunciation of your self. But these are all elements that occur in Samyama, or not? Now, for the first time, you do not do it *within* you, but you involve something from the surrounding in this process.

Here you can see which direction we are going: the control of all energies. All phenomena/all objects/all people are energy. You are learning how to deal with this – with these Parinama's and the Samyama-technique – which means that you will slowly acquire the tools that will enable you to master everything. And when you succeed, you have become a *real* master. A real master is not a person carrying a title before his name, or with a document that states, "Master". No, a master is a guy who masters *life*. Well ... of course, women can also ... Of course there is no discrimination, but I wouldn't want a religious fundamentalist hear me say all this ...

But when you believe/do all this, you could not become a fundamentalist.

Indeed this could not work with fundamentalism, but on the other hand, black magic is also possible: then you distort these principles.

## **11. Sarvarthataikagratayoh Kshayodayau Cittasya Samadhi Parinamah**

*Samadhi* transformation is the (gradual) setting of the distractions and simultaneous rising of one-pointedness.

The core-word in this Sutra is gradual. You do not plunge yourself into something like a madman. Your approach is slow, and you slowly shine the light of your interest over that object. Then you include this in your consciousness, and, sensing, you go into it a little bit deeper, which makes it more and more one-pointed. It is like a funnel occurring.

Why do we need a gradual approach? Why can't we plunge into it directly? Because when you plunge into it, you are in Rajas, and in Rajas you lose your power of perception. It is especially the power of perception – the extent to which you are able to employ Sattva – that enables you to control. Therefore, everything you do, also a physical posture, is done with a minimum amount of Sattva, and you try to enlarge this Sattva in the posture, towards the object. You enlarge the Sattva continuously. And that is actually what Asana is about.

Can you imagine someone entering a company who says: “I *got* it. I *can* do it. I *feel* it. What problems do we have here? Okay, ... I can see that ... and I can also feel the solution to this matter.” How do you think will the management feel about this, when such a guy steps into their company? They receive him with open arms, because that is exactly what they are looking for, what they dream about, and what they obviously cannot do themselves. It can also be bluff. Mostly it is bluff. People who can *really* do this are rare. But *this* is what it is about.

## **12. Tatah Punah Santoditau Tulya Pratyayau Cittasya Ekagrata Parinamah**

Then, again, the condition of the mind in which the ‘object’ (in the mind) which subsides is always exactly similar to the ‘object’ which rises (in the next moment) is called *Ekagrata Parinama*.

You are engaged with an object, so you study the object, but you actually raise the speed of your observation. Observation goes as follows: you grab/notice/see something of the object, the information of what you see moves quickly to the brain, Buddhi, and there you recognize it. This process is very swift. However, there is an interruption between the observation of the object and the processing of that observation, especially when some reasoning is involved to recognize the object. You must come to the point that you see the object and that the processing of it goes increasingly faster, to the extent that it seems as if there is no interruption anymore in the process. This means that you do not observe with your mind anymore, but with the crown Cakra instead. It is an intuitive observation. Intuitive observation is the only form that goes beyond time, and *that* is what you aim for. As long as you are captured in the mind, and this is a known fact in martial arts, you run very great risks. Therefore you must rise *above* the mind. You do this by observing the enemy on causal level. We revert to the words of Jesus, who said: “Love your enemy”, which is a totally different interpretation of what we learned in the Catholic Church. You conquer your enemy by meeting him on causal level, and by taking the time to feel him *from* that level. Then you will be able to do a Nirodha Parinama.

It is the level of love (causal level), where there is no duality, and there is neither friend nor foe. All you have is a being, so you must be able to rise above your emotions, so that friendship/animosity do not exist anymore. Then you are on the right wavelength, and you can understand him. So the first thing you have to do in martial arts is to understand your opponent, become *one* with your opponent: Ekagrata Parinama. If you do not become *one* with your opponent, you will *never* be able to conquer him.

### 13. Etena Bhutendriyeshu Dharma Lakshanavastha Parinama Vyakhyatah

By this (by what has been said in the last four *Sutra*'s) the property, character, and condition-transformations in the elements and the sense-organs are also explained.

The text of this sutra seems a little bit complicated. What is the meaning of it? When you understand the meaning of the Parinama's, you can release them upon "Dharma Lakshana Avastha". You can release them upon the Bhuta's and the Indriya's. How?

The Bhuta's are the gross elements, so you control the gross matter with this method.

The Indriya's are the subtle elements, to which belong the Karmendriya's, the Jnanendriya's and the Tanmatra's. These are under your control too.

But the subtle elements are the cause of the Bhuta's, the gross elements. So, you can directly determine your preference: a Yogi prefers not to interfere at gross level. It is much easier to interfere at subtle level.

To determine how to do that we first have to establish what Indriya's are. What is the realm of the Indriya's? It is the mental world, the world of thought. So, by controlling the Vritti's you manipulate the Indriya's into another direction than they would otherwise go: you can stop people's motor system, and you can obscure people's perception. But on the other hand you can also put it in motion, as you can whip up the waves of the sea, and as you can stir up the wind and make rain fall from the clouds.

#### What are Dharma, Lakshana and Avastha?

Dharma is the charge of a Samskara, called property. When you notice it, you can identify it with a memory/your calling. But here we are talking about it in the sense of: when you study your enemy during Ekagrata Parinama you will feel how he deals with his consciousness. As a result you will be aware of his ideas on how to attack you. And you recognize that something in him is awakened – a Samskara/impression, for you see through your divine eyes. You can feel: "Hey, I can feel that he is getting something like ... er ... a property (Dharma) of such nature ... oh, wait, gradually it is becoming a characteristic (Lakshana) ... now it is becoming a thought ... it is coming ... he is going to kick me with his left leg to the lower part of my body (Avastha) ... look, he is readying his leg ... that is it ... I saw it all!"

If you are able to "see" things develop in this way, you must be a real donkey if you do not react with a proper defense. Point is that you are not just looking at his physical body only, but you observe his consciousness as well. And in his consciousness you read as it were the production of his deed, which is created from a Samskara that becomes a Vritti, which goes to body through the nerves. It is therefore that in martial arts it is said that it is in the twinkle of the attacker's eyes that you see the signal of the attack. That is *this*.

It is also said that the eyes are the mirrors of the soul: they always betray a human, for he has no control over his eyes. So keep a close look at the eyes! And through the eyes you thus have the image that you need, intuitively, of the consciousness of this person: “what is happening here? Oh, ... it is growing ..., oh, he is going to do that ...” When you know this beforehand and you already have your plan/reaction prepared, even before he starts with his action, this is the ultimate way of fighting! Not this stupid whacking called boxing. Have you already seen that? It is just a bunch of morons together, whacking one another! They say it is about the ability to take blows... you know what it is to get whacked like that? *One* punch and you are half-dead! But they say you must take the blows. If you receive 10 of these blows in one match, you are ready for the cemetery after 10 matches. So either you do it right or you don’t do it at all. We do not let ourselves be slaughtered like this.

I am constantly talking about martial arts, but do you understand this? We will see that this approach does not only apply to martial arts, but also in a lot of other useful matters. It is because it was my first experience with this philosophy. This Sutra indicates the field within which we can use this: in the gross world, in the subtle world, and also in the world of the production of the act, of which this last one is of course the most interesting.

What is this field in which these properties come into being? What is this field in which this Dharma/those seeds come to maturity/those ideas arise? This is called Dharmi. In the following Sutra it is translated as “substratum”, but I would rather call it “field”.

#### **14. Santoditavyapadesya Dharmanupati Dharmi**

The substratum is that in which the properties – latent, active or unmanifest – inhere.

Inhere = to be present. So, when you understand all this, your perception goes so far that it is able to perceive the causal sphere, including its properties.

Causal sphere = Dharmi. This means that you approach objects and people using your heart, actually with the crown Cakra: perception from the crown Cakra. Because we feel a reflection in the heart we say: “with the heart”, but actually it is exactly as it is said: you approach people/circumstances/life with your crown Cakra. And what do you think occurs on top of your head when there is constant energy? Light: the crown of a king/Raja. That is Raja Yoga. Light will start to shine.

It is beyond time. It is eternity. You see in eternity. That is the feeling you get, and you notice what is important and what is not important. But above all you notice, or at least that is what Patanjali wants, that you become sharper in the perception of that sphere and you distinguish that there are objects – Samskara’s – that are latent, Samskara’s that are active, and Samskara’s that are imperceptible (Samskara’s of which you know they are present, but you cannot see them). Why is this important? It is important because one day they could come to the surface and come to ripening.

Most dangerous are the Samskara's that are active. You can recognize them in an instant. Those that sleep at the surface only need a little prodding to come to life as well. And why is this of any interest? It could be very interesting when you manipulate something/somebody from a distance without even having to interfere on subtle level, but simply by overruling an active Samskara, and by waking up another latent Samskara in that person that says exactly the opposite! What have you done to do this? Almost nothing. At least, seemingly nothing, but actually you have done quite a lot, but with a minimum of interference.

This is the high art: it is the level of what we call White Magic. It is in fact total control of life: anticipation, changing, rearranging, and aligning. And when you are good at this game, nobody will ever suspect that you, sitting in your chair or lying on your cushion, are manipulating things far away from somewhere in Ilpendam – God knows what it is all about.

It seems to me that you do not have to be that good to have any influence?

Well, if you do not think so, I guess you could try it for yourself.

But I mean that you do not have to necessarily be a Siddha.

This *is* a Siddha/a perfect one. One who has understood life, and is able to capitalize on it. However, it is possible that you have deep insight, but to capitalize on it, that is quite another matter.

How do you know whether you indeed perceive things well? Do you possess a totally pure perception? Is your perception not colored anymore? Here we already have the biggest problem, on which failure or success depends. The day that you are not colored anymore, you will be able to recognize, dose accurately, and give impulses with the slightest bit of energy.

## **15. Kramanyatvam Parinamanyatve Hetuh**

The cause of the difference in transformation is the difference in the underlying process.

I have already explained that we apply this rule in the performance of Samyama. As a Yogi/Yogini you try to interfere upstream as much as possible. Upstream means: in line with Dharma Lakshana Avastha. Preferably you do *not* wait until it has condensed into matter (Avastha/until it has obtained a solid state, or has settled into whatever condition. You always look at the cause. You do not only perceive the consequences. You try to keep an eye on the causes of these matters. This Sutra indeed also explains that the cause of transformation – of that what changes – goes beyond the phenomenon when it receives an impulse to change from causal level.

A very good example is that of a mood: the employees of a company have a certain value, but sometimes you enter a company and you feel that everybody is so low-spirited. They are in fact very capable, but they suffer from a complete lack of enthusiasm, and everything is so heavy. Have you ever seen this? You can in fact apply this to 80% of all companies.

For example: you enter the company and you feel the atmosphere. You receive the task to put it all together again. You sit at your desk, you tune in on the last meeting in which you spoke to the people, and then you change the mood. You change the mood in you, but in fact through you, you change the mood of all the employees. The low atmosphere is a result of Tamas, so you sit at your desk in Samyama, and you add ecstasy to it: Vicara Samadhi. Bang! Rajas on causal level. Then you walk around in the company and you ask around: "How is everything going here?!" What do you think will happen in this company? Exactly: transformation.

That is also what I did with my men in a previous life. They couldn't see straight anymore: one battle after the other. They were going mad. And they had to constantly fall back to their egos. All they did was complaining and moaning! "Okay boys! There is one more battle ahead of us! Shall we go for it?!" This is really interesting. It is called management.

Do not think that there is no respect for the men, for that is simply *not* true. Without respect it wouldn't *work*. There has to be a very tight bond between each other. Ekagrata Parinama. So you have to be *one* with each other. When you sit in your office and you are *not one* with your men, and you do something like that, they will all pull out. They must feel you *too*. They must hang on to you.

I have an example from this present life as well. I was on a camp with my soldiers, and an armored infantry platoon from Holland visited us. They had such marvelous vehicles with them, but they all carried long hair. I was *so* irritated by that fact!

I blew up against my men: "Men, these guys are not *real* soldiers! They do not deserve to serve in the army! It would be best if their hair was cut right away ..." At night my men broke into their barracks, trying to cut their hair ... It turned out into an enormous riot! My men almost killed those Dutch guys. Whose fault was this? It was my fault, because I influenced them at that level. That is the problem with these things. You understand how it works, but the responsibility that you have to carry in practice is enormous. And it is becoming increasingly bigger. As you apply this more and more, your field of action expands, but in the process your responsibility becomes bigger and bigger too.

Actually you can only act when you are certain that you have all the information.

That is not the only point; you must also be very cautious and pay attention when you do this. You must have eyes everywhere, and always remain calm, to avoid blunders. It becomes really dangerous when you become emotional. At that moment I became emotional, and it almost turned into a disaster. You must deal with everything from Sattva! *That* is the crucial point. Even when you do not have so much of it, you must build upon your Sattva.

## 16. Parinama Traya Samyamad Atitanagata Jnanam

By performing *Samyama* on the three kinds of transformations (*Nirodha*, *Samadhi* and *Ekagrata*) knowledge of the past and future.

This is the first Samyama.

There are about 30 Samyama's, which are all applications of the laws/patterns that we have discussed in the previous weeks, with the goal to integrate the 3 worlds within your being, to such an extent that you do not have to pay attention to them individually anymore. And by always connecting with Atman in those 30 exercises (via the Nirbija Samadhi element – presence of a loved person) you will get an increasingly better feeling for this indescribable/untouchable/ineligible, which is Atman. Eventually it will lead you to have such great experience with Atman after those 30 exercises that there is a chance that you will remain in Atman permanently. Which is Enlightenment.

Let us have a look at the first Samyama:

Between brackets is written: “Nirodha, Samadhi en Ekagrata”, which we discussed before.

This Samyama is in fact the observation of this whole process taking place in the aggressor. You actually see within his consciousness that a certain action will occur. You can *feel* it (that for example he is going to move his leg). This is actually the ability to read the future, but also the past, for it happens in exactly the same way.

So, you observe the ripening of the Samskara's, or the development of that ripening, up to the action itself. In fact, everything in the world is in this process of ripening, for it arose one day, and one day it will be destroyed. All you have to do is to look in the past, the future and the present: you will see processes of ripening everywhere. You will also see people being occupied with something; you see people focusing/practicing Ekagrata. You will also discover people trying to manipulate phenomena. You do not look anymore at facts, like studying history for example, but you must look at the processes. *This* is mighty interesting. There are very nice and interesting processes going on.

For example: there is the current process of the dollar losing value against the euro. Do you think this is only a coincidence? There are people in the United States who influence the dollar. They play with the balance of payments. The International Monetary Fund plays an ugly role in this process too, and the Federal Reserve Bank is the main culprit – they manipulate the investors and the money flows – with the result that the value of the dollar declines. You can also see that nobody interferes. Europe is now on its hind legs, saying: “We *cannot* tolerate this!” What can we expect if we do not interfere? You do not have to be a genius to know what will happen. America funds the costs of its economy with our money. How is this possible? Of course, the American products are so interesting that we cannot but buy them! They are already 30% cheaper than one and a half/two years ago! Can you imagine this? There are Dell computers everywhere these days, and there is no defense against it at this moment. It will happen: we will be taken over by the Americans. They commit robbery on the world economy.

It is that simple. Purely theft! This has nothing to do with honesty anymore! What I am telling you may sound fantastic, but the economic specialists, like Rienk Kamer, have foreseen this. They are warning us for this. How do they do that? Well, simply by looking at the processes. The 3 Parinama's in the processes: what is brewing at this moment? What is growing?

In the same vein we can observe that a very clear Samadhi Parinama is occurring in China. They are heading straight for a capitalistic economy. They have already a number of laws, for example concerning the right of ownership, which is now allowed. They are streamlining more and more towards capitalism. Can you imagine? Without any resistance... a change here and there... hop!... China is becoming the most important country in the world within 10 years. You can see that because at this moment a Samadhi Parinama is occurring, which will gradually shift into an Ekagrata Parinama. They will go through a process of ongoing economic development, thanks to capitalism. It is also easy to foresee that a Nirodha Parinama will occur once they are the most powerful in the world. 10 years. I would say: you better start learning Chinese now. The Yogi will say: "Okay, this is the situation... nice, nice... let's start a little school where people can learn Chinese language... we can make some money out of it..." I have already received an invitation from China to teach Yoga there in a school that is currently being established.

Do you understand what is written here with these examples?

All the processes in the world comply with these 3 transformations. All you have to do is watch.

Holland at the moment of writing is in a Samadhi Parinama-process, leading towards a new integration policy. People become more and more interested in the question: how in God's name do we integrate a multicultural society? We have already seen that certain things are simply *not* possible. For example, the Law on Freedom of Expression is not in line with a multicultural society, for it is too open and too liberal. We need an alternative in which people realize that they are free to express their opinions, while respecting other people's feelings at the same time. Such a law does not exist yet, but people become more and more aware of the need for it. And that is something that you can see growing. At a certain point it will lead to this conclusion, and then the law will be changed.

What is the relationship with Samadhi and Ekagrata Parinama?

Ekagrata Parinama means: you have a new law based upon the freedom of expression, with the inclusion that you respect others, and you let this law fully penetrate into society. Everybody has to adapt to this new law. We will not go towards that new situation again; we already *are* in that new situation, which continues.

What about Nirodha Parinama?

Nirodha Parinama means: a correction that could occur as a result of it.

But what does Samadhi mean in the sense of Parinama?



The Sanskrit word used for contemplation, but then in the literal meaning of the word, means: Sam = joint/bundled, and Dhi = consciousness. So consciousness is concentrated/joint. To visualize this you can think about a funnel. You try to focus. And Ekagrata means that you *are* focused. When you *remain* focused there is a constant awareness in you that understands the object again, in order to hold it. Your consciousness works with impulses.

Can you see that everything in life is a process?

When you see a child, you can see what kind of life it will have, simply by studying/observing the child, in relation to its profession, its family, and everything. All you have to do is to look at that person. You do not look at the “picture” of that person, but at his functioning. After observing the child for a while, you will say: “You will have a big family/small family, and you will do this kind of work...” This is the fortuneteller. You can open your own stall at the bazaar, sit down on a chair and observe people. But you do not observe as usual, but based upon the processes.

Is this based upon gross matter?

You can also do it based upon subtle matter. And as you come closer to the origin/work more subtly in this, your reach becomes bigger. Following this approach it is even possible to see previous lives. Or future lives, for that matter, because everything is in line with each other. It is all energy in progress: energy that contracts (Samadhi Parinama), energy that remains univocal (Ekagrata Parinama), or energy that undergoes a change of direction (Nirodha Parinama).

It seems difficult to apply this to myself ...

It is not so difficult to apply this to yourself. What *is* difficult is to determine your own date of death.

But that is something we do *not* want to know.

Yes. That is exactly the point: there is something in our ego – Ahamkara – that keeps us from obtaining that specific knowledge.

It is also very difficult to look at your own behavior.

That is true for normal people, but when you understand and also apply surrender – being able to lay down your ego – it *is* possible. However, the ego immediately pops up when it concerns your own death.

I also mean other matters ... like looking ahead of yourself, or looking back of yourself.

That is indeed the case, but at the moment that you lose interest in your self, you can see your own life. But as long as you are focused upon your ego you will not be able to see *anything* from your self.

If you have no interest in your self, how is it possible to open up yourself?

See if you are able to rationalize yourself. A very good exercise in this respect is to laugh at your self.

But that is something else than having no interest...

It is different from not having interest, but what we are talking about is the exaggerated interest people have, usually in themselves.

Rationalize yourself, and *then* you will be able to observe, and you will really *see*. It is very important. And this is what your first Samyama is about: you build radar in you, to feel what will happen, and you can apply it to friend and foe. Then, depending on the observation of the processes, you decide what you will do/make decisions. Decisions are always relative, depending on what is taking place in your environment, in the field in which you function.

This is actually the same as the sixth sense.

Yes, it is what people call the sixth sense. However, it is *not* the sixth sense. It is the connection between the 3 worlds, through which you rise above normal thought so that you *know* things, even *before* they happen, but you also obtain insight in matters of the past. It is the development of pre-sentiment, vision and understanding, also towards the past. And when you understand the past, you can also understand the future through this method.

*All* the functions work well in this exercise, not only the senses. Here the 3 worlds are *one*. Remarkable is that impalpable things, like the story about China, are reality for me. I can already feel their breathing in my neck ... Nothing has happened so far, but it is already a certainty. This is the result of Samyama. Interesting is that, when you are able to do *this*, you are able to anticipate on forehand situations that you feel for, whether you agree with it or not. And in this way you can determine your own life, *long* before things happen you are already prepared. This is called “pre-visional management” in the corporate world, a new approach towards management the Dutch have hardly heard of.

With this Samyama you live in eternity. Your eyes are everywhere, and you oversee the processes. And although you are seemingly not acting at the moment, the observation of everything – in the past and the future – will make you act properly at the right time. It can happen that somebody next to you remarks: “Gosh, you are not doing a *thing*! All day you are doing *nothing*! How do you earn your money?!” If you are able to do this, 80% of the time is vacation time for you. And the idiots that wear themselves out, and who do not see much farther than the tips of their noses simply have bad luck. There is no other way for them than to work hard. For when you are not clever, you must work hard. This is an established fact.

Insight in this process offers you the possibility to be there at the right moment and with the right transformations.

Weren't we on our way to Enlightenment? But now we seem to be completely involved with matter: radar, feeling and so on. When you engage yourself in this way, what will your life here on earth be like? What will you feel? You will see through everything! Isn't that interesting? No, of course not. It is all so obvious. You see through everything, before it happens!

Then what *is* interesting about all this? It is the feeling of eternity that is interesting, and the presence of energy, the connection of matter with the spirit that you induce in this way. You *feel* that the divine becomes connected within the matter. You feel that the matter deifies. *That* is Samyama. You *continue* to practice Samyama/you continue to practice that observation technique, because it makes you stronger. You do not do it for material reasons anymore, but for the sense of divinity that lies within it. *That* is what it is about in the practice of Samyama. *That* is the goal of Samyama. And *that* is what brings you to Enlightenment.

So you feel the presence of the Divine all around you?

Yes. You see the changes in the energy streams. You see all the pseudo-Yoga schools waste away. And then you say: "Oh, how interesting, they were my teachers! I used to fight those pseudo-characters, but in fact they helped me to raise the quality of my own school. They, too, are part of the Divine process, and I am happy about that. I am curious what is going to happen next". Alleged enemies become teachers with vision. Problems become opportunities. Everything leads somewhere, and you can choose whether, and if so, what you want to do in the process.

Practically you approach this as follows: There are 3 elements in Samyama: the presence of a loved person (Nirbija Samadhi), Dhyana on the Divine, and the concentration, Dharana on *this*. So, you look for an object somewhere in the matter that raises questions for you, and in which there is the possibility for you to trace those Parinama's. Your powers of perception are heightened to the maximum because of the first two points of the triangle. Then you focus your concentration upon the transformations. This will highlight the transformations to a much sharper and more intense level than you have ever experienced before, because the Divine and all the other elements are involved. The quality and the quantity are so large that you experience clarity. Then you will see China taking over the entire world.

How do you achieve this?

Just the way I am telling you: the presence of a loved person, the Divine energy – meditation – and then for example you focus upon this whole process of growth of the Chinese economy, as a matter of Parinama's. Then you determine: "What kind of Parinama is this?" and you conclude: "They are obviously engaged with a Samadhi Parinama." And indeed they become more and more capitalistic. Wait a minute; they are shifting towards an Ekagrata Parinama, a focus-situation. When they are in a long-term focus-situation, I can see it happening: then there is the opportunity for them to do a Nirodha Parinama. And that means that they will take over

the world economy. And that means taking over world hegemony. Suddenly light appears and you understand what will happen. That is *this*.

This is only 1 Samyama, but you said that there are 30 of them.

Do not worry; I will explain the other 29, but not this time. I am only trying to explain this one properly. And in the process *you* are of course expected to tell us such a story yourself.

Very interesting is the fact that at a certain point you do not have to perform such Samyama's anymore. You will experience them in your daily life, while functioning as you usually do. It is the way you will start functioning: you will connect things, and suddenly you look at somebody and say: "Gosh, he will not live much longer". I saw this with my mother-in-law. My mother is a very sympathetic person, even though she acts very nastily towards me. But I forgive her for that. She caught *Legionella pneumophila*. She became infected and she withered away. I saw it happening even before doctors became involved. I treated her immediately – Nirodha Parinama. And now she is still nagging everyone. In hindsight I am not so sure I did the right thing... but this is the opportunity that you are given.

Sometimes you directly see that somebody in the street or the supermarket is severely sick.

You can especially see it when you have several registrations, for example when you saw someone one month ago, then one week ago, and then today. It gives you the opportunity to see the progression, and you process that: you see a process within those 3 registrations. The observation of a process is crucial.

So it is not only about the registration of the fact somebody is ill, but also how fast it develops or how it develops?

Yes. For example: For years I observed my alcohol addicted brother-in-law, always with the idea in the back of my head: "what can we do about this?" My wife always said: "We should simply deal with the problem, because we cannot allow this to be." But based upon my observation – for I saw an Ekagrata Parinama with him (he was stuck in his addiction) – I told her: "You must leave it alone, and then try to influence it in a very gentle way, from the outside", so, not with shocks, but by harmonizing his environment as much as possible, being very tolerant towards him, and affectionate. At a certain moment it wears off, and a miracle took place. His house was like a slum, but the past couple of weeks he started renovating/redecorating his entire house. Together with his sisters he goes up and down to Ikea to buy all kinds of furniture and other things. For years he had not done anything to maintain his house. It was totally neglected. And suddenly the miracle happened!

So you see the process, and you say: "this is what has to be done ... make the environment as harmonious as possible ... in order to make him feel good ... and then suggest him... hand him some suggestions ... but no pressure allowed." And then suddenly he is ready, and a Nirodha Parinama can occur. Now this guy is starting a new life. Had we approached him in a violent way, and sent him to a clinic, with all kinds of therapies and so on, he would have been

destroyed completely. He would have reacted against it in revolt, and he would never have found his balance.

Samyama number 1 is of fundamental importance. At a certain point you get a feel for it, in your association with people/situations/companies/products. Then you feel: this will be successful, and this will fail.

I know when I see a bottle of wine: when I open this bottle, I have to finish it directly, for if I don't it will turn, and it will become bad as a result. I simply *feel* that. And indeed, you return to that bottle, and you can throw away the rest. But now I am talking about Yogi-drinking!

It happened one day: I bought a bottle of wine as a gift for a professor in philosophy, whom I visited in Amsterdam. We talked about Yoga and philosophy. When I bought the bottle, I *knew*: "Oh, oh ... this wine is not good ..." But I *had* to buy it anyway. So I bought a bottle filled with bad wine, and it was an expensive wine too. In hindsight, when I returned from my visit, I *knew* why I had to do this, for this guy was a real pain in the ass. Something I did not know before I visited him ...

There are many things the mind cannot explain. Therefore you must do things that rise above yourself. And then you follow, simply following your feeling. Somewhere there is this observer in you, that says: "... this ... that...", and so it all becomes a game.

## **17. Sabdartha Pratyayanam Itaretaradhyasat Samskaras Tat Pravibhaga Samyamat Sarva Bhuta Ruta Jnanam**

The sound, the meaning (behind it) and the idea (which is present in the mind at the time) are present together in a confused state. By performing *Samyama* (on the sound) they are resolved and there arises comprehension of the meaning of sounds uttered by any living being.

Sabda – sound.

Artha – essence.

Jnana – knowledge.

In one of the previous Sutra's you were to learn to distinguish these 3 within any Vrtti/thought/object.

Sabda is actually the observation of the gross realm (gross body/gross functions). This encompasses not only the observation of sound, but also of air, fire, water and earth.

Artha is the observation of the causal realm.

Jnana is the observation of the subtle realm.

Those are the 3 worlds and we called this the process of distillation: you try to find the essence within anything. When you listen to a person's voice, this person can pronounce very strange

words, but you can *feel* what he *really* means. The meaning is *behind* the words. *That* is Artha, while the words are in fact Sabda, and the reasoning, albeit maybe confused, is Jnana.

At the time you were told to observe Artha as much as possible in other people, and not to focus too much on other things, for everything revolves around the essence, the feeling that lies at its basis. You could say, the person's intended purpose.

Then you react to what lies within the core, and not to what lies at the surface. This may upset people a little bit, for they know that you see them through. This is *the* method to function. In this Sutra you do not only apply this to people, but also to other beings, for example to animals. And then you will indeed be able to communicate with those other beings: fish, birds, mammals, and so on.

You can communicate with your pet, with your cat for example. Just observe your cat. He is looking at you and so on: body language, which you can perceive as Sabda. Softly miaowing and playing – Sabda.

It is also possible to follow the thoughts of this cat, *behind* which is Artha. You can feel that the cat is pleased to see you, the same way you can feel when she is angry, when you find her on your chair, and grab her to move her to another chair. Take this into consideration, and speak in function of what you have felt. As a result you will notice that communication occurs/that a reaction is provoked. She will be very surprised that she has been understood – *especially* the first time when you do this. You always try to feel: “what is in the core?” To do this it can help to simply guess: “what could she probably be telling me?” And you experiment. If there is no click, you got it wrong. Then you say to yourself: well, she is thinking this... or that... And at the moment that you got it right, there will be a click.

For example: once I saw a little elephant in my dream. First I asked: “Are you Krishna?” What I did was guessing, but there was no click, so I asked: “Are you Ganesha?” After which I felt a click, and with the click came the energy and a number of events ensued. It is also possible to just think, as long as there is a click. So, look for the clicks, and base your learning process upon those clicks. In this way you will gradually learn to talk with animals.

Does this mean that you will become a whisperer, like a horse-whisperer?

Yes.

This is the proper way to deal with animals. The fact that other people do not know this is their problem, but this is the correct way. This is how it was done in the past, and it can also be done like this in the present, and in the future as well. Actually it is very simple: do not mind the surface, but see what is *behind* it. The interesting thing of Yoga is that you have the possibility to do this, thanks to Samyama. You have been reinforced in your perception: you are connected to the presence of a loved person, and divine energy is flowing in, and as a result your perception is maximal, after which you look for the core/essence. In this way you cannot but succeed.

In the beginning it is indeed a little bit muddled: “What does he actually mean?” Sometimes I talk with a fly or a bee! Very amusing. To communicate with a bee is quite easy. When I am making a walk, and there is a peacock sitting on a pole – he *remains* where he is! For as soon as you approach them in this way, they are very surprised. They stand still and think: “Hey, what is this?” I find this most interesting.

Once I had a girlfriend in the Ardennes, a goose! Each time when I walked by, she would come from the meadow towards the road, loudly calling. And she continued to call from behind the fence. “Easy, easy, my dear”, I said, “tell me again ...”

With horses it is the same, and they are so great. They too would come running to me whenever I was passing by. In this way you can make a lot of friends, and you will be astonished by the friendliness of animals. They find it so great that finally a *human* has some attention for them; that finally somebody wants to *talk* with them!

This is not as difficult as it may seem. On the contrary!

So, now we have opened the way to a lot of new discoveries. A striking example of all this is that of the holy Francisco (of Assisi), who was indeed able to talk with animals. He was in contact with Our Dear Lord, but he spoke to animals *as well*. In fact the two are related. How can this be related? Well, the circulation in a saint enables his perception powers to be maximal, and it enables him to see through matters/see the core. In this way you often find a righteous human, someone who is able to administer justice.

What is the use of this in your search for Enlightenment? Is it to just have a nice chat with everything and everybody? No, of course not: it is to teach you to stay with the core, and not to be the slave anymore of Sabda or Jnana. Everything revolves around Artha.

Often when I have something important to do, before I start, I recite the Mantra “Artha Matra” within me. This Mantra reflects the connection of the essence with the matter, which in fact means to control the matter by touching upon the essence of it. If you can do this, it will always be successful, whatever you do. Whether you give a lecture, or a difficult presentation in a company, or whatever: “Artha Matra”. Stay with the core: “What is this about?” When you ask yourself this question, you observe the people around you, and as a result you *feel* where they are coming from. You will be able to immediately take up on what they, in essence, are reflecting. The transfer of knowledge becomes *fantastic* at that moment. That is what teaching/managing is all about.

Although this Sutra is about animals and birds, it applies in fact to *all* beings. Interestingly enough, you can develop this in this way, but then you apply this to all levels. In this way you will obtain a sort of power of synthesis, which is in fact insight, a *fabulous* power.

Not long ago I saw a French spy on TV who was from Islamic descent. He was specialized in espionage among Islamite people/Islamite countries, working for the French army. He talked about the murder of Theo van Gogh (Dutch film director) and the Islamic terrorist-situations. His argument was very concise: he really saw through the essence of the matter. “Those

people's intentions", he said, "is not to kill someone, but to severely disrupt society by killing somebody here and there, provoking a sort of uprising, pitting people/different religions against each other, causing chaos all over. And within this ensuing chaos the Osama bin Laden-characters in this world will take their chances. When the countries involved are weakened/in total turmoil, they can take over power. It is a game for power." He expressed it in words so magnificently. All they want is to destroy our way of living. *That* is what this is about. It is not about the murder of one single person.

It was much more interesting compared to what you usually see on TV: "emotional this, emotional that, and it is an outrage, and it should not be allowed... we must go out in the streets and protest... enough is enough..." This is not what this *is* about. This is about the ability to "get to the point". That is the exercise here: you look at someone and you ask yourself: "What is it that he is *really* telling us?" "Where is he coming from?" "What is *really* his problem?" For once ask yourself this question while talking with someone. As a result the communication will be totally different.

Once you understand the trick and you follow the instructions, you will quickly get it right! You will see through everything at once. People cannot fool you anymore, and you will be able to see whether certain people are totally purposeless/confused, but at the same time surround themselves with nice talk. So you will feel: "I should *certainly* not follow this person". Other people will say: "Yes, but what he is saying really sounds very nice". Of course, the reasoning behind his argument can be nice, but you feel and say: "Hey, there is nothing, nothing at all..." There is also the possibility of having bad intentions. In English this is called "having a hidden agenda", meaning that someone has very different intentions than he is actually showing. That is what it is all about in this exercise.

When you work in diplomacy, and deal with very important people on state level, and you are able to do *this*, then you possess an *enormous* power. Usually heads of state need a secret service and a lot of officials to be able to decipher what others exactly want to say and how they really mean it, to come to a conclusion about what it could be about.

Former Russian president Gorbachev was one of those people who were skillful at this. He *sensed*: "*This* is what it is about". He saw straight through everything. Can you do this, can you see straight through everything? Probably not yet, but once you start to think of it, and you say: "Hey, this is not so bad at all... all the time I am wasting with all those futilities... let's just go straight to the core." And indeed you will save yourself a lot of time. Meetings? They talk a lot of rubbish, so you simply ask the question: "What is it *actually* that you are aiming for? What are you *saying*?" And what about all these long reports? You can say: "Half A4-size – make me a summary". This implies that you can teach other people to function in this way *as well*.

In this way you will notice that your words become sacred. Whenever you make a statement, it will have *weight*. For you do not open your mouth anymore to utter futilities. When you say something, it directly touches upon the core of things, and as a result it has impact. From that moment on people will start listening to you, because whenever you open your mouth to say something, it is indeed to say *something*, and not, as is mostly the case, to talk a lot of rubbish.



Long time ago we started out on this issue when we learned about truthfulness. Now we come to some kind of “super-truthfulness”: Artha, which is the perception of the Samskara’s/the sensing of the Samskara’s in the other. It is intuitive sensing. However, you apply this to yourself as well, for often you are suffering from chatter, and therefore it is perfectly sensible to ask yourself the question too: “What is it that I *really* stand for?” It is very important that you find back your own path. “Where is my Dharma now? What do I have to do here?” Look for the core. You can say: “Yes, but I already found my path”, but you must realize that it is so easy to go astray from your path again! This is a very good exercise to repeat once in a while to ensure yourself that you are still following the right track. As a result you will have a sense of solidity.

Aren’t you supposed to shield yourself from other people when you receive all those signals from them?

No, you do *not* shield yourself from anything in Yoga. When you shield yourself, you block out all the signals.

So you receive all the signals but you do not react upon them?

That is exactly what you do; you do not nourish them. However, you *shield* yourself from them, because if you do so, you separate yourself. When this happens, you abolish the energy circulation, and with it you abolish the power supply, and you will be destroyed as a result.

## **18. Samskara Sakshatkaranat Purva Jatijnanam**

By direct perceptions of the impressions a knowledge of the previous birth.

You were already looking at the Samskara’s. Now you go further and you start looking at the Samskaras that are related to a déjà vu-experience. Did you ever experience that you arrive in a certain part of a country, or maybe that you meet people, and that you say: “Hey! I know you! I know this place!” At the moment that this happens it would be very interesting to relate this feeling – the click that occurs in you – to a Samskara. If there is one Samskara, there may be multiple Samskara’s. The chance arises here to remember an entire previous life at the moment that this happens. This particular Samskara has certain properties that can often be found back in others, that on their turn carry properties that relate to even other people. Soon some tale will be formed out of this, and it is the most traumatic anecdotes of previous lives that you will be able to recall. I did not do it in this way, though, for it came to me in dreams. However, afterwards I checked: “How is this *possible*? *Why* do I have this?” I am explaining now that you can trace it back by scanning/searching. Take the example of countries: you take an atlas and you see which country appeals to you. Sometimes you may go there on a vacation, which will make you feel attracted. Then you go on and study/look at the country a little bit closer. Then you view pictures and so on, until you experience such a click/recognition again.

This happened to me with Holland. I studied Dutch and read Dutch books for 10 years before I knew that I would come to Holland.

Gosh, how terrible for you ... (he he he ...). Did you notice the terrible weather in this country? Wouldn't it have been wiser to choose another country than Holland? The weather in South Africa is among the nicest weather in the world! You must have been out of your mind when you chose to come to Holland.

Whenever I am in Southern France, in the region of the Cathars and the Languedoc, I feel completely at home. At that moment I have the feeling: "This is *my* country". It is personal and related to your ego. This is very typical for a Samskara from a previous life: you really feel at home.

When you look carefully at the people around you, you will experience this more often than you can fathom. For the karmic patterns that we all possess *ensure* that we will be brought together again. This means that we are reborn, but in an environment that is similar in a karmic respect to what we have experienced in our previous life. This applies to the people involved too. My previous life was in ancient Greece, but I was born in Africa, raised in Belgium and now I am living in Holland! It is simply the road that I have to walk. It is very interesting to look back in this way and to recognize your roots.

There is only one thing that is really annoying me: I remember a lot from previous lives, but I cannot seem to remember where I hid that huge treasure! (he he he ...) I possessed such an enormous treasure. I was the richest man in the world. I had conquered it. So I hid it somewhere, but I do not remember where. Just *imagine* that I would find it again!

This does not seem to be a traumatic experience.

No, but I was dumb enough to pay attention at that time.

But you obtained your treasure in a dishonest way.

No, not at all, I only destroyed hundreds thousand of people, that's all. I fought honestly.

However, this was only a sidetrack. What is the purpose of this Samyama/exercise? Is the purpose that you realize that you had 3,4,5,6,10 lives before this life? Is the purpose that you remember all the details of all those lives? If you think so, I pity you. All the problems of all those lives, they really overwhelm you, to such an extent that you cannot live your life reasonably anymore! Is that the purpose of this?

There is an interesting incidental circumstance here: that you start taking into account the conclusions that you made in those various lives. *Consciously*. I learned in my previous life that pride was my biggest problem. I use this information in my present life: I try to be as modest as possible. I still have tendencies to go astray – dreaming of a Mercedes Benz and so on – but then I back down: "Wait a minute, do not fall for this again, for if that happens I have to come back for certain". Then I try to learn how to behave properly, *without* pride.

Certainly, this is very useful, but the *core*, what is it really about in this Samyama?

It helps to gain insight and to understand matters more fully.

In the previous exercise you learned how to function at the level of the Samskara's/to come to the core. In this exercise you learn to *stay* with the core/to stay with the Samskara *itself*. You do not learn to go there, but to stay there, because you see/read everything, in everybody, by scanning their Karma, instead of their thoughts, because you are not interested in that anymore. "What is the potency of this person? What is the essence? What comes out of it, is another matter, but what is the content?"

During the exercise, you must learn to trust those clicks/recognitions, that *that* becomes the most important element in your way of functioning. That you not only are able to go to the core very quickly when you are talking with somebody, but that you can go *farther* than that, and that you can completely see through this person. You are already at the level of the Samskaras, so, why not read the rest of the Samskaras as well? Then you will say: "Nice guy ... comes down to nothing ... but still he is a nice guy ... let's just take his villain's face for granted ... and for the rest it is a fantastic guy". This means that you are obtaining insight into human nature.

You could also probably look back, but that is only a means to keep you with the Samskara's. To try to gain insight in your previous lives is a trick – you use your ego (which captures anybody's interest) – to gain solidity/to learn to work with those clicks. You start with your clicks, to later go on to the clicks that you experience with anything and anybody. It is easy to have *one* such an experience – everybody experiences this – but nobody realizes the importance of such a moment of clicking. That is what this exercise is about. This is so fundamentally important for your further development. It is at this point that you can achieve victory, and that you can settle yourself with your consciousness at a higher level. And once you relate this to the worlds/realms, you gain rationalization between the 3 worlds, and so much experience at a certain point that you can say: "I have seen it all. I see through all these 3 worlds. It does not attract my interest anymore. All that interests me now is beyond the 3 worlds." When you reach this point you have succeeded. Then you will go towards Enlightenment.

The Dalai Lama wrote in one of his biographies that at a certain moment in his life he remembered a lot of lives, and that he was happy to have finished with that now, that it was only a burden to him. For Tibetans (the Lamas) this is only quite normal.

Did you watch the movie "Little Buddha"? They are looking for the reincarnation of a Lama, and they end up with a little boy in America. Very interesting. This is in total accordance with this Sutra.

In conclusion I would like to highlight the most important message of this Sutra: By practicing Samyama upon the impressions of a previous birth you burn that Karma ...

## 19. Pratyayasya Para Citta Jnanam

(By direct perception through *Samyama*) of the image occupying the mind, knowledge of the mind of others.

It is self-evident that when you are engaged in these kinds of games, you soon see through what is going on in someone else. When you come to the point that you are able to function at the level of the Samskara's, it appears that every human being is an open book to you.

However, there is a limitation:

## 20. Na Ca Tat Salambanam Tasyavishayi Bhutatvat

But not also of other mental factors which support the mental image for that is not the object (of *Samyama*).

The addition of “(of *Samyama*)” can be erased, because this is about “the object of perception”, and *not* about *Samyama*.

What this means is that you can read certain facts in the consciousness of the other, but you *cannot* see what caused them; you cannot see the logic behind those facts. This is something you have to pay close attention too, for it is so easy to make mistakes. You might for example read “murder” in someone else’s consciousness, and you translate that information as: “This guy wants to commit murder”. However, in reality this guy is dealing with a trauma that he sustained as a result of the murder of another person that he is trying to cope with. So, there is quite a difference. This Sutra is telling us that you view the consciousness of a human and you see certain facts, but *pay attention*: what you can see is only the surface!

The solution to this matter is simply: keep viewing/keep watching, and use the different impressions to create some alignment. The point is that this form of perception – even *with* *Samyama*, as is indicated in this Sutra – *does* have certain limitations.

Should you interfere in those Samskara's?

Do *not* interfere, instead simply read the information. It is not like hypnosis, in which people are brought under control/mentally raped. All you do is watch, and only *that*.

This is very interesting – a Sutra that indicates, in spite of all those miraculous things we are dealing with – that it is not *all* so miraculous/that it is limited. What really makes this valuable is the fact that there is logic in it. As a result all the other claims become even more plausible.

This is how I looked at it in the beginning, but now it has simply become part of life, and I got used to applying it, for it is only normal.

It is possible that you are very highly developed, and *still* there are things that you *cannot* do. My wife once in while tells me: “I thought you could do anything/have an answer to everything, why not now!?” Too bad, but it is not because you are very good at certain things that you can do *everything*. That is something for later. There is a Sutra that deals with this that says: “Only when you have arrived at the level of total soul-consciousness, will you really know *everything*.”

## **21. Kaya Rupa Samyamat Tad Grahya Sakti Stambhe Cakshuh Prakasasamprayoge ‘Ntardhanam**

By performing *Samyama* on *Rupa* (one of the five *Tanmatra*’s), on suspension of the receptive power, the contact between the eye (of the observer) and light (from the body) is broken and the body becomes invisible.

“Rupa” means “form”. It is actually the perception of forms and colors, i.e. the fire, as a result of your eyesight.

So, you can become invisible. Have you ever seen the TV-series called “The Invisible Man”? It was on TV long time ago. *That* is what this Sutra is about. I always laughed at this Sutra, not taking it seriously, not being able to fathom the meaning of it – until I got into a conversation with dr. Pukh Raj Sharma, who helped the school and me so much at that time. He asked me: “Which Siddhi/paranormal phenomenon do you find most interesting?” To which I answered that I felt mostly attracted by the ability of flying. Then I asked him which Siddhi he liked most, to which he replied with this Sutra. I asked him: “What do you mean, become invisible?” Then he told me that his master, who brought him to the light, mastered this Siddhi. He would sit next to him, and suddenly he disappeared! He was able to appear and disappear, just like that.

How is this possible? You cannot just disappear like that, can you? We already know now that your energy remains intact. He told me that other people see you as you are because you are constantly fluctuating/because there are constant little explosions/because there is movement. The solution to this is Sattva. So, if you are able to neutralize those changes in you, especially on the level of the fire (to totally harmonize the fire element in you), this is possible. As a result what enables the perception of the form or the image disappears. You are still present, but the eye does not catch you anymore. If you want to become invisible, you must bring Sattva at the level of the fire in you. As a result you will not be perceived anymore. The power of perception will cease to exist.

Then you can become a spy?

... If James Bond only knew ...

Since you need total Sattva, this means that, when you move, you immediately become visible again?

I think that as soon as you move, you will not be able to maintain Sattva.

## **22. Etena Sabdady Antardhanam Uktam**

From the above can be understood the disappearance of sound, etc.

This Sutra is of course related to the 21<sup>st</sup> Sutra, but it multiplies its meaning fivefold. In the 21<sup>st</sup> Sutra there was mention of the fire, while the 22<sup>nd</sup> Sutra starts with ether, but additionally contains air, water and earth.

Practically, what does this tell us? In this respect the 21<sup>st</sup> Sutra stands out most: human beings are mostly visually oriented, so it appeals to us that we can make ourselves invisible/that the possibility exists to neutralize visual perception. In exactly the same way we can neutralize auditive perception, touch, taste and smell, each time by neutralizing the power of the perceptive element.

What is all *this* about?! It is telling about a method to achieve total control of the five elements/Tanmatra's.

The explanation in the book seems rather poor to me. It all sounds too simple/incomplete.

The Sutra's are indeed explained poorly in the book, but I tried to explain this last week. I explained that the perceived vibrations of the fire are dealt with and that the pulsations of the fire can be immobilized, to such an extent that they cannot cause fire-wavelengths anymore. I called them "photons". The pulsations that occur starting from the elements must be neutralized, for as soon as they cease to move they cannot be perceived any longer. You do this by feeling where they are. So, you must observe, and you are better able to observe than normal because you have the benefit of divine energy, and you are connected to Nirbija Samadhi (the presence of a loved person): you enforce the power of observation. As a result you are *indeed* able to discern the pulsations of the elements, and from the calm in you, you induce calm into that element. At that moment you are the master of that element, and *that* is what this exercise is about. It is not about becoming invisible, or about neutralizing sound, but it is about connecting with each of the levels of your gross body and your subtle body.

The Sutra's are in fact formulas, but they are as concise as possible because they are only meant as a reminder. So, they are useful for you when you know their meaning because they refresh your memory. However, solely on the basis of the Sutra's it is impossible to learn all this. It has to be explained. Once it has been explained, you must be able to perform it on your own.

Focusing upon this, the control of the Tanmatra's – for that is what all this is about – how is it possible to gain control over them? It is only logical/understandable that you indeed only master this when you demonstrate that they do not function anymore. The other point is: where is this element *located*? *This* is the subject of your observation, which you look for in this Samyama: Where is the fire element in a human being? Where is the ether element in a human being? If he produces sound, or when you are able to perceive his ethereal body, you have a starting point, and from there you carry on. In a later stage you will notice that there is movement in this energy, and in again another stage you will understand this energy more and more, and you will become *one* with it (the Parinama's), and at a certain point you will create harmony in it (the last Parinama of transformation). At which point you will start to doubt: "I am not so certain! I do not know whether I really control all this. I do have a good feeling about it, and it seems like as if I control it ...". To this Patanjali says: "See if you can neutralize the sound of this person. When he talks, step in on what he is saying, neutralize the sound waves, to such an extent that no one can hear him anymore."

You install harmony in this person, to such an extent that he cannot talk anymore (which is one of the most interesting techniques – to shut people up, especially in politics). This is a matter of harmonization, because speech is Rajas. So when you replace Rajas by Sattva he cannot speak anymore. You can apply this to someone else, but you can also apply this to yourself.

How can you bring Sattva to another person?

You project your attention with this divine energy towards the other person. Then you become *one* with this energy, and then you transform it into Sattva.

When you have a motive to shut somebody up, for example somebody who is bothering you, then you have the possibility here. Can you imagine? You attend a meeting, and there is this person who always monopolizes the conversation, and you sit there in your chair applying this technique: This guy will be increasingly in trouble to speak. This is only a dream.

But you can also apply this to a walking person. It was explained in relation to the fire/form/seeing and so on, but you can also apply this to the Karmendriya's. This is explained in the book "The Masters of the Far East" written by Spalding: Jesus sees a horde of bandits approaching to raid their village, and it is just like as if they ride into a brick wall. This was in fact a demonstration of this Samyama! By neutralizing the power of the perceptible on fire-level, they were unable to continue their approach.

You are saying that we should look at the ethereal body.

When you want to have an effect on the speech/sound, you start for example with the ethereal body. It is quite easy to perceive this. Then you continue, because it permeates your entire physical body, and then you try to see the throat Cakra, and the functioning of the throat Cakra. You will see it spinning, and then you will gradually see it pulsating.

Does the ethereal body permeate the physical body?

Yes, you can see it in its entirety, so you will see a phantom. You are focused on it, and as a result the rest will gradually disappear. You are at that particular wavelength, so eventually that is all you will see.

But I can see only the outer layer ...

That is because you do not look “strong” enough yet, but with this Samyama, thanks to the divine energy that comes with it, it will be reinforced.

When we consider the Jnanendriya’s there are five exercises, however, if we consider the Karmendriyas as well, there are five more exercises, but we can also take the five Tanmatra’s into account. Thus there are a total of fifteen exercises.

I think you can consciously send it the other way. Considering the story by Spalding about the bandits that approach the village – they were motorically engaged. But if Jesus had not transformed the Rajas of the fire into Sattva of the fire, but instead into Tamas of the fire, there would probably have been literal fire or warmth that would have occurred. So you can deal with it gently, but you can also carry it through, in the opposite direction, so, instead of neutralizing Sattva, turn it into *Tamas*.

This leaves us with some quite interesting experiments! We can pull a lot of jokes with this, like Dennis the Menace with his neighbor, mister Wilson. I like Dennis, because he is a naughty little boy who teases everywhere/tries everything out. Although he is a good boy, he kicks up rows everywhere. This is a little bit what you should become like, without fear. Simply trying out all the things that we are discussing here. You can only become convinced of these matters by testing/experimenting, left and right. And, of course, the poor neighbor will be the first victim.

But you will not be able to do this if you do not master the other material yet?

Exactly. But you are supposed to master that already, or at least understand it! In that case you can start thinking about a plan for the future, that tells you: “O yeah, that will be possible”. Or you say: “Now I understand why I have to do those exercises. My motivation will now be better. Later on, when I visit my mother-in-law I will have some trick to shut her up, and I pretend to know nothing ...” This is much better than to say: “You witch! Why don’t you shut up?” If you would do that, you will be in big trouble.

But then you create conflicts with the Yama’s and the Niyama’s. As a result there will be no more circulation and then it will not work.

This does not have to cause conflicts with the Yama’s and the Niyama’s at all! You always respect the Yama’s and the Niyama’s, but they are not dogmas; you play with them. You are very nice, but still you experiment with this.

It seems to be violence when you make somebody shut up?



In that case you pay the bill, but at least you will have learnt something. It is only a game you play. Be yourself, be natural, and do not live in a prison!

It seems that you cause breaches in this way.

The only breach here is prison, the prison of premeditated thoughts and so on. Feel free! Live! The world is yours. It is all a playground to you, just like Dennis. Try everything. Once in while you will hit a wall and you *will* make mistakes. When that happens, you say: “Oh, a Yama! Let’s make some correction...” Do not let yourself be spoon-fed on forehand. Stand on your *own*.

But then there is no connection with Yoga anymore!

This is not something that you learn at the beginning of the course. In the beginning I try to make you believe that you must show exemplary behavior as much as possible! Until you find out that that is not exactly the way I behave *myself*. That is when you start to ask questions. And then, gradually, I will explain more and more about relativity, and now I am telling you: “You must see all this within the framework of a huge game”. This is only logical, for you should never tie down an explorer – a *real* explorer. You must set him free, otherwise he will lose his drive to explore and investigate.

But you can also use this to avoid violence.

Yes, of course! You can use it for good things. But you also seem to react much better upon bad things! What is going on inside your mind? Well, especially bad things. So, use those bad things, but go towards the good. This is Tantra: to become good, you must be at least a little bit bad.

### **23. Sopakramam Nirupakramam Ca Karma Tad Samyamad Aparanta Jnanam Arishtebhyo Va**

*Karma* is of two kinds: active and dormant; by performing *Samyama* on them (is gained) knowledge of the time of death; also by (performing *Samyama* on) portents.

This resembles the first *Samyama*, in which we went through time. However, this one is preceded by a study of the Jnanendriya’s, Karmendriya’s and the Tanmatra’s, giving a direct indication of its nature. Actually you must already be finished with the previous *Samyama* – you must have had realizations of those 3 – before you can proceed with this one.

But if you have had realizations of these 3, which distinguish themselves by *Vrtti*’s, then what exactly have you achieved in those five bodies of energy and the subtle body where they are located? You have established harmony/control, which has opened the way, *much* more thoroughly than in the first *Samyama*, to view the Samskara’s on causal level. Therefore this

one is much more accurate. It is not an entire life that you can see – a whole bunch of stories in sequence, flashes and so on – but here you can very accurately see the moment of death. A considerable refinement occurs. Let's say that from now on you can read Karma.

Karma is of two kinds: active and latent. What will you perceive when you look inside Citta (your own Citta or somebody else's Citta)? You will see the active Samskara's/impressions. Or you can say: by observation you can see that there is a difference; that certain impressions are alive – softly vibrating – while others are indeed present but not active. This is latent and active.

What is the significance of this? You should realize that those active Samskara's will manifest themselves. They will produce something, in contrast with the latent ones, which have no meaning (yet). But when you observe the extent to which they are becoming active – Dharma, Lakshana and Avastha – so you notice that their connotation becomes bigger – you can say: *that* one is maturing and something *will* come out of it. You read/scan this information and you register the connotation in you – the emotional value – and you say: “Oh, wait a minute, this corresponds with a Vritti/image, and then you will be able to place it. This is the process of learning to function intuitively.

The Samskara vibrates and produces a Vritti. All you have to do is read/wait a little for the vibrating Samskara, and then you will see some image.

Can you see the ones that are latent?

Yes, they can be seen too.

Can the corresponding image be seen too?

Yes, but then you must let it vibrate/awaken it yourself. One day I have done this in the first location of our school. I sat in the basement and I said to myself: “I am very curious what this place looked like in the 16<sup>th</sup> century”. I set a year and awakened a Samskara in me that was related to that time. Immediately I saw something quite remarkable: Apart from the fact that I saw sailing ships (to which I thought that that must have been my own fantasy), I saw that the street outside the front door was 1.5 meter *lower* than in the present. Now you have to go down the stairs to reach the door to the Yoga school, but in the 16<sup>th</sup> century the street, read the quay, was at the level of the door. First I thought that it must have been my own fantasy playing tricks on me again, but after doing some research on the subject my vision was confirmed: in the 16<sup>th</sup> century the Prins Hendrikkade was indeed considerably lower; the street level was raised over time. The stairs were indeed installed later.

These kinds of exercises can indeed provide you with a very interesting view of the past, or the future.

So something latent can deliberately be put into motion?

Yes, but what is more interesting is the fact that this provides incredible possibilities for research, but also of understanding of matters. For example: people tell you something. Is it true or not? You have to trust their words for it. Well, then you do *this* exercise, and you view; you scan *within* them, directly. You look at the active things – what is moving them at this moment? And you read that information. This often leads you to the conclusion that people are often occupied with totally different matters than they actually tell you.

But then you should read their thoughts ...

We have been through that already. That is not so difficult. What we are talking about here is reading Karma. It is about gaining insight in that person/a problem. To do so you must go all the way down to the Karma/Samskara's that lie at the basis of it.

You pronounce a clear formula/wish: "*This* is what I want to know". And then you see if there is something that connects with it. You keep that in your mind, and it will be reinforced by divine energy. As a result the answer will come naturally.

Then you will also be able to see, depending on the portion of latent and active Samskara's, whether somebody's Karma has been spent. When there are hardly any active Samskara's left, it means that that person will die. You will almost be able to pinpoint it down to the hour of death.

Don't you have little Karma left as the result of purification?

We are talking about the presence of *active* Karma, not just Karma. As long as Karma is active, you live, in this body, down here on earth. But as soon as it stops being active you can say you are finished living. That is when old people say: "I have had it. It has been enough for me." This is the result of spent Karma. It is the omen of approaching death.

So Karma is a life-energy.

Not Karma is a life-energy, but *active* Karma is life-energy. Karma can be active and latent. When all Karma is latent you are ready to go.

This all seems a little vague: how exactly do you scan?

You scan with Samyama.

This is hard to fathom. You think about that person ...

No, you focus on the presence of a loved person, you feel its presence, then you focus in meditation on the Most High, and then you fill yourself – so you elevate your power of observation in this way – and when you reach that condition, *then* you start observing. All you do is observing the Citta of the person involved.

How do you achieve this?

This person is right before you. You know where the energy bodies are located. You know where the Cakra's are. We have spent many lessons on this. The causal body is related to the crown Cakra, so it is above your head and pervading all of you. Then you will slowly start to perceive all kinds of peculiarities, and you will become increasingly more accurate. The approach of the previous exercises was quite coarse – using the Vrtti's – but gradually you become more and more accurate. Which is the right condition to actually focus directly on the Samskara's.

I understand what you are saying, and I know that it exists, but I cannot see it. All I see is the outer layer...

In that case you pay attention to the movements. That is the idea behind this: observe activity. You will notice the activity only when you are completely quiet. When you are completely in Sattva you will be able to perceive anything. And through what is active you go inside and penetrate more and more and increasingly more accurate.

Is this complicated? Well, it is Samyama, the triangle. First there are the two parts of contemplation and meditation. Then every time, by changing the third part, which is concentration, another sort of Samyama. Then there is the description of the concentration-object, and function of the exercise. But it is more like as if you point a kind of microscope/telescope on a new activity. That is all there is to it. So you start in the same way, through observation. Then, when you understand what is going on, as a result of the observation you will gain a certain power over the phenomenon. Then it becomes a matter of applying the Parinama's – go towards it; become one with it; transform it – which will enable you to bring changes.

It is not so difficult after all. At this moment it may be difficult, but if you just continue to think logically and experiment, you will gradually understand that it *really* works like this.

It is impossible to tell this to people who are not engaged in Yoga. This is reserved for those people who start to understand what this is all about and what this is leading to. It is about control, control of life. Why would we want to do that? Do you think that life as you see it around you at this very moment is good enough? I think it is more like *hell*, so it is imperative that here and there we have some people using these techniques to shut somebody up sometimes. But *not* by using violence. That is the interesting part of all this.

Can you imagine walking in the Linnaeus street in Amsterdam seeing this big, fat guy falling off his bicycle, chased by a Moroccan guy with a 30 centimeter long knife? What will you do? You will do nothing at all! You stand aside and watch. If you would have known *this*, you would have said, from a distance: “Wait a minute, what is he *doing*? Oh, there is something wrong with the motor system of air – which means grasping. This guy is going to do something that he is not supposed to do. Just... (perform Samyama)... so that he cannot move his arms anymore.” You have stopped the expansion of the air-element, because you simply made it harmonious/Tamas. Wouldn't that be great?

I would beat his brains out; first paralyze him and then: Bang! But that is an act of violence, so it is not allowed. You must pay very close attention to the framework within which you do all this.

This brings us to the core of things. *That* is what this is about. The least thing we can do is to not allow things to develop the way they are now. It is possible – especially through education – to tell people that there is a possibility to deal with it differently. There is *so much* work to do. That is what a Yoga teacher is all about! It is not just somebody teaching some poses to other people.

“Performing Samyama on portents”. Quite some literature exists on this subject. It is a science in itself. The Tibetan Book of Death is one of its exponents, dealing with care of the dying. It is preceded by large amounts of knowledge dealing with accurate determination of indications, and so on. If you have some interest in this subject I can recommend you some books, but that goes for any of the Sutras that we are coming across. There is only *one* Sutra, but complete libraries opening up entire worlds back it up.

The practice of Samyama on the signs of an approaching death or portents is like reading for example the structure of a human being and the karmic condition (this is in relation to the latent and active Samskara’s, and the relationship between the two). Using different readings you will at a certain moment be able to determine quite accurately how long a person has left to live. With each observation you will see that he has less active Samskara’s. You make the calculations and then you will know: “He will die on that day”.

I can see this now with my mother. I read her Karma, and I hope that she will reach the end of this year. I told her: “You must prepare everything, because this is really serious”, which she did. That is the advantage of this: people are better prepared. But of course it would be embarrassing if she would live another 10 years! Because that is also possible. When you incite things again, and let Karma become active again in this person, you will cause this person to live again. You are awaking latent Karma. But this is not allowed, because you load Karma on to yourself by possibly involving this person in all kinds of misery by doing this. Maybe this person is simply ready to go. Your purpose should be to bring harmony, instead of creating bigger misery. But it is possible.

Does this mean that a healing process is actually the same as giving somebody Karma?

In certain instances that is indeed possible. So what we do in our Western approach to medical science, therefore, is really bad. We provide people with more misery than they already have, by keeping them alive. Some people have understood this. They say: “Well, if I am going to need any more treatment I would rather die. Please stop it.”

## **24. Maitry Adishu Balani**

(By performing *Samyama*) on friendliness, etc. (comes) strength (of the quality).

You need only three words to describe the entire technique of character building! Until now we were engaged in gross and subtle matters, and now we come increasingly closer to the level of the Samskara's. We still have our own Samskara's, and this Sutra is telling us: "If you want you can bring about a metamorphosis". Patanjali's suggestion is to simply bring a property to the forefront, like friendliness. A lot of people would like such a property and benefit greatly from it. Patanjali says: "Do/pick that, practice a Samyama on it, and then simply reinforce the impression of friendliness to a large extent, with the result that, whether you like it or not, you *will* become friendly." And although this is quite simple, it would have such an *enormous* impact! We were raised believing: "a human being has a character, and that is what he has to live with, and it is too bad for his surroundings if he has a bad character. In that case his surroundings are duped, and not only this person. That is what you have to learn to live with".

Do you know somebody in your surroundings with a bad character, or with very unpleasant characteristics? Everybody knows somebody. However, when you have arrived at this level, this excuse is not valid anymore! Patanjali has taken away this excuse from you. You *cannot* have a bad character anymore.

From now on you choose and build your own character, implanting it in you. And that is what you will *become*. When you are done with one, you can go on with the next. I do not know how much you need... or, if you look at it, from now on you can become whomever you like.

But pay attention, for implanting a Samskara in you has consequences on subtle level. The thoughts that you will produce will be related to it. Your consciousness will be engaged with these kinds of matters, but your gross body will also express it. So when you have imprinted hatred in you, your physical body will express hatred. People who hate are ugly.

So far we have understood how to destroy Samskara's, but now we are receiving the technique to make Samskara's, and how to bring about a metamorphosis or change of character.

What is the foundation of physical beauty?

Symmetry?

It is a cocktail of genes, harmonious genes that is responsible for beauty. So it is up to you to search: which ones do you want? And then you develop them, and in this way you will obtain that power/ability.

I am trying to find the connection between good character and physical beauty...

It goes automatically, for a good character is actually nothing less than aligning more with the universe. As you become able to allow the forces of the universe to circulate in you in considerably larger quantities, harmony will automatically arise at lower levels, and as a result also the physical body will be aligned.

Another point here is that from now on nobody has an excuse anymore to be unfriendly: it is all in your hands. You can make it or break it. If still you are unfriendly, it is only because you

choose to do so. And that of course is very bad, to the extent that in the field of Yoga you will terribly fail. This is how you recognize highly developed people. They are always simple, friendly, and so on, because they have no other choice. It is possible that they were very unpleasant people in the past, but metamorphosis took care of that.

Anyway, essentially you must be friendly. How you express that is of course another matter. You are sweet, and soft, and friendly, and patient ... all that I am ... No, this is not a joke!

The foundation is important. Personality is another matter: “How does he express himself?” Well, you will see about that. It is about the basis, and with the basis you practice control.

You choose a property, whichever you can think of, but choose one from the heart. For example: I was born with a big deficiency: haughtiness. I told you this before. Well, I can use this applying this Sutra. What is the opposite of haughtiness? Humility, modesty ... In my previous life I would not lower myself to the same level as you! (I am offering you *my* personal exercise, you know). The Swami in this picture always wanted to have a platform, a podium. He said that would be practical. To which I said that I’d rather not... Based upon my attitude of humility – which I implanted in myself (modesty, humility and so on) – I just sit down here. Everybody down at the same level, without differences. But that is because I implanted it. It wasn’t there before! If I do not pay attention, all those old issues come to the surface again – haughtiness, and pride. You better not know about this, for it is terrible. Now I have changed.

That is the interesting part of this game: nobody is telling you what to do. But Patanjali starts with a suggestion: friendliness. It is only a hint. Friendliness alone resolves a lot of violence. What do you want in life? Friendliness, righteousness, honesty, and name a few more. And then you take off. The practice of the Yama’s and the Niyama’s is not simply a refusal anymore, or a kind of ideal, but you *implant* it in you and you *become* it. There is no other option. It has become a modifying factor/self-evident in your life.

The Dalai Lama too is always friendly ...

What about all those people he allowed to be massacred in Tibet?

That was a big mistake of his.

But he *is* always friendly.

Yes, he is always friendly. Really great people are always friendly. People who are arrogant have some weak point, namely their ego.

But wait a minute, if you go on like this, and you build yourself, and you can make yourself into anybody you like, how long are you going to continue doing this? Ten years later: You have achieved to become the person you wanted to be, and you say: “You know what? I am going to become somebody else, because that is what attracts me now.” And another 10 years later you have become that person. And you do this 10 times in a row. What kind of feeling will this give you? You can go in any direction. But at that point you will be through with it.

You will say: “I am not interested in this anymore, all those personalities ... trying to obtain some form, and so on”. Then you will discard of your toys and go towards the essence automatically. You will go towards what this is *really* about, namely what controls all this in you – Atman. So, by playing – a role-play you could say – you go to Atman.

## 25. Baleshu Hasti Baladini

(By performing *Samyama*) on the strengths (of animals) the strength of an elephant, etc.

Actually it should not be “(of animals)”, for it is simply *Samyama* on an elephant! That is what gives you strength. It is based upon the same idea as the previous Sutra, but now it is not character-wise, but actually physical. Are you not satisfied with your body as it should be? Then you implant the image – a *Samskara* – that complies with your wishes. If for example you want to become very strong, you are advised to bring to life the image of an elephant. If you want to be very swift/supple, you build yourself the image of a leopard if you like. If you want to be very slow you build yourself the image of a sloth. And that is what you will become.

And in the observation of that image you will *feel* the properties, for example those of an elephant. At a certain point you will *feel* the unstoppable strength that such an animal possesses. And *that* is what this is about. It is the *Samskara*, and not the image that is important. You only use the image to implant the feeling. Then you develop that feeling: “I possess unstoppable strength ... I have unstoppable strength ... I have ...”

I did this once with my bull terrier. *This* is actually why I acquired a bull terrier. It is an animal that knows no pain, and it is utterly perseverant, but *also* incredibly sweet. These were all characteristics I felt attracted to. But as time passed by I found myself resembling this animal! Also physically... that is the drawback of this. Now I have acquired some beautiful cats. They are very playful. We all know about these kinds of matters, but now we are dealing with it consciously.

This means that you will not need plastic surgery anymore. When you say: “My ears are too big”, you implant the image of yourself with small ears, and you apply that in *Samyama*. As a result your ears will become smaller. I’d rather not start applying this to myself, for there is too much work to do ... I constantly hope that I will become more beautiful. Your physical body is the result of the impressions that are in you. When you put emphasis on *one* of them, it will eventually materialize.

You must accept the confrontation with the matter/play with these toys, until you are done playing and you lose interest. But this is only possible if you know the game, when you control it all, and can send it into any direction you want, to such an extent that you are not interested anymore. For as long as you have an interest in the matter/improvements in the matter, you



*must* come back/you must be reborn. This approach is very deep, and it will result – in a systematic way, one level after the other – in you dealing with all those things.

### Would it not be better to just accept it?

That is a possibility, but what does “accepting it” mean? Is it a mental construction? Be careful, for if somewhere deep inside you it stays alive, you will still have to come back. Be honest with yourself and say: “What am I interested in? What I am dreaming of? What would I like?” Deal with that first. And then you start off. You sit down in Samyama – one hour/90 minutes – and you engage yourself in *this*. Not once, but six months in a row. It is my estimate that you should spend at least six months on each of the Samyama’s. In the Samyama you start with the image as concentration, but then slowly that image is reduced to its essence by the two other elements of the triangle, and *reinforced*. As a result the Samskara becomes increasingly bigger. And you will come into the light completely, *with* this Samskara, from this Samskara. At that point it will really stick!

### Like a pill?

It *is* a pill. It is whatever you think you need. But at a certain moment you will be fed up with all those pills, and you will lose your interest in all those pills, which is also very interesting. I think it is one of the best methods to withdraw yourself from worldly affairs.

Like the monk who was always restless in his mind: An abbot came by and said to him: “Here you are, a sack full of money, go to town.” The monk went to town and started spending money ... but then he started reflecting: “what is *this*?! What am I doing?!” He is so engaged in this process that at a certain moment he says: “What I am doing is so useless ... all this money, it is not *important* at all ...” With the remainder of the money he returns to the monastery and tells the abbot: “Here is the remainder. I have understood. From now on I will stay in the monastery.”

Sometimes it is better to dive into the matter, live a licentious life, whatever, to *understand*. The end justifies the means. This is typically Tantra. There are no sins when you do dedicate it in function of the Most High. Everything is *one*. Everything is the same. Islam is the same. Islam is very much related to what we are doing here, but Christianity is too, and so is Buddhism.

### What if you say that your actions are in dedication to the Most High, you hijack an airplane, and fly it into a building?

That is fine, if you feel like doing that. What is important is that you understand. It is about transforming from ignorance to wisdom, and in that process you can make mistakes. And we must, as Fernando Esteves-Griego says, allow people their mistakes. We have ended up in a dualistic situation – in the world. Everybody is building fields of tension/separated-ness/these are the good ones and these are the bad ones. As far as I have understood Bush belongs to the good ones, and Saddam Hussein belongs to the others – “If you are not with me”, Bush says, “You are against me”. Well, this is Bush’s ignorance, but this is not how the reality is. We are

*all* the product of Our Dear Lord. All energy is *one*. Why on earth would you want to create separated-ness in this situation?! It is so useless! To put people in prison is a crime, because you create separated-ness. To kill somebody is also a crime, of course, but we are talking about people who do not know/understand. You must simply guide them and teach them anew. But this needs a lot of patience. They should come *here*, to this school.

But our fellow man can become involved in this – it is Karma that belongs to all of us – and try to restore harmony wherever possible. Only *then* the world will become a better place. As long as we do not understand this, it will remain an awful chaos.

Not one person is completely bad. Everybody has certain issues that he does not understand/that he misunderstands. The answer is to open all the communication channels and *talk* about it.

What if this is not possible?

If talking is impossible, okay, then you bash in somebody's brains. But you do it in function of what I am telling you now. Then you say: "There was no *other* way, he did not want to listen to reason..." But such solution is the proof of weakness, and not the proof of strength.

Reverse everything, for it feels much better, or not?

## **26. Pravrtty Aloka Nyasat Sukshma Vyavahita Viprakshta Jnanam**

Knowledge of the small, the hidden or the distant by directing the light of superphysical faculty.

My mother once said to me that she had lost her red brush. I looked around "scanning" and "viewed" it in the garage: How did I do this? By doing *this*: You perform Samyama on ... on what? How did I do it? By using my third eye, which is the Sattvic fire element within my Ajna Chakra. So, the object of your Samyama is the Sattvic fire element within your Ajna Chakra. You can use this to "see", but you can also release Samyama upon the other elements, which will give you all the "clair"-powers (as in "clairvoyance").

Do you perceive the insight that you obtain also with the third eye?

No, that is the result of the Divine eye. The third eye is on subtle level, while the Divine eye is on causal level.

In this exercise you try to deal with the subtle level *using* the causal level. In fact you completely overhaul your being, in line with the metamorphosis that you initiated – character, appearance, and now sensorial, which *also* means motoreal *and* the Tanmatra's. You transform all these elements into super-, super-quality. It is comparable to the spare parts of a Mercedes-Benz, which are all well-tried and thoroughly tested. It is of the highest quality. Or maybe it is better to use Lexus in this example, for Mercedes-Benz has many faults these days, as we

know. But the quality of Lexus is unbelievable! So much quality testing precedes the coming into the market of each new model! It is kind of comparable to this exercise, which is indeed a perfection of your being.

When you possess *this* quality level and somebody comes along saying: “Where is my brush?” the gross-level faculties do not limit you anymore. Instead you switch over to your subtle-level faculties enabling you to see through everything.

Don’t you apply the triangle in this process?

No, at that point that has already been established. At *that* very moment you should not start doing *this* because the instrument is not ready yet. You must build the triangle first, and *once* it has been built you can use it at will.

Which means that you are directly established in it?

Yes. And at that point you will be able to see things that are very far, or very close, so you are able to zoom-in. This is *the* instrument in Yoga to do research. All the drawings I made, all the things that I viewed in the universe, of which you must be fed up by now, have been achieved using *this* instrument. And this is not a particular talent of mine. This is a talent/property that every Yogi can acquire, *must* acquire. It is part of the path of development. If you have not dealt with the Jnanendriya’s and the Karmendriya’s, if you are not capable of “clair-propulsion”... and so on, your development will come to a halt. What is “clair-propulsion”? It means that your propulsion is *marvelous*. It means that you are capable of jumping and running like a deer or an antelope, so quick.

It seems that there are people in Tibet who move/run this fast.

It is said that the Lamas of Tibet move like this in the mountains. You can understand that it is impossible to keep up with them, eh? You would think that, because they are in meditation all day they have become a bunch of snails when it comes to the track. *Not* so. This gives us some idea of what this is about, and it applies not only to propulsion, but also to every motor element of your being. All the Cakra’s become stronger only by reinforcing the spheres within Ajna Cakra.

## **27. Bhuvana Jnanam Surye Samyamat**

Knowledge of the Solar system by performing *Samyama* on the Sun.

I struggled with this Sutra for a long time! How is it possible that they suddenly switch to astronomy in this text, while we are actually in the framework of discovery of the Self? What is the relationship here? It is only since a couple of years that I found out that the translations “solar system” and “sun” are wrong. This Sutra is about Surya Bindu! The translation of “solar system” is not correct. “Bhuvana” *could* be translated as “solar system”, but not *necessarily*. For it could simply be translated as “a being ridden with Bhava (feeling/mood)”. As a result

one obtains knowledge concerning a being by performing Samyama upon this person's Surya Bindu. Which being carries your main interest? First and foremost yourself!

You can also translate it as follows: "One obtains knowledge concerning the being by performing Samyama on the sun", this sun meaning the sun-Bindu, which makes it so logical and so incredibly self-evident. You try to get a grasp on the entrance of energy that puts a being in action. Through the perception of Surya Bindu you will gradually get a grasp on a person's functioning, especially when this person is in action.

For example: you are dealing with a colleague. He is in another room and as a result you hardly ever see him. In that case you will not obtain much knowledge about this person. But if he is located not far from your desk and you see him functioning all day, you can get some ideas about his being, his motivation, his background and his interests, based upon this functioning. So as soon as somebody is in action you can get to know him better. You go deeper into it, and you release Samyama on it, especially on his Surya Bindu. Then you will be able to see the functioning of this person, much sharper than ever before. That is all there is to it.

It is not easy for a normal human being to judge somebody based upon his action, but you, using Samyama, will see through him thanks to your focus upon his Surya Bindu. He has not even started moving yet, but you already know that he *will*, for suddenly you see the brilliance of his sun-Bindu because the energy is arising.

So you are actually seeing the energy?

Yes. You see especially the energy that arises from his Surya Bindu. For example, he receives a call, and you see him sitting behind his desk, talking, but ... Whoosh! ... instantly you know that something important has happened. The rest is a matter of observation, and guessing, and reading of the mind, and in an instant you know exactly what he is made of. You can get to know a person by viewing his action.

What is the complement of this? Each Sutra has 2 exercises: the first is knowledge, Jnana, which you start with, and the second is Kriya. What is the Kriya of this Sutra? You see through it so well, even *before* this person comes into action. What is the next step? At a certain point you can *put* this person into action yourself! But be careful, for this is leadership!

What is usually the problem of most managers? To put his people into action! Have you never seen this in offices? It is full of Tamas! Incredible! It seems impossible to prod these people into action! They lack *any* motivation. They are just waiting for the day of their retirement. They feel that they are taken advantage of, or they have an affair with a colleague; they are occupied with anything, except with what they are paid to do.

The idiot who does differently is the black sheep of the family. It is like this almost everywhere. The problem of each boss is always the same: "how am I going to prod my shiftless employees into action?! It is only human: laziness, always trying to find the easy way out. How can you get them to do something? They just don't *want* to! They do not want changes. They do not want to improve. They do not want to do anything. They want to do as

little as possible and earn as much as possible at the same time. Fortunately we have this Sutra and your knowledge of Samyama: You tune in, and you observe. When you are the boss you do not place your desk separate from the others; you sit where you can see all the others. To do exactly *this*! And you keep tabs on everything.

I am trying to explain how I functioned – not in *this* life, because I have not been a boss – but in my previous life. I stood *very* close to my people. I never asked them to do things that they were not capable of doing, for I had observed them so closely that I knew what they were capable of. I also did not issue orders, for they were my partners. They were my comrades: “This is our problem ... how do you think about it? Actually we need somebody who can do this ... and that ... and who possesses such qualities ... and maybe he would be able to solve it ...” Of course I knew who possessed such qualities, but everything was collectively discussed. Then I would wait until that person felt called upon – out of *himself*, so that his Surya Bindu was awakened. With this approach you obtain the best volunteers, because it appears that people take decisions by themselves.

Eventually my people would go through fire and water for me. Why? Because they knew that I would always be there for *them*, and because I *knew* them. I studied them, and I would never ask them something impossible. And if it was too difficult, they knew that I would be doing the same. Then I would simply say: “Men, I will take charge today. Let’s go ...” All I asked them to do was to close ranks with me, for it can turn out a disaster when the ranks are *not* closed.

Until now there is no actual leadership course. What exists is based upon certain biased notions of what a director/boss should be like. One course is even worse than the other. I see the same everywhere: incompetence abound. I have rarely met competent bosses. One boss I really hold in high esteem was Cor Boonstra (former president of Philips). For me this man was enlightened. These kinds of people are very rare. He motivated and went straight through everything. Simply fantastic.

## **28. Candre Tara Vyuha Jnanam**

(By performing *Samyama*) on the moon knowledge concerning the arrangement of stars.

This Sutra is only a logical consequence of the previous one. Of course it is dealing with the moon-Bindu, but what are the stars mentioned here?

Are they the Cakra’s?

No, they are not the Cakra’s in particular. Your being is built out of spheres, as you know; energy spheres. Each element is a sphere. In each of the spheres there is the possibility of the existence of a center of gravity and the brilliance of that center, for each sphere is a being, and within each of the spheres a Manipura Cakra can come into being. *Those* are the stars mentioned here.

The meaning of this Sutra is simple: it implies that you can control the ignition of all these spheres based upon the inflow of Shiva-energy through Candra Bindu. This is based upon the knowledge that Shiva-energy is the power supply of a Manipura Cakra. These stars can come into being as you let Shiva-energy flow in.

As you know, warmth in your body occurs by taking in Shiva energy, which leads to an explosion in Manipura Cakra and results in the occurrence of fire and warmth. Reinforcement can occur as a result of this fire. We are not talking about mere action – the structural inflow of Shakti, which causes people to expand – but we are dealing with the power supply of people, the reinforcement that we can induce: For example inspiring and motivating of your people. It is not about prodding them into action and to counter laziness, but we approach it from a different angle. The way I am talking to you at this moment, the way I am teaching now, I am doing exactly *that*. I am trying to inspire you and to awaken you, to such an extent that stars will appear in your being. You will walk outside and say: “Hey, I feel so light! I am so positive and I am really going to make Yoga work in my life!” The Romans called this “Exhortatio”. We call it “pep-talk”, which is of course one of the functions of a leader: to inspire his people, to fuel them, to reinforce them, to such an extent that at a certain point they are so full of fire that they will say: “And *now* we will go for it ... it has been settled ... we will *win* ...”

Isn't Shakti-energy supposed to reinforce?

No, Shakti prods you into action. It is the display of male energy, but the power of Shiva is mass-power.

It has healing properties too.

Yes, Shiva heals. But you can electrify people, which is Shakti, but you can also *reinforce* people. Both are strong, but electricity is sparkling, while Shiva-energy is mass, solid, endurance, *that* kind of power. When you hold a pep-talk people feel strong. When you add some Shakti, people want acceleration, which is something different. After Shakti inflow people cannot sit still anymore; they have to go into action.

The explosion on the fire-level causes the legs to move, which is typical for Shiva. Not so much the arms but the legs. People who become reinforced get up from their chair and walk around a bit. But people with Shakti-acceleration are more inclined to wave their hands and talk rather than to move their legs.

Now you can understand that you actually provide guidance to people with these 2 Samyama's, and that they are complimentary to each other.

At a certain point you will be able to reinforce or decelerate it yourself. That is also interesting! Here we end up in the field of martial arts. You will not only be able to reinforce yourself, but you can also influence your opponent/enemy in this way. In the past you were close to your enemy, so that was easier. You would look to where his Bindu's were and disturb his energy-household. Sun Tzu said about this: “The best warrior is he who does not need to fight.” Many

people have failed to understand this, but now we can see this from another angle, for the best warrior is actually he who does not *need* to fight. Already from a distance he thinks: “You are a little bit too active young man. I think you are going to give me trouble. You are a little bit too lively. You even seem to become aggressive? You know what? I will manipulate your energy in order to cool you down/to gain control over you.”

You can also apply this technique to the ego of an enemy, enlarging the ego. So, typically for a great warrior is that he tries to awaken the ego of the enemy and make him angry, in order to disturb his circulation so that he is not ready to react properly at the moment that you will *indeed* attack. This goes very far indeed! By doing this you will be able to completely paralyze somebody at a certain point.

We have now arrived in high-tech warfare, not with electronics like the Americans do, but using the Yin-Yang model instead!

## **29. Dhruve Tad Gati Jnanam**

(By performing *Samyama*) on the pole-star knowledge of their movements.

What is the meaning of Dhruve? It is not the pole-star but the fundamental law of movement. As a result of the performance of Samyama upon the fundamental law of movement you obtain knowledge about movement. What does the fundamental law of movement entail? When you look at the pendulum of a clock you can see it swinging. That is the fundamental law of movement: it goes from left to right and back again. This is a fundamental law. When you understand this movement – every human being functioning cyclical: one time Shiva, one time Shakti (*that* is what you try to understand now) – you will eventually obtain control over movement.

First you will obtain knowledge about movement: you will know how someone is going to behave/which cycle he is in. Everything corresponds to a pattern of waves. At a certain point you will be able to help put him in the right cycle or to stop the cycles.

This is *incredibly* interesting – even *more* interesting than the previous – because *this* enables you to stop all the cycles in *you*. You know that a being is in constant motion. There are all these petals of the Cakra’s, which all represent movement. This all depends on Karma. It all goes back and forward. From now on you engage yourself with *this*, which is an enormous task. You become aware, and you consider it more and more, until the moment that, as a result of the control that you have based upon the Divine – with the use of Nirbija Samadhi – you will bring these movements to a standstill.

What is the use of bringing all movement to a standstill?

Of course! Aren’t you looking for Self-realization? Then what is Atman all about? Isn’t that about the neutralization of all these dualistic situations? Wow! Do you get it? We started with Surya Bindu: to learn to control expansion. Then we dealt with Candra Bindu: to learn to

understand the contractions. And now we are looking at the fundamental law of movement: which is the previous two together. With the aim to achieve total control of movement, in other words, the installation of a standstill. Can you feel it coming closer? Do you remember where we started? Which Sutra's? Can't you see the structure? Slowly but certainly we go deeper and deeper, and increasingly more accurately.

There is wakeful-consciousness and there is sleep-consciousness. They are 2 movements that human beings are subjected to. How do we deal with that? You observe. But because you observe you neutralize it. Why do we have to sleep? We sleep to receive Shiva-energy. What do we do in the daytime? In the daytime we spend a lot of Shakti-energy. When you observe this, and *reinforce* this by observation (with Divine energy), you will automatically compensate everything and put everything in order/in Sattva. As a result sleeping and waking will turn into a Sattvic condition: You will not be active anymore in the daytime, but likewise you will not sleep anymore at night. The law of movement will be under control.

This is common knowledge in Yoga: at a certain point those people do not sleep anymore; they are in meditation all day long. There are exceptions: suddenly they get up, but only to do something that is *really* important. And once it is done they go back and sit down, for 14 days. But this is something totally different from what we are used to. We *have* our lives to be lived for us. We are occupied with numerous unimportant things. We do not think things over. If only we could determine what is *really* important in the past year, what has really been of defining importance for our lives in the past year. We probably come to the conclusion that there were only 10 such moments that you had to do something of *real* importance. And all the rest ... just being busy ... You might as well not have done that.

Maybe you can prepare the next Sutra yourself, because now you are starting to get it. Shine your light on this. And aren't you happy? That you did *not* take this astronomy course?

### **30. Nabhi Cakre Kaya Vyuha Jnanam**

(By performing *Samyama*) on the navel centre knowledge of the organization of the body.

This Sutra describes a Samyama exercise, which again is directly related with the previous ones. Through Samyama we have seen our subtle body by checking the flow of energy coming from Surya Bindu and Candra Bindu. As a result we have each time had a partial view of the subtle body. Because of this we now have the possibility of having a view of the whole by focusing upon Manipura Chakra.

As a result of previous exercises there is silence in the subtle body, a lot of Karma has been burnt, and our aura, which was elliptical, is more round now. In this exercise now it is interesting to focus upon the very middle point of all that happening, especially the point of gravity, because that is where the explosions take place, meaning that the distribution of power is taking place there. You can understand the whole body of energy because of this power



distribution. For example: what do you do when you want to know a city? You go to the center of that city and you look at the buildings and in fact you do not know how to behave. So you have seen three streets and you conclude: "I have seen this city, please show me the next one". In fact you did not see anything at all. The right way to look at a city is to look at the power points of that city. A city has various power points. The most interesting point of Amsterdam is the Central Station. If you want to understand the city you start at the station: there is a lot of energy going round and there are masses of people, spreading all over the city. You follow the flow of people and as a result you will learn to understand the city. You will go through the main streets. You will go to the Leidseplein, which is another power point of the city and also a cultural point.

This is the way to understand a city, so what can we do to understand a human being? You focus on the power point(s) of that being, or you ask that being a number of questions to find out where his interests lie. Then when you see that he is awakening because you touched upon some certain points you can start to understand this being. Otherwise you will not be able to know that being.

Dr. Sharma was a very great Yogi who came to help me in Amsterdam. I was trying to understand this man and how he was working. I asked him a lot of questions to which he always gave beautiful replies, but I still could not understand the man. Then one day, when we walked through the city, I said to him: "Today's lesson is finished. Let's go to a striptease." In a fraction of a second I saw a sparkle in his eyes and from that moment on I knew him. From that moment on I understood him. That is what this Sutra is about: Where is the power point? If you can find it you can understand the whole functioning of a being.

Naturally it is Manipura Chakra what we are talking about. Samyama with a focus on this point will give you the opportunity to have a very deep perception and see all the different levels together, together with the coherence of the being. Why were we unable to do this before? We were unable to do this because there was not enough peace; first you have tried to approach the problem with Surya and Chandra Bindu. Surya Bindu showed us the activity of this person, and Chandra Bindu showed us how he is fed. Then the peace resulting from this approach is needed to understand the distribution of energy. You can only have a clear perception of the spreading of energy when the condition is rather peaceful.

### **31. Kantha Kupe Kshut Pipasa Nivrttih**

(By performing *Samyama*) on the gullet the cessation of hunger and thirst.

This is a very nice story: It was about 6 years ago that I came across some commercial (Makro Food Store) advertising a trip to Germany. It was a cheap trip to a big hotel and a lot of comfort. Food and drinks were free and you could consume as much as you wanted. I invited my wife to go on this trip. We went with the car. It was a wonderful short vacation. I brought the Upanishad's with me, a famous Yoga book. I was reading this book when I came across a Sutra that said: "A human being in his former condition of half God, Vira, came into manifestation because of desire, and suddenly hunger and thirst occurred." This describes that

subtle desire came into man and as a result hunger and thirst occurred. Because of that he manifested as a human being. It especially struck me because this Sutra of Patanjali is telling us exactly the opposite. Here it is said that when you perform Samyama on the throat there is *no* hunger and thirst anymore. I immediately understood that here the way back to our former condition was described. So I practiced this exercise: the presence of a loved being, the realization of God, followed by Samyama on the throat. As a result I entered the dining room where there was a lot of food and drinks and I was not hungry or thirsty anymore. I looked at my wife who was eating and drinking and I became frustrated. Do not perform this Samyama when you want to enjoy food ... Since that day my appetite and thirst have diminished very much. I am very happy that I am on the verge of becoming a God-man.

How is this possible? The condition of Vishuddhi Cakra is the most Sattvic. The energy of Vishuddhi Cakra is in fact the primary condition of energy, which is Sattva. Now, after all the previous Samyama's, the possibility arises to get rid of all disharmonies and to clean up. This is also the meaning of the name of this Cakra: "Shud" means "cleansing/purifying", and "Vi" means "more", implying that this is the Cakra where more cleansing takes place. That is what is happening in this Samyama. Now you are cleaning and finalizing the condition of your being on this level. Every time you go a little step further in this process.

## **32. Kurma Nadyam Sthairyam**

(By performing *Samyama*) on the *Kurma-Nadi* steadiness.

Now there is the need to confirm, to make your control of Sattva steady. To do this you make the functioning of Manipura Cakra compatible with the functioning of Ajna Cakra. *That* is what Kurma-Nadi is about. Kurma is in fact a turtle. This means that by connecting those two Chakras, making them compatible, you obtain the steadiness of the turtle. This means that you are so compatible on those two levels that you become able to manifest into worldly matters (put into practice) whatever it is that you have in your mind. For example: You realize that you have a problem with drying clothes in your house. You see in your mind a frame installed above the flight of stairs and next to your bathroom. Then gradually you visualize it and you start constructing the frame with wood and screws and you just build it. People look at you saying that they thought you would not be able to do anything like this, thinking that you have two left hands. It is so ingenious: you pull a rope and the whole rack goes up where the clothes can dry! Yes, it is because I have Kurma-Nadi. When I have something in my head, it automatically becomes realized. Do you understand the connection? Many people can think things out and visualize things, but they are not able to put it into practice.

Another function of Kurma-Nadi is that when you are physically engaged to mentally control your physical activity, to understand mentally what your body in fact is doing. This is about running, fighting and doing a lot of things with your body, while at the same time checking all this mentally and understand it as a result of that. Many people who are physically oriented do not have this connection, so they are unable to do something intelligent. They always need to ask other people what to do next. This is the big drama of the slave. He will never become a master if he goes on like this. Because of this 32<sup>nd</sup> Sutra you will now become a master of

yourself: Samyama upon Kurma-Nadi. As a result of this exercise your whole being becomes more steady and confident. You know that when you have it in your head that it will materialize and that when you have it in your body you will understand it.

This all is only theoretical understanding. I urge you to experiment with the Samyama's in practice.

### **33. Murdha Jyotishi Siddha Darsanam**

(By performing *Samyama* on) the light under the crown of the head vision of perfected beings.

What is this light under the crown? It is Ajna Cakra, but Ajna Cakra in harmony. It is the light of the forehead-Cakra.

Who is looking at this light? *What* inside you looks at the light of your Ajna Cakra? It is your Divine eye, which is actually the fire element in your crown center. Does this mean that we are at the end of the subtle body? For now you are actually looking at the subtle body. You are now looking at the most prominent propulsion mechanism of the subtle body, which is Ajna Cakra. And you observe it. And by calmly continuing to observe it light will appear in it.

I thought the crown Cakra was part of the subtle body. Does the above mean that it is on causal level?

Yes, it is indeed on causal level. The crown Cakra is on causal level: The third eye is on subtle level, but the Divine eye is on causal level.

Still I thought that the crown Cakra was also a part of the subtle level...

Taking the Yin-Yang model into consideration, you can indeed find part of the crown Cakra on subtle level.

For a long time I have been searching for an explanation for this Sutra. At a certain moment it became self-evident. I had always been very close, but the reality was so much simpler than I had ever thought possible. You do not obtain visions *of* adepts, as is explained by Taimni in this Sutra. Instead you obtain *the* vision of the adepts. That is something fundamentally different. So you do not *see* the adepts, as his original translation suggests, but you obtain the same visionary powers as the adepts.

Does this mean that you will be able to see what they see?

Yes, exactly. That is something different, and it is commensurate with my explanation.

Just think about how clever this is: you are asked to look at the light under the crown ... hint, hint, hint ... so, Ajna Cakra ... but it can only be seen when you indeed work from the crown! So, you do as such, and you say: “Hey, I see light over there!” You see this light, but it is an indication that you are installing harmony all over the subtle body, and that you gain total control there: Knowledge first, then power. But at the same time, in this process, you have moved your consciousness to causal level; so, you use your realization of your subtle body as a means to enter the causal body. Where on earth did this come from?! It all fits! You can only realize something – *really* realize it, *really* totally controlling something – when you stand beside/outside of it.

This method comes back all the time. We learned that this method is used to realize the gross body. Now we use it to realize the subtle body, and later we will use it to realize the causal body. It is all done in the same way. We learned all this in the Science of Soul.

How do we apply this for the realization of the causal body? We do that by looking from Atman. In the same we will one day realize Atman itself, by looking from Purusha. Also Purusha can be realized – one day – by looking from Prakriti, from Brahman. Then we will fully realize the difference between Purusha and Prakriti. It is as simple as that. So delete the word “vision” in the Sutra and replace it by “sight”.

Now we have arrived at causal level, and to be sure of this we have the 34<sup>th</sup> Sutra:

### **34. Pratibhad Va Sarvam**

(Knowledge of) everything from intuition.

Suddenly you notice that you acquire knowledge of which you think: “Hey, how am I supposed to know *this*?! I have never even learned anything about it”, but at the same time you have the distinct conviction that you *know*/that it is the unmistakable truth.

What kind of qualification do you need for this? None. Then who do you think you are to say that it is the truth? “I am only me, but I know: this is how it *is*.” It becomes a little bit scary when, every time when you say something like this, you appear to be right. Then you will say: “Why do we need all those schools? Why do we need all those diplomas?” This is the result of having arrived at the 34<sup>th</sup> Sutra: you have worked your way up to where your consciousness is, functioning from your crown Cakra, and you can explore all those Samskara’s indiscriminately – which all together constitute the knowledge (Karma *is* knowledge/information).

How do you use intuitive knowledge?

One: by *not* thinking.

Two: by emphasizing observation.

Constantly observe, everything, and in the silence that occurs as a result you pay attention to all the recognitions that occur. And when you experience sudden inspiration – a sudden outpour: “huh, what is this?” – you follow up on it, because it is worthwhile. It contains *something* that you *have* to act upon.

When you are in big trouble or when you want to solve big problems, you must *stop* thinking and do *this*. And then you wait. And then it will *come*! And you will be astonished, saying: “This is exactly what I need, and it came to me just like that!” And in your foolishness you will doubt yourself, because of the mental approach to your upbringing. You were told that the mind is the boss and that thinking is everything. Forget it! Because it is for the primitives/the fourth race. We are now working towards the fifth. Übermensch Hitler called it ... pardon me ... sometimes I make a little slip.

I started to reorganize my life in accordance with all this. My wife is aware of that. She says: “There are a number of things we could do. This, and this, and this. How do you think? What shall we do?” Sometimes I reply: “Nothing at all”. Or suddenly I will say: “Well, let’s do *this*.”

Actually you are connecting with the Divine knowledge.

Yes, and life becomes so much easier as a result, and so self-evident.

Is all the knowledge present?

All knowledge.

This also applies to people: you look at people, and bang ... you place them ... immediately. You know what they need. You know where they are going. You know what they are about. You know their backgrounds. You know everything.

What would you do when somebody in the street assaulted you? Would you just let them?

It simply would not happen, for you are prepared for these kinds of situation on forehand. You *see*, and you are also able to alter direction of these kinds of things. Once again it is the game of knowledge to start with. And the result of knowledge is power. You see all the world events – various tendencies/developments – and you alter something to them as soon as it is bothering you. You simply push it into another direction. Nothing will happen to you if you don’t want it to happen.

So you let him assault someone else?

No, you transform it. We learned about the Parinama’s: transformation. Or you add a wish, causing the situation to change. However, this will cause a new complication: namely that you receive more responsibilities, for when you have thoughts that are not quiet appropriate, other people could be damaged by it. Even you could be damaged by it.

Your thought turns into a wish?

Your thoughts are automatically wishes! Actually it is becoming increasingly dangerous. Beware of jokes at this level. You look out of your window, at the lady next door, and you say/think: “... hmm ... sexy neighbor ...” and suddenly she is standing on your doorstep, eh?

But she should be able to feel this too?

Of course she feels it too! Your thoughts have an enormous power, with the result that she *will* come.

Not knowing why ...

But she does not know why. She would probably think: “Let’s have a cup of coffee with the neighbor.”

Via Citta there is the possibility to go to Samasti Citta, the Cosmic memory. You can compare this with the connection of your computer with the Internet, or the mainframe. At the moment you do not know something, or when you *think* you do not know, you open yourself even more, resulting in the connection with the cosmos. This is possible because you possess a certain resonance/sympathy. If only your wish is strong enough, it will come from far and wide, and it *will* be there.

Recently I saw a program on TV about Marco Polo. Many people said that he was a liar. They doubted all the riches that he claimed to have seen on his journeys through China. Some person made the same journey, in accordance with Marco Polo’s descriptions, to verify the veracity of his claims. He wanted to know for certain. He should not have done that, because I have known Marco Polo for ages, and everything he told is true. Where do I get this wisdom? Well, with this exorbitantly expensive expedition this person proved that all the bits of information were right! I did not make this journey. I also did not do the research. Still, from the beginning, I had this conviction: this is right. That is *this*. Using this would have saved a lot of work and expenses.

However, you must not forget – which is what *I* do - to try to rationalize and to find out: why would this be right? You must try to give hands and feet to what you feel, and reduce it to thought. This is the only way normal human beings can understand you, for it is a little bit difficult when you are calling out in the desert. The chance that you commit violence is considerable. That is why in Yoga we say: “even though you possess all this (knowledge), keep it to yourself”. As long as you are not able to rationalize it you must not mention it! However, this does not eliminate the fact that it does *indeed* determine *your* life. *You* know. *You* are moving in that direction. If it were only for you, you would not need to rationalize it.

This is how you recognize a successful Yoga practitioner: he has the ability to explain very complex matters in very short phrases. The more concise he is able to explain, the higher his level.

Do you remember the story of the master who could appear and disappear at will? To the question posed by his pupil, Dr. Sharma: “What is the causal body?” he simply answered: “Ignorance”

Ignorance. How do you come to understand your causal body? Try doing an effort. For once and for all stop thinking. How can you use ignorance to come to the realization of the causal body? You do that by observing your ignorance. Where is your ignorance located? At long last, by observing your ignorance, you will end up ... where? At causal level! There is no *other* way. For ignorance is caused by your Karma. Or not? You will realize your imperfection/foolishness/stupidity, and as a result you will gradually come to knowledge, to start with. By observing your knowledge – which also continuously can be viewed as a form of ignorance, for you think you know, but actually you do *not* know, because you have a lot of imagination (then you look at that imagination, which is ignorance) – and as you *realize* more, and you *continue* to realize that you possess Vikalpa, you will eventually end up in Nirvikalpa. This is a result of your relentless observation, and eventually all becomes Sattva in you, for observation means installing Sattva in you. There is no other way than that you *will* eventually experience Nirvikalpa Samadhi! When that happens you are simply in your causal body. Bang! And then you will say: “Oh ... well ... now I am here ...” That was what you wanted, wasn’t it?! To explain all this to you I need numerous books/dozens of classes!

Causal body? Ignorance.

Now you can understand the methodology of the Sutra’s. They are formulas that work this way: A couple of words in a certain context, causing a shock. Pay attention, do not think too much; *feel* instead. At a certain point it will cause numerous things to awaken in you: intuition, inspiration. And you will have it. And none of those people who interpreted/translated all this have done it in this way. Nevertheless, this is the only and right way to do it. There are dozens of interpretations of the Sutras, of which one is even worse than the other! I have an entire collection of them. If I would ever choose to be depressed, I would dig into these. And as a result I will notice mankind’s foolishness. While it is all *so* simple. Or does what I explain sound difficult? It is as plain as the nose on your face.

*How* do you know that you are *right*? How can you be certain that I am not pulling you a leg? What is your intuition telling you? You actually know. The thought that I would be pulling you a leg does not even *appear* in you! At least ... you never know ... But when it is right, it simply *hits* you; you *feel* it. Then you say: “Yes ... *damn*, yes ... why didn’t I think of this *myself*?!”

But there are people who proclaim this about the Koran, claiming that it is the absolute truth.

Who is denying this? Have you studied the Koran? The Koran is a holy scripture! You must take it very serious. It has been written in the same way as this book. However, you must pay attention to its *translators*. You should always try to read its original texts, and not the translations. Of course it is difficult to read Arabic, but then you must simply try to get hold of a translation that comes as close to the original text as possible. That is the solution. You must be *very* careful with all those various interpretations. As I said before: it is simply depressing.

From now on do not believe anybody anymore. All liars. All false teachers. When you are able to work from the intuition, you focus directly on the original texts. Or you use those

translations that come as close as possible to the origins. Then you make your own translations, and they will differ *considerably* from what is written so far.

About the gospels: Everybody who Jesus knew was thrown out, and the gospels of the Bible were all written afterwards. Those gospels that are *not* included in the Bible are very much like Yoga.

Yes. But you can read the normal gospels in the same way. Then you will see that it touches you in your heart.

But even then it is strongly distorted.

Yes, they have been desecrated, but it is possible to see through that when you use the original texts instead of the comments on them.

What makes me sad is the new Bible as we now have it. The chance that they desecrated it *again* is considerable. If only possible, take a Bible as old as you can find it, I would almost say in Aramaic, and try to figure it out. Or take one written in old Greek. You will see that there are considerable differences. This is a motivation to learn the old languages, for I think that out of all the liars the philologists (language specialists) are the biggest liars of all.

### **35. Hrdaye Citta Samvit**

(By performing *Samyama*) on the heart, awareness of the nature of the mind.

In this Sutra Taimni translates Citta as “the nature of the mind”, so pay attention to this. It is in fact a simple one that you can understand right away: your attention goes especially to the heart. We can also take the physical heart. Via the physical heart you will come to the heart Cakra, and via the heart Cakra you will come to Vikalpa Taru Cakra, which will then bring you to the crown Cakra. As a result you will arrive at the level of Ahamkara, Buddhi, and Citta and it will give you an opportunity to learn to know Citta.

This Sutra mentions the mind, but when I think about the heart, I immediately think about emotional value, or intuition.

Yes, but that is because of Taimni’s poor translation.

So it is about Citta after all?

Yes: “Hrdaye Citta Samvit”. Memory. It is often translated as “mind-matter”, but we translated it into “memory”. It is a causal function – so, a local phenomenon of the causal vibration in Sattva, creating the opportunity for the memory-function to manifest. How do you learn to know this? How can you understand this? You can do that by experiencing it, and the entrance to that is the heart. Swami Yogeshvarananda Sarasvati pointed out repeatedly in his work



Science of Soul that you can come in through the heart, and then experience Citta. It is easy, isn't it? We have learned about this long before.

How do you experience Citta? What do you feel when you are in Citta? Love? Joy? Bliss? You will feel *peace!* Sattva.

Buddhi is Sattva, isn't it?

No. Buddhi's nature is Rajas. However, in addition to this Rajas, Sattva, Rajas and Tamas can appear on top of it. But the Buddhi phenomenon is an expanding phenomenon. If on top of that you add Rajas, you will have those bulges. Citta's nature is Sattva. The memory-function is possible as a result of that. The form of the impressions remains the same: peace.

But we also know it as a feeling of sheer being, therefore the exercise of Asmita Samadhi (the Samadhi of sheer being). Asmita Samadhi is typical for the exercise we used to learn about Citta. What is the difference with this one? It is a *Samyama* exercise and not a Samadhi. *That* is the big difference. It is as if you compare a bicycle – Samadhi – with a racing car – Samyama. Samyama *is* a racing car, for you are using Divine energy. The observation-capacity is considerably larger than in Samadhi. As a result you can *really* experience Citta in this exercise. Because of this higher intensity of experience, you will realize it; the idea of Citta will become concrete for you. *That* is what realization is about. Look, realization is not a matter of stroking it a little bit and saying: “Hey, I feel peaceful... oh yeah... that's Citta!” It is like flying over it and 45 minutes later you have forgotten it. In contrast, an intense experience will always remain with you. You will never forget it. *That* is a realization. So, a Samyama used for study purposes provides a total realization of Citta. This means that you will see the relations of Citta, that you will see the importance of Citta and that you will see/feel the disturbances of Citta. But what will you gain from it once you have obtained this? Your gain will be that you obtained control over Citta; that Citta has come under total control thanks to this Samyama. Oops! That is interesting! Because this means that you have gained control over the most difficult part of the causal body. In the 35<sup>th</sup> Sutra! Aren't we making progress? It is like mountain climbing: secure, new grip, re-secure, fix, secure, climb. So, this is a consolidation of everything we have done so far.

Do you use the heart as an entrance to your causal body?

Yes, that is certainly the message. When talking about Citta, he is actually also talking about Buddhi and Ahamkara. He is saying: “Via the heart you will gain understanding of Citta”. And when you gain understanding of Citta, you automatically understand the other two, for while observing Citta, you see that it changes its capacity very swiftly, and then you also automatically notice the moment he turns into Ahamkara, when he is Buddhi, and when he is Citta. You become acquainted with all three facets. Therefore it is a control technique of the entire causal body, which is a necessity to reach the 36<sup>th</sup> Sutra, which is the top:

**36. Sattva Purushayor Atyantasamkirnayoh Pratyaya Visheso Bhogah  
Pararthat Svartha Samyamat Purusha Jnanam**

Experience is the result of inability to distinguish between the *Purusha* and the *Sattva* though they are absolutely distinct. Knowledge of the *Purusha* results from *Samyama* on the Self-interest (of the *Purusha*) apart from another's interest (of *Prakrti*).

The translation of this Sutra is *very* poor indeed. It is actually saying that as long as you are engaged in experience, you haven't understood a thing. Many students ask me: "Don't we live to experience?" I assume that is exactly what you think, too?

We wouldn't dare to think like that!

Yes, now you do not dare anymore...

What is experience? Experience means that you are absorbed into an action, event. Yoga is trying to make you understand that you should let go of experience, and that you must come to total observation of the source *itself*. It is this source that is the difference between Citta and Sattva (the highest Sattva) and Purusha (the soul), and at that point you ought not to have experience anymore at all, for it obscures everything and you will not be able to distinguish anymore. Therefore you must have absolute silence in you. Supreme power of discrimination – Viveka Khyati – will enable you to perceive the subtle difference, in a sense of: "there is something else than what I felt to be Citta". Outside of it there is something else, which is also related to my being. It is such a conclusion. However, normal people never get to this because they are constantly occupied with something! They are occupied with experience. So, stop experience!

Aren't we engaged in experiencing something at this very moment?

That is true; it is the ultimate experience. Well, then stop the normal experience to make room for the ultimate experience. Only then you will notice that you come back to experience. Then you will *play* with the normal experience, instead of being fooled by it, as happens to normal people. Why? Because you have seen the source of it, you have seen what feeds/moves/establishes the experiences and the game of the experiences.

Is that Atman?

It is above Atman. Well, Purusha and Atman ... it is difficult to make a distinction. Let us say that it is the same. But then suddenly you notice that *that* is present too. Tat Aham Asmi. Citta in Sattva is more familiar. It is that silence/peace/sense of peace. It is tangible/describable. But what is *beyond/outside* of it, what you somehow feel exists, is not the *same*, but something *different*. What *is* it? You cannot name it. Does it have a form? No, it does not have a form. It is transient. It is everywhere. It is always. The only thing you feel is that it is very important. Something in you tells you that it is very important/that it all revolves around it. It is ultimate refinement, which is *impossible* if there is movement anywhere. And *any* experience is accompanied by movement.

Some people tell me: “Yes, but I meditate while walking/I meditate while working/I meditate while ...” you name it. To which *my* reaction is: “You do not meditate *at all*. You do nothing *at all*. You realize nothing *at all*. You are *not* progressing. You have a big arrogant face, for you think that this is possible. Go ahead. I will leave you alone. I do not want to have any of this.” It is *impossible*. It is only possible with total silence. It is like an optical instrument you use to look at the stars. It has to be so incredibly clean, and stable, and placed on a solid foundation. Nothing should move. Then you look through it and you say: “Hey, I can *see* something”. But the slightest occurrence of vibration will make it fall apart, and as a result you will not see anything anymore.

The Samyama exercise that can help you in this respect is the Samyama on the interest of the Self, regardless of the importance of anything else. The interest of the Self is actually the reach of the energy of the Self. So, you will look where Sattva and Purusha are, and where the distinction between the two is. As a result you will obtain that realization of this what is indescribable. You will, eventually, come to the conclusion that the only tool to describe/name this is something *different* than what is *even* beyond that. It is like as if you can measure/feel the limits of your energy reach, and feel where you are *not*. When I feel the reach of my Atman ... well ... let’s say that it is about 20 kilometers in circumference, a radius of 20 kilometer around me. But not 30 kilometers: I feel that my Atman does not reach that far.

Thanks to the Samyama on all this – on the difference between Sattva and Purusha – you will obtain an increasingly refined observation, and you will also have that feeling: “My being is present up to *there*”. The first time I noticed this phenomenon was when a visiting lecturer from Switzerland, Dr. Sharma, came to our school. I *felt* that he was entering the country. Of course it was not *my* aura, so it must have been *his* that was palpable. The energy was *so* strong! And I was not the only one who felt it, for my dog felt it too. Even a *dog* can feel this! Ten minutes before the man appeared at the door of our school in Amsterdam, my dog crawled over the floor in the direction of the door, softly crying. She never did this before! It only happened when this man came to visit us.

Dogs simply feel this. They can also feel it when their owner is about to come home.

That’s it. You can do that too.

Once I indeed felt somebody ... he was standing next to me, so to speak ...

You felt that? When you can feel somebody else you simply have to pay attention. Then try to feel also how far *your* reach is. This is something completely different from identification with the physical body. For *that* is the big problem: with our stupid mind we constantly identify: “*this* (physical body) is me”. This is too primitive. Even scientists know that a human being has an electromagnetic field! How can you think you are only a physical body? And your thoughts are in your brain, huh?! You stupid! No, no ... *feel* ... and this is the technique to do that. You are alert to this. You pay attention to it. You try to see somewhere there, using this Samyama, fueled by this Divine energy, using the presence of a loved one as the third element of the trinity, and you accelerate the energy ... and suddenly you become so subtle that you say: “Well ... indeed I have the impression that I am filling this room ...” In the beginning it is

not so big, but with time, when you build more and more harmony, it becomes bigger. You will become Mahatma, a great soul, which is a title in Yoga.

You can feel this too. When you have some attention for a person, you can feel that person. Everybody can feel this. It could be 300 kilometers. If you have any interest, you will be able to do this, and you can apply this to everybody you have an interest in.

Pay attention: the causal body is faster than time. Atman. You *are* there. You are *there*, while also being *here*. This process is incredibly fast. So a Mahatma takes up a large chunk of the universe with his presence.

### But this has nothing to do with the 36<sup>th</sup> Sutra?

That *is this*. Okay, there are some gross vibrations that you cannot see/feel. There are gradations. This is the highest/subtlest level. A human is like a cloud: the closer you get, the more condensed (and slower) the energy. As you go outward more and more, the faster and the more rarefied the energy is, but also stronger.

You must tune-in on that level – that is the key. When you are unsuspecting, you will not notice it. But when you make it really quiet inside, and pay attention to those high levels, you will say: “Hey, there is *something* ...” That is the beginning of it. But it is only possible when you do not feel any importance anymore towards any experience. When you flourish in silence, in doing nothing. When doing nothing is the most important in life. Why? So you can observe *this*. And that this leads you to the conclusion: “Jeez ... wait a minute ... I never expected this! ...”

When I am active I do not feel anything. Only when I am not active am I able to notice this. But then I am engaged in soul-growth. As long as I am active, I affect my soul, for the interaction – action/reaction – is not conducive for my development towards soul-consciousness. What *is* soul? Sattva! It does not tolerate Rajas and Tamas. To put it another way: the solution to the problem is to *use* Rajas and Tamas to come to Sattva. Then when you use it and you are in Sattva, you are done! After this you do not have to start again; you used it according to its purpose. But people are idiots: they continue to repeat the same blunders again and again. My brother still goes out on Saturday night, for he still thinks it is important to do that. I cannot understand this. It is imprinted that on Saturday he has to go out, and that is how it is supposed to be. I used Saturday nights to find a woman. Now that I found her it is fine. I do not have to go out anymore. Now I have other things to do at that time. I come to a conclusion, then a step further, then another conclusion, and another step further. As a result there is more and more harmony. Increasingly more. Slow and steady, as long as you go towards harmony! Then all the things you have done have not been in vain. You must *use* the experience, but you must not *be used* by the experience.

### It is simply your Dharma ...

*This* is Dharma. It is the path of Dharma. You accept/use everything that matches with you as an experience. But you do not do all kinds of things simply because there are so many things

left to do in this world, for that is consumptive behavior. It is pure desire, the downfall of human kind.

So the fluctuations between Rajas and Tamas should be become less violent?

That is it.

And you can see the function of Samyama in this process: it is a *very* important top class-exercise to help you deal summarily with everything, through observation.

As far as I am concerned you can read the explanation in the book. It is accompanied by a stupid drawing (page 338).

How do you know that you have succeeded? When you say: “I succeeded”?  
By reading the 37<sup>th</sup> Sutra:

### **37. Tatah Pratibha Sravana Vedanadarsasvadavarta Jayante**

Thence are produced intuitional hearing, touch, sight, taste and smell.

When you have correctly practiced the Samyama on the Self-interest, apart from another’s interest, you obtain intuitional senses. We call them Divine senses.

What is the difference between “clear”-senses (as in clairvoyance) and Divine senses? The “clear”-senses are faster than light, while the Divine senses are faster than time. So intuitive hearing means that you are able to hear all kinds of possible things simultaneously.

I have had a number of experiences of this kind, like when I told you about seeing the 3000 Sanskrit words: I heard them very clearly; separate and still at the same time. This is an example of Divine sight/hearing.

Clear senses are faster than light – a constant – but it is hard to imagine that Divine senses are faster than time ... does this mean that everything happens at the same time?

It does not happen all at the same time; it happens each on its own level. But the perception of it is such that you can nicely pack it and deliver it at the same time.

But this is so hard to fathom ...

For example: A movie is made up of different images. However, you perceive them as one in the form of the film you are watching. You can see this reel of film as a whole, standing before you, containing all those thousands of images. You can see straight through its box, without watching the movie, reading in a way its impressions. So you do not stay with the Vrtti’s, the thoughts, the images, but you scan the impressions enabling you to go so fast.

Is this what happens to people who see their lives pass by in a flash?

There is a relationship. It is the difference between analog and digital. Analog is typical for the realm of thought, while digital is typical for the causal world. They are electric currents (analog) and no electric currents (digital).

What is intuitive smelling?

Intuitive smelling is the ability to smell all kinds of smells simultaneously. This also applies to the taste, for example when you intuitively pick a bottle of wine in the supermarket. What is the advantage of this? Weren't we supposed to go to heaven?! Now we are in the wine department again!

The advantage of this is that you do not need experience anymore.

Yes! Play with and use the matter, in order to learn how to use your consciousness at the highest possible level, and that you try to leave all foregoing levels behind. When you are able to do *this*, then why would you need physical experience? "Please open that bottle, I want to taste ..." I only need to look at a woman and I know enough, he he he ... I hope my wife did not hear this!

It is another step on which you can support/live your life/stabilize, in order to again try to go on.

### **38. Te Samadhav Upasarga Vyutthane Siddhayah**

They are obstacles in the way of *Samadhi* and powers when the mind is outward-turned.

This is also an important Sutra. Do you remember Vahirmukhi Vrtti and Antarmukhi Vrtti? They are the outward stream and the inward stream of Citta? They are also referred to as the left path and the right path. We speak of the left path when there are Rajas and Tamas. Then you get caught up in shallowness, the realm of forms and desire. But when you choose the path of harmony/Sattva in everything you do – it does not matter what, as long as you strive for Sattva – then you are on the right path, and you will be able to perform all these exercises successfully. However, when you get caught in the traps, when you get caught by matter, people, your desire, the so-called "experiencing", you will hurl down with terrible speed. For these are the obstacles in the way of Samadhi and the powers: people are not capable enough to remain on that step, for they are too much attached to the material world.

People obtain great powers, are able to see/understand something, and end up using this to boost their egos or to attract attention. One of the first victims of this is the Yoga teacher! Teachers in general, but especially Yoga teachers! He is engaged in the beautiful things of this world, and therefore he receives – rightly so – attention from a lot of people, but then happens

what is described in the 38<sup>th</sup> Sutra: at a certain moment he forgets how beautiful all the things are that he is engaged in, and standing in the spotlight becomes more important to him. This does not have to take long. Whooooosh!! “Oh ... that was another Yoga teacher! ... bye, bye!” From that moment on these people are incapable of experiencing Samadhi. They allow themselves to be dragged down all the time. They do not play with it. They do not control it. Then how can they convey this to others?! How can they teach others how to stay in it?! While they cannot do it themselves! For the powers obtained by the practice of Samadhi and Samyama are transient. They may occur, even for a while, but because they go down all the time these powers disappear.

Worldwide this Sutra has been translated as a warning to not practice Samyama. I have seen it so many times. My answer to this is very simple: Why would Patanjali dedicate almost a complete chapter (out of four chapters) in his book to describe 30 Samyama exercises, only to write *one* single Sutra to warn you not to practice it?! What kind of nonsense is this?! Of course we practice Samyama! They are *very* powerful aides, but pay attention: they are *so* powerful, there is a downside to all this. It can grab you and make you fall down with incredible speed.

It is very likely that the left and right paths are similar to the narrow and wide roads of Christianity.

Is there consistency in all those Samyama's?

Yes, there is consistency. That is what I have been trying to make clear all these months. Do you remember the first one, the Samyama on the Parinama's – the transformations? It gives you knowledge pertaining to past, present and future.

Do we always have to start with the first Samyama?

No, you see where you are with your consciousness, what attracts you, and then you grab the ladder on that level, wherever that may be. This is your starting point and you build from there. You will see what follows; the other exercises will take their own spot, and at a certain point you will be able to see the entire ladder, which you can then start using to your hearts content.

This brings us to the 39<sup>th</sup> Sutra:

### **39. Bandha Karana Saithilyat Pracara Samvedanac Ca Cittasya Para Sariravesah**

The mind can enter another's body on relaxation of the cause of bondage from knowledge of passages.

“The mind” in this Sutra is of course Citta. It is not Samyama, but it is a result of the practice of Samyama. It is a special exercise, of which I one day read the first description in a

remarkable book by Lopsang Rampa, an Englishman who claims to be a Tibetan lama. He says that one day he was prepared to transfer from his ailing Tibetan body into that of a volunteer, an Englishman, who agreed/cooperated to this consciously. He climbed up a tree and sat on a branch, let himself drop down from it, and as a result of the shock he departed his body. At the moment that he had left his body, the Tibetan Lama came into his body, using certain rituals. From that moment this Tibetan lama – called Lopsang Rampa – continued this life. He even met the wife of this man, who said to him: “Hey, how come your eyes are so strange suddenly!”

#### What happened with this Englishman?

The spirit of the Englishman was parked in the astral world.

So possibly, at a certain moment the Tibetan could leave this body again and let the Englishman come back into it. He needed this body to do his work, namely writing books. I do not approve of everything about this man, but there are a number of curious matters of which I ask myself: “How *could* he know that?” For nobody knows that. By chance I know a couple of things myself. However, he got it completely wrong on other matters. For example, he wrote a book about the opening up of the third eye, which is totally made up. I have no idea where he got that information. Or maybe I do not understand it myself. He is mentioning a surgical operation with which a hole is made in the forehead.

#### This was done in the sixties of the last century ...

Yes.

I received the second description from Dr. Harry Upadhyay, former professor of Sanskrit at the University of Benares in India, and professor of English at the University of London. He told me the story of Sankaracharya, the progenitor of all Swami’s. He lived in the middle ages. All Swami’s – the “orange dresses” – base their tradition upon him, and still there are two or three Sankaracharya’s in India. Sankara was the name of a man, while Acharya means professor. Sankaracharya was very young and he was the best Yoga teacher of India.

#### How was it determined that you were the best Yoga teacher?

All the Yoga teachers roamed about the country, debating with each other. These debates were public. The winner of a debate received a higher status, one step higher in the hierarchy. Seemingly a strange way – I have my own thoughts on this – but anyway, this was a custom those days.

#### Didn’t Buddha do it this way too?

Yes, I believe he did indeed. It was very common in those days.



Sankara was a very devote young man. One day he met a couple that wanted to have a debate with him. He took on the man in debate and finished him in three sentences. Then the woman entered. He opened the debate and then invited her to speak.

She asked him: “How can you beat the big drum like this? You think you are the best Yoga teacher of India, but actually you understand only half of human kind.”

“What do you mean?”

“You only know what men understand, but you have had no experience whatsoever with women, for you have not married and you have never had a girlfriend and you do not know what sex is ... how can you understand what is on a woman’s mind?”

Sankara had absolutely no answer to this; he was defeated.

How could he solve this problem?

He left, and on his journey he came across a funeral pyre that was about to be put ablaze. A prince was lying on it and his widows cried over his passing away. Suddenly it struck Sankara: “*This is the moment!*” He sat behind some shrub, left his body, and with the permission of the prince he entered his body. Suddenly the prince sat up on the pyre, just before it was set alight. Everybody was shocked, saying: “Look! The prince is not dead! The prince is not dead!” Sankara lived the life of the prince for a year, and became familiar with sex. Armed with the acquired knowledge he returned, after which he was not defeated anymore.

This is in fact the story of this Sutra. So, how are you supposed to do this? How did he do this? How would Lopsang Rampa have done it? First of all you must have knowledge of the 3 bodies – gross body, subtle body and causal body – and of the 7 Cakra’s that are connected with them. This is what is called “knowledge of passages”, which is the knowledge pertaining to the energy channels. How could you enter into that? You can when it is quiet; when there is surrender in that being, opening the opportunity for another energy to enter. So, it is not so self-evident as it seems. This body – or the donor – must already have reached a substantial level.

It is said that Sai Baba – the original Sai Baba, not the present one – also did this with his pupils. Whenever he had a heavy job to do, he would say to one of his pupils: “My body is incapable of this task, so, enter into meditation, make everything quiet, I will use your body for a moment, if you will allow me.” So, the pupil would leave his body and Sai Baba would step into it. He would do the work and simply swap body again when it was finished.

In the mean time the pupil was “parked”?

Yes, he was “parked”.

How does it feel to be “parked”?

It is as if you are sleeping.

Does this body adopt the physical characteristics of the other too?

When it lasts long it would, so it is in fact a transplant; a spiritual transplant.

What is “relaxation of the cause of bondage”? What *is* “the cause of bondage”? The cause of bondage is all possible forms of desire, greed and attachment. Also the lower Self, dominated by Ahamkara, the ego.

To make the transplant possible the donor himself in this instance must be able to reach his Higher Self. However, the person who wants to leave *his* body in order to enter the *other* body must be able to do this *too*. Although the other person involved may be passive in this process, the person who wants to use it must do it actively.

It is a very peculiar exercise indeed.

But when you donate your body for a transplant, it is already not good anymore, but in this case you actually donate your entire body ...

Yes, so, what is the background of this exercise? What is he trying to show us? Is he telling us to donate our bodies to be transplanted? No! He is telling us that we must learn to live above the 3 worlds! This is the ultimate demonstration of control of the 3 worlds: gross, subtle and causal. It takes quite a hefty training to come to soul-consciousness; *totally* detached (“relaxed”) from the identification of what you *think* you must be as a normal human being. If you have trouble with this, you should try this exercise, then you will find out what this is about.

This is what is called learning to die. This is the glorification you achieve as the result of crucifixion. It is the third initiation, in which you detach from *everything* (which is the only solution, by the way).

I have experienced this in 1993. It is terrible. It is indeed like being destroyed. What is being destroyed? Your lower Self is destroyed, and as a result you learn to rise above it. Therefore the only solution is the “relaxation of the cause of bondage”. Relaxation. Surrender. “I have lost”. Do *not* fight anymore. *That* is the solution. This is about the control of the causal level in you.

You must rise *above* your ego. When you do/experience *this*, it does not matter anymore that you live in this body/being, or that you go into another one, or that you die. This has all become nonsense to you. And if you want, you can indeed search for a donor in extreme situations and say: “Well, I will come over to you ...” After all, it does not matter to you.

There are many wild stories, saying: “Pay attention that nobody comes into you”, and so on. However, to enter another being takes much more than is expected. As I said, both beings must be utterly harmonious. They must have completely neutralized their lower Self, otherwise it will fail.

So it always happens with the best of intentions?

This is an exercise that is only possible between utterly harmonious people. All those stories about: “You will be caught/you are possessed by someone else”, and so on, are something completely different from this. They are merely stories about obsessions; thoughts that people have *themselves* about something they *allow* to exist in them, nurturing that idea. As a result a certain entity is formed in their own subtle aura. That is what is called being possessed. It can be neutralized with very simple means of exorcism/rituals. You only have to go into Samadhi – Vicara Samadhi – to destroy such obsession. This is a piece of cake for us. But for the normal people in this world it is: “Ohhh! I am possessed! A voice is speaking to me!” and all this kind of nonsense. In this respect I have helped a lot of people. All this Winti and Voodoo stuff is all nonsense, based upon people’s ignorance. People like to exaggerate things.

Do you see this more with black people?

Yes, of course, for they have more knowledge about spirits than westerners, but they do not know how to deal with it.

In Africa you come across such things frequently ...

Yes, indeed.

So, remember: if ever somebody approaches you with these kinds of stories, showing these kinds of symptoms, the answer is very simple: meditation already helps, but contemplation is *the* solution. To help this person you go into meditation yourself, involving the other person in your energy field. The other person does not have to know anything. He can just let it come over him, unless he resists of course, but in that case you have no right to interfere. When this person does not undergo treatment voluntarily, chances are that you commit violence. In that case nothing can work.

Can you elaborate about this struggle that you should give up to be able to do this?

My struggle was to make the Yoga school big. I was forced to abandon that idea. I was totally torn up by it. I do not know how I overcame this period. In me there was this voice that told me: “This is what you have to do”. Since then I let go of things compared to previous years. And what happened? Since then the school really matured. Why? Because the school is not mine anymore. Do you understand this? It became an entity in itself – the product of many people, who all contributed to it. But until that moment I had an attitude that it was mine. And because it was mine everybody had to do exactly as told. As a result the development of the school/the spreading of the knowledge was blocked. I had in fact appropriated the doctrine that I myself had received. It was all about rules. It was all set up very cleverly, but at the same time it was death, which I had to feel/undergo in a process of trial and error. I was totally torn apart. I had such a pain – literally. My heart broke and so on. Then I decided to let it go. “Thy will be done”. That Mantra has such tremendous force: Not *my* will; *Thy* will.

Jesus had his third initiation at the cross. At that moment he acknowledged the power of Our Dear Lord and said: “They know not what they do ... forgive them ... Thy will be done ...” and so on. Everybody has to go through this.

Is this the ultimate surrender?

It means that you rise above yourself.

Like a sacrifice?

It *is* Yajna: sacrifice. It is completely Yajna and you do not know what follows. It is supreme detachment: Para Vairagya. It is the same as dying. That is why it is said in Yoga: “You cannot live as long as you do not know how to die.” That is *this* kind of dying; it is the dying of the ego. And it is *very* painful indeed, literally. But it is like the phoenix arising from its ashes. And I always thought: “That will never happen to me. I have already gone beyond that stage. I am too good.” But I never realized that something like the school would be the reason for my attachment. I thought that that was allowed, because the school was dedicated to higher purposes.

No. The third initiation is: you appear naked before Our Dear Lord. Do you want to bring your school with you? What school ... *Nothing!* I Do not accept presents. Naked.

I can tell, I was naked indeed! I still walk around naked! Now I live in my school as if it were a hotel. My house is a hotel and so is the school. My car is a hotel too, and everything is fact is; I am only a guest.

Which brings us to the 40<sup>th</sup> Sutra:

#### **40. Udana Jayaj Jala Panka Kantakadishvasanga Utkrantis Ca**

By mastery over *Udana* levitation and non-contact with water, mire, thorns etc.

Of course this is *Udana Prana*: Shakti dominated functioning of air. So this is a Samyama you practice on Udana Prana. What is the result of practicing Samyama on Udana Prana? After the 39<sup>th</sup> Sutra? This means that you are already above the 3 worlds, and now you go back into the 3 worlds. This is the start of the magical path. You produce an enormous Shakti-domination on the level of air. In the beginning there is a normal amount of Udana Prana, say hot air, but as a result of your Samyama you multiply it tenfold/hundredfold/thousandfold. What happens is the effect of a hot air balloon.

It rises?

It rises, but this is not about rising, but about suddenly reinforcing a part of your being in *one* particular aspect.

This Sutra says “water, mire”, and so on. Does this imply that you gain control over the water and earth elements?

No, it only means that you must look practically at the application of these kinds of exercises. There is a big puddle of water that blocks you from crossing and you do not feel like/there is

no possibility of going around it: you look left and right, and then you do *this* – when nobody watches – you cross. This is walking on the water.

### Why do you do this when nobody watches?

There is some diffidence involved in this. You do not want to cause any fuss. You are safe in your discretion. When it becomes known, people start to talk and you must explain yourself. This is very practical. However, you do understand that it takes quite a long while before you understand this a little? So when you confront people with something they do not understand, you commit violence. Unless you teach them, otherwise you have a problem. Or you become a circus artist ... but do you think that will contribute to people's development? I do not think so! They may pay you for your services, but then they go home, saying: "Well, it was a nice trick... I wonder how he did it". For the rest they are not the least interested in spiritual development.

### But can't you do it to help somebody, like Jesus did with Peter?

Yes, of course. In a practical sense that is what you will do, for whatever reason. There is an obstacle before you, keeping you from what you are supposed to do (from what is urgent/important at that moment), and you overcome that obstacle, doing *this*. You know that this is possible.

You start to apply the knowledge that you have about all of human kind, in a magical way. This is called magic, but there is nothing magic about it. It is only knowledge, the knowledge of the human being, and the emphasis/reinforcement of Udana Prana. That is all there is. Naturally, in the beginning you will have to sit down for a moment before you manage to considerably reinforce it, but with time it will go faster and faster. It will become a kind of control button, right below in your ear: give it a twist, and hop, there you go ...

### What is the function of Udana Prana?

The function of Udana Prana is to keep your body upright. As I said: it is the function of hot air in a balloon. Generic Prana is responsible for reinforcement, but this is about Udana Prana. Without showing any respect I call it hot air, but that is in fact what is present in your lungs, in your upper body. When my arms rise during meditation/contemplation, it is because of Udana Prana being reinforced. When I release Samyama onto it, my arms go up like that! And my bottom comes off the floor as well. And if you would continue, you would come off the floor entirely.

Saints are recognized by 2 characteristics: they can watch without blinking their eyes, and they are at a certain distance from the floor. This "certain distance from the floor" is *this*. It is not levitation, meaning that you can actually fly, but that you are *off* the floor. You do not touch the floor anymore. And when you walk around outside, you are at such a distance from the ground. It happened to me once, while I was in bed. I was engaged in all those exercises at night, and at a certain point – I do not remember what I exactly did – I felt with my hands under my bottom, and I could move my hands freely under my bottom. It was totally

unsuspected. What seemed odd to me was this hollow. I thought: “What hollow is *this*?! Of course I felt the indent of my buttocks in the mattress, but my buttocks were not there anymore! Only when I realized that I was about a couple of centimeters above the mattress, I fell back immediately. Whatever I tried since then to get back this experience, it never worked again. Simply the idea made me nervous.

However, then you fall back upon the 40<sup>th</sup> Sutra, or the 39<sup>th</sup>, telling us that as soon as our ego is involved, one way or the other, it is finished. And I remember what Jesus said to Peter, taking him by the hand: “Believe! If you do not believe, you will fall through.” And Peter believed and he crossed over, but at a certain point he did not believe anymore and he fell through. That is *this*. What is this belief? It is the reason for relaxing bondage, of the lower Self, and to remain in the Higher Self. This is the meaning of belief, in the sense of faith – Sraddha. It is faith in that Higher Self, that soul-functioning. Ignore what lies below it.

I take a lot from the Bible. It is so beautiful that it makes me warm whenever I read it. Darn! We knew all this all the time, it was right before our eyes, and we did not understand a thing of it! Then you read a book from India that explains everything! Sometimes I could really kill this Pope, you know? But anyway, that is my lower Self, rearing its ugly tail. I think that I will be the last to be admitted to heaven. You will be there long before me, and all the violence within this guy will be doomed to further explain all these marvelous things, and to struggle, and to write books until the end of times! And from above you will say: “Isn’t he finished yet?!”

## **41. Samana Jayaj Jvalanam**

By mastery over Samana blazing of gastric fire.

Samana Prana is the Prana of the water element – Shakti-domination on water level – thus entailing bringing back the focus *beneath* the fire, *with* Shakti-domination. What is the cause of this Shakti? It is caused by an upward stream, which means that indirectly there is an effect on the fire. However, you do not emphasize the fire if you do not want to.

What is the result of letting Samana Prana become stronger? It is not indicated here, but what did we learn about this? We learned that Samana Prana activates procreation. This means that you can strongly activate the sexual function, but the criterion of success in this matter is – wisely – put upon *another* level, for otherwise the risk of going under is too big. Therefore it is put upon the fire: sublimate this energy, and you will see that it results in an enormous control of the fire. This is the control of “Hare”, as it is called in Japan, “Chi” in China or “Ki” in Korea. That is what this exercise is about. It is the power of the warrior, and remarkably it originates from the water. It has its expression on the level of the fire, but it draws its energy from the water. The source of the power comes from the water. This is directly related to the warrior-monk. Have you heard of Shaolin-monks, or the Knights Templar? They are/were monks, but also warriors, the last ones widely feared by the Mohammedans, for they had a ferocious power! From where did they draw this power?

From Manipura Cakra?

That is what you would expect, but this is really the power of the lower regions, and the largest part of your energy – as for the weight – is on the level of the water. *That* is where the source is, which you use by bringing it up to the fire, which is the center of power of your body. Empowerment all over. You are drawing from an enormous supply, which is inexhaustible. It is not suggested that you should be engaged in procreation (which is what it normally would be), but you are directly redirected to the fire. And see what the effect is on the fire: a sublimation, as we have learned in Vajroli Mudra. It is quite similar.

What you do now is to use the 3 bodies you have at will and redirect certain accents. It is all of no matter anymore to you, for *this* is possible; you redirect it, and suddenly you turn out to be a ferocious warrior instead of a normal, decent citizen, as a result of this exercise. Before you could emerge as a kind of butterfly.

Doesn't this exercise arouse the lower desires of the sacral-center?

Lower desires are indeed located on the water level, but when it is in Tamas. *This* is about Prana, so it is Rajas. The problem of the desires is avoided here because you produce Rajas instead of Tamas.

So the ancient warriors would sit down. The Samurai would focus on his Hare, which is *below* Manipura Cakra. Harekiri is the ritual of committing suicide by piercing the underbelly.

From Hare upward: So it is not Manipura Cakra but the water-center below it. The Chi or Ki from Tai Chi is also below Manipura Cakra, but you learn to bring it up to Manipura Cakra. You can try it yourself.

## **42. Srotrakasayoh Sambandha Samyamad Divyam Srotram**

By performing Samyama on the relation between Akasa and the ear superphysical hearing.

The ear is very physical, while Akasa is an ethereal vibration. When you perform this Samyama it seems like as if you raise the gross part of the ethereal level – which is the Bhuta of the ether – to Jnanendriya of the ether. This means that you lift the gross manifestation of your being up to the subtle level. This is a very, very pleasant exercise. Everything that is within the ethereal body comes along. This is an exercise in which you bring your gross body all the way up to the ethereal level, and the ethereal level is brought to Sattvic level (the ethereal level in Sattva).

As a result you will obtain “clear-hearing”. This means that you will obtain a formidable hearing. You will be able to hear many, many times better than ever before. Therefore I can hear in a very peculiar way; I can hear where my thoughts are. I only have to move myself with my mind to be able to hear at the place where I moved myself. Sometimes there is sound at

night – people leaving the bar opposite the school, partying around 3 or 4 in the morning – then I step out of my body to go around and listen.

Do you have to get out of bed, for example to test it?

No, you do not have to get out of bed. I have tested it frequently: to see whether it is true. But anyway, hearing is only *one* aspect. To step out of your body is another.

Then you hear exactly what they say?

Yes, I can follow all of their conversation. When people speak evil about me I know it directly.

What is the use of this? This is highly interesting because you liberate yourself with this from the gross-material prison. You will be able to transform everything from the gross body to the ethereal. *And* in Sattva. You do not need to look after the gross body any longer. The issue is not to obtain better hearing, but to conquer the gross body.

Do you understand the logic? The ear simply represents the gross manifestation – the Bhuta as we call it – and Akasa represents the subtle. And you will know both of them. Therefore it is only logical that, when you keep watching both of them while you are connected with the Most High and the presence of a loved person, the two will gradually become *one*. *However*, the strongest will survive. So you draw the ear toward Akasa.

Do you actually observe them?

You observe both of them. That is all you do. As a result they will come together: not Akasa to the ear, but the ear to Akasa, because Akasa is Sattva while the ear is Tamas. The observation of this is also Sattva.

### **43. Kayakasayoh Sambandha Samyamat Laghu Tula Samapattes Cakasa Gamanam**

By performing Samyama on the relation between the body and Akasa and at the same time bringing about coalescence of the mind with light (things like) cotton down (there comes the power of) passage through space.

This is one of the most famous Sutras, widely used as a Mantra by Maharishi Mahesh Yogi in his TM-organization (Transcendent Meditation organization). It is also called the “fly-Sutra” that enables people to make nice big jumps, called “hopping”. Have you ever seen “hopping”?

Only on TV ...

On a photo it does not look so realistic, but I have really seen it. Those people make jumps, sitting in the lotus pose. They are capable of jumping up on a table, without moving their knees



much. It is like, HOP! And they are on top of the table. They do not remain in the air: they move/hop.

### Only in the lotus pose?

The ones that I saw did it all in the lotus pose.

The preparation for doing this is meditation. For a long time – an hour or 90 minutes – they meditate backstage. Filled with this energy they come on stage, sit down, bring back the energy they generated in meditation, and jump, by means of a Mantra. I think it is quite an achievement. We approach it differently, but we have never been able to give such demonstrations, which I find is really too bad, for I think our approach is better. So I want to urge you to work a little bit harder, so that one of you will finally be able to give a demonstration of this.

What is this Sutra telling us?

It is a derivative of the previous Sutra/Samyama, with the addition of the sense of lightness. So there is the relation between the ear and Akasa – which actually means between the body and Akasa – to which you add the sense of lightness. And what exactly is happening here? You have created a new condition, but it is Sattva. And to obviously change the specific gravity, you change the information in you that determines specific gravity. You do this by introducing the sense of lightness. This is actually a matter of conditioning: you actually *have* a new condition; you did *become* very light. However, in your head you are still convinced of your truth that you have weight. That is what holds you back. You change this by introducing the idea of the lightness of cotton. As a result you feel like as if you raise the anchors, and that you lift up entirely!

### So it is a mental conditioning?

Yes, especially that. It is actually your self-image. You have put yourself stuck in a body which is subject to the force of gravity, and you *cannot* imagine that it could be different. *That* is the problem.

I took a group of 7 students from the first year of the Master's course to the beach. I explained that with your left hand you could speak to the waves, and flatten them with Parinamas and energy control and so on. They meekly listened to me. One after the other stretched out their hand, and indeed, where they stretched out their hands, the waves flattened. Instead of the waves breaking to end up on the beach, they remained rather small. All 7 of them performed this. I told them: "Fantastic ... you have all understood!" We walked back home and neither one of the 7 students could believe they had done this! "Hmm ... what we have experienced ... it is so unreal ... it must be coincidence ..." So, they actually *did* this – not once, but several times – but they were unable to grasp it. Because of this experience I stopped doing this. I said: "I will not do it anymore. If people are so disingenuous that they even deny the reality, we had better stay inside the classroom from now on. I will simply tell my story, and for the rest it is up to you!" I hope this does not happen to you. I know and understand that this is a problem,

however, you too must try to see this. Try to study yourself and say: “Why am I so stuck in these matters? Is it because I always looked at it this way?” Of course it is, but that does not mean that there isn’t *another* possibility. I am convinced that one day, as a result of this Samyama we will be able to fly. And we will not only do it here, but we will spread it, and as a result we will solve the transportation problems of mankind. It is written that this is a very simple exercise, a natural matter.

Akasa and the body. Before we had the ear and Akasa, but now we have the entire body becoming ethereal. As a result of your reinforced observation these two are brought together. The observer is Sattvic; you mix Divine energy with it because you are on Atmic level yourself – so, you change the entire structure of your being – and you become light. And more than that: it is very highly likely that you will pull up your mat with you when coming off the ground. Whatever is near your body will undergo the same influence, and you will pull it up with you. This explains the legends of the flying carpets.

I received a complete course in flying at night, in my dreams. It stretched out over several years. It started when I was 8 years of age. At that time I learned how to swim. I was scared and I sank down in the water. It was horror. That night I dreamt that I was in the same swimming pool. I sat on the edge and put a foot upon the surface of the water. I paid close attention to the surface tension. I changed something in my body – but I do not remember what it was – that made me very light. I tried to be so light that I would not break the surface tension. Then I stood on the water. The surface gave in where I placed my foot, but it did not break. Then I made another step. It became like a mattress. Then I lost my concentration and I fell through the surface. This was so remarkable. After this I went to the pool again and I was able swim.

I did not understand a thing of what had happened. However, it gave me information on specific gravity, the resistance of water and the resistance of many other things. And later – in 1981 – during a vacation in Karintie, Austria, I had my first fly-dream. I dreamt that I was lying on a wooden table surrounded by people. Suddenly I elevated, and all people exclaimed: “Hey, this is impossible! This is a scam! It must be a trick!” Slowly I erected and moved up further. It felt so good, so incredibly good! Over time I found back this good feeling each time in my Yoga practice. It has become a kind of gauge to measure success in practice. This is the great feeling you will experience when you manage to bring your ear to Akasa. So it is a change of condition. When you are able to bring on that feeling again, you know that you are on the right path; that that is the direction in which you should proceed. It becomes a point of recognition. And for the rest it is a matter of simply working, working and working.

I had several similar dreams. Also here in Ilpendam I flew over the canal, and I actually saw it before the school was here. Therefore I knew that the school would be established somewhere in this neighborhood.

In the last dream I had, I had to perform some kind of test, a kind of driver’s license test. It was in a forest with big trees and low-hanging branches all around. I was to fly through the trees at high speed, but also up and down through the branches, having to avoid collisions. I clearly

remember the way to control flight, which was exactly like flying an aero plane with a flight stick.

Then I had another remarkable dream, in which I was walking and felt: “Oh yes, now I can simply come off the ground”. I did something particular, but I am still not able to retrieve *exactly* what I did, but it was something rather trivial. My legs came off the ground. I was floating above the ground, with my legs up and stretched out before me. I would go up to the ceiling, doing all kinds of tricks, and eventually I would come back to the ground again. Often people were walking about on the ground, surprised, saying: “What are you *doing*? What *is* this?” It was only a very small click, and my legs would come off the ground.

Babies can float on the water. Later they lose this ability, but there are also adults that can float on the water, just like in the Dead Sea.

Yes, it must be something of the same nature.

Do the different heights on which you can fly in your dreams have different meanings?

No, because you can change height at will. I forgot to tell you that control of all this is done with the mind.

I often dream that I float above the ground, and I experience this click you mentioned just before simply as the intention to fly.

*That is* it: an intention! It is exactly that. And it is sufficient ... and you take off ... That is what is written in this 43<sup>rd</sup> Sutra: the sense of lightness, however, it should be the *intention* of the sense of lightness. This is the programming, the instructions that you give. However, the most difficult part is simply the condition. You *must* raise your gross body intensely to ethereal level, until giving the last instruction becomes only a piece of cake. The difficult part of this exercise is in fact the first part – the 42<sup>nd</sup> Sutra. That is where the bulk of the effort is done.

Let us have a look at *why* we think this is impossible. It is because we are dealing with the force of gravity. Everything revolves around the force of gravity, but *what* is this force of gravity? It is an excess of Tamas that you undergo, which is the cause of weight. But what have we done in all those exercises up until the 42<sup>nd</sup> Sutra? We got rid of Tamas, or didn't we? And in the 42<sup>nd</sup> Sutra you remove Tamas completely from your gross body. *That* is the solution. And the good feeling of the dreams – if you had fly-dreams – is simply the feeling of Sattva on gross-material level. Therefore it is indeed also *the* indication. When you are Sattvic, you are actually not subjected to the force of gravity anymore. It is the indication that you have risen above the force of gravity. You have become independent. That is the point in all this. So, it is nothing special. You simply withdraw yourself from the generally dominating Tamas.

Once you understand all this, I think it is only a matter of sitting, practicing, sitting, practicing, and continuing to do this. Then one day we *must* succeed. Unlike those people from Maharishi Mahesh Yogi, who only make some kind of jump. That day we will be *free* – like in our dreams – thanks to the complete change of condition of our gross body. Then we will realize

the credo of the old who claimed that this was so easy, *because* it is also so self-evident, *provided* that you have obtained the right change of condition. As long as you have not obtained this condition, you can try whatever you like, but you will not succeed. It is a matter of condition.

In the aviation industry they are experimenting with a lot of things related to this field. Everything gradually comes together. They are close to electromagnetic balance. I have told you before of Gerard Fiches, with his balance point on 20,45 Hertz – *that* is this electromagnetic balance. If we could only bring our bodies to 20,45 Hertz, we would fly. When you bring an object to 20,45 Hertz, it will fly too. Soon cars will not need wheels anymore.

#### Can you move, or will you remain in place?

That is the next problem that needs to be solved: How do you provide propulsion? The experience in dreams shows that it is the mind that propels you. You only need to lean in a direction, or think about a certain speed, and as a result your body will automatically move in that direction and with that speed. You will arrive very swiftly. It can be done very quickly, and you can go *very* high. Under guidance of Swami Yogeshvaranda Sarasvati I was dragged incredibly far, as fast as I can tell, to the end of the universe.

The vibrations below 20,45 Hertz are magnetic, and the vibrations above 20,45 Hertz are electric. Hence 20,45 is the point of balance that we call Sattva.

#### But they are all waves?

Yes, they are all waves. Apparently that is the point where they neutralize each other. How exactly this works, I do not know, but I know that it makes sense. You can also do this with music, on the “i”, or the “me”, as I learned, it is possible with every octave. You always come back to Sattva: Sattva, Sattva. And you already learnt that we are all dominated by Tamas, so it all makes sense. Your body weight and so on, it is simply the sum of your Tamas. The ancient said that when you are confronted with a Kapha-type (phlegm-type), he is much heavier. Of course, for he has much more Tamas! It is better to be a Vatta-type, for he has less Tamas. But better than all this is of course Sattva: to be completely free from the Dosha’s.

#### So there are Kapha, Vatta and Pitta?

Yes. And they must be conquered. Vatta is a condensation in the matter; Pitta is even a further condensation, while Kapha is very deep. But then there are the Kriya’s to help you. Of course there are the other techniques as well, but especially the Kriya’s. With the Kriya’s everybody can return to a Sattvic condition. And the whole system becomes clear. The origin of the problem also becomes clear: the prison in which we find ourselves is mainly caused by Tamas. And as long as we are occupied with desires, and with greed, we will only expand this prison.

Have you ever held cotton in your hands? Try to do this whenever you have a chance to do so, for it will clarify the instructions in this Sutra. What is cotton? Well, it has no weight, and when you throw it in the air it stays floating in the air because it is so light. *This* experience – if

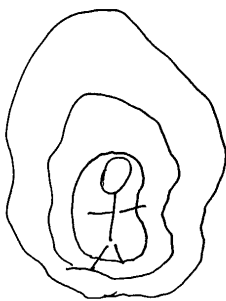
you have a chance to have it (you can also do it with some other light object, like a feather or down) – will help you to give exactly the right instructions at the moment that you are about to lift off the ground. It is this intention, especially the intention to “become as light as that object you experienced”. It is all you need. The programming will occur in you simply by giving it some thought, that is all.

#### **44. Bahir Akalpita Vrittir Maha Videha; Tatah Prakasavarana Kshayah**

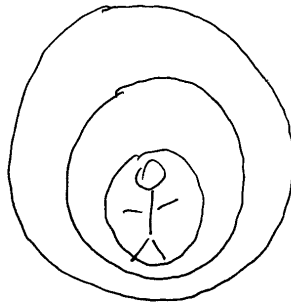
The power of contacting the state of consciousness which is outside the intellect and is therefore inconceivable is called Maha-Videha. From it is destroyed the covering of light.

Maha-Videha means “without body”. Thanks to the previous exercise, you are led to a new kind of existence, free from the gross-material prison. That is Maha-Videha. Indeed it is impossible for normal people to understand this. This is actually a matter of mainly living in your subtle body, or to put emphasis in your new life upon your subtle body. You will even be able to continue to use your gross body, but you will do that in a different manner than before, when there was still weight. Presently we identify with our gross body because we are Tamas. As a result we are dragged down. Our mind is also set in that gross body, however, the command comes from the subtle body, from which “is destroyed the covering of light”.

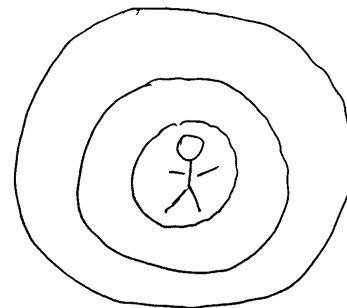
Then you have a magnificently beautiful basis to come into the light/to become white/to become an angel: a Deva.



Normal human being



Successful Yoga practitioner



Maha Videha

The three energy bodies (gross. Subtle and causal) of a normal human being are irregular, weak and can only work together with difficulty. In a successful Yoga practitioner though the energy bodies are regular, strong and work together. In the Maha Videha thereby is added the fact that he is not influenced anymore by the gravity force of the earth, which results from his centered energy bodies. This is why he has the feeling “to be without body”.

Do you remember the Yin-Yang model drawn with white wings? It reflects an open Ajna Cakra, with nice round subtle body, and left and right of the head you see white, but it is the white of the subtle body. This looks like two wings, however they are not wings, although you fly. So, now you have become an angel/Deva. Once again we see: step by step ...

#### **45. Sthula Svarupa Sukshmanvayarthavattva Samyamad Bhuta Jayah**

Mastery over the *Panca-Bhuta*'s by performing *Samyama* on their gross, constant, subtle, all-pervading and functional states.

The Panca-Bhuta's are the 5 gross elements: Panca = 5.

You study these 5 elements from a position of power by releasing Samyama onto them. So, you are an angel; you are free from the gross level. Only then will you be able to understand how to deal with each of those elements because you have made everything Sattvic. *This* is the mastership over the matter that you obtain. This refers to the exercise I told you about before, that we performed in the Master's training – to flatten the waves of the sea with the left hand. Even so can you send Shakti to the waves with the right hand, causing Shakti domination resulting in the waves to become bigger.

One day I pulled a trick on my girlfriend Louise. The water was splashing against the dike. Whenever the waves were quiet I would call her to come over, and then suddenly I would make the waves come up and slosh all over her... A kind of silly joke of course.

You can also master meteorological elements: for example the clouds. When you make a walk, you say: "Those are nasty rain clouds over there ..." I never carry an umbrella, very practically, and then I think to myself: "I really do not want it to rain down here ..." How do you handle this?

By creating wind?

Yes, you can produce wind to blow the clouds away, but I have never done it that way. First of all we should ask ourselves: what is a cloud? A cloud is nothing less than Tamas-domination. So you focus on that cloud above you, and you change its condition – but you have to start doing that first of all in yourself. If you are Tamas yourself you can forget it; you must be in Sattva to be able to do these kinds of things, and based upon this Sattva you project Rajas upon that cloud. As a result the condition of this cloud will change. Usually it breaks open, allowing the sun to shine upon the spot from which you worked. This is really child's play, called lower Siddhis in Yoga.

Only now are you ready to deal with the matter, because you work from Sattva. This means that you have become a master over the matter. All materials will do as you order them. However, as long as you are in a Tamas gross body, you will not be in a position to issue orders to other things that are also in Tamas. This means in fact that you do not control anything. Every time you see the same pattern returning: it all comes down to a change of condition.

Patanjali says: “You must deal with the *cause*. Didn’t we come across this Sutra about the farmer and his field? It was about how fields are irrigated in the East. Little embankments through which water flows in surround the fields. The farmer wants to see all his fields irrigated. He goes up to the highest field, and from that point he sees which field below needs water. Then he digs a little hole in the embankment at that place to let water to flow down to exactly that field that needs it. And so he proceeds, going down to the lower fields, until the water reaches the field that needs it.

This is actually the underlying method of his action upon the elements. You always try to catch the cause of the phenomenon, which in general is the condition. It is the condition – Tamas, Rajas, or Sattva – that determines the phenomenon to become what it is. Although this is a rough description, but this is what it comes down to.

You can also apply this to people. It is possible to completely manipulate a crowd of people. For example, when you are in a soccer stadium, you only have to produce a little bit of Rajas and as a result the entire crowd will become Rajas too. But if you think that the crowd is a little bit too violent, you introduce Tamas and everything calms down.

I do this with the wings of airplanes too. You know that the wings move? Sitting in my seat, I *make* them move, but then without external causes. However, you had better not do this too often of course ...

So you generate a certain reaction, you do not go along with it yourself?

No, you control it. You know what Rajas is, but you can project it because you are in Sattva yourself. It is as if acceleration occurs with Rajas, and as if deceleration occurs with Tamas.

So, during drought you throw in a little bit of Tamas to make it rain ...

Yes, so when I do not feel like making a walk ... All my respective partners have found out: when this guy does not feel like it, rain is gushing from the sky. And when I go on a vacation somewhere, the weather is nice.

Isn’t this an act of violence?

That is a good question, for you do indeed cause an abnormal change. Therefore you must reckon with action/reaction: when you cause sunshine at a certain spot, another spot that would otherwise have had sunshine might receive rain instead. That is the less pleasant side of this.

Milarepa, the great Tibetan Yogi, did things like this. When he got angry with a farmer, he sent a hail shower to his fields. This is possible too – with accelerated Tamas. Its effects can be quite destructive. However, this farmer was not stupid, so he went after Milarepa. This great Tibetan holy man had to run for his life! One way or the other people see it through, with the help of their intuition. You must pay attention.

But anyway, this is all part of the exercises. You are expected to go to work with this. These days I seem to have lost my interest, but I did play with this very frequently. I simply loved it.

Notice that it is written in this Sutra that you must learn to understand the different aspects of the Bhuta's: "their gross, constant, subtle, all-pervading and functional states". This means that you must not only understand the Bhuta's – the gross elements – but also the subtle elements, which are the cause of the Bhuta's. You must also be able to see the universality of the energy that lies at the basis of the entire presence – meaning this sea of energy as it were, within which these subtle elements turn gross. You must also simply see/feel/study the different functions of Tamas, in which weight occurs, and Rajas, in which for example warmth arises. The exercises you perform are actually focused upon realizing these kinds of aspects, and not to splash your girlfriend with water, or to avoid making a walk, and that kind of nonsense. They are designed to give you new vision on what we call the gross-material world.

This can also happen on the fire-level, however, I do not have much experience with that. There are stories about Yogis who can make flames occur from air. There are also certain Yogis who hit a rock with a stick and make water come out of that rock. This example is also described in the Bible: Moses performed this. In my opinion the passage through the Red Sea must have been an action in the same vein, opening a road through the sea to let the people pass. There is no other way than that this is an example of this.

You have an awful lot of work left to do!

#### **46. Tato Nimadi Pradurbhavah Kaya Sampat Tad Dharmanabhigatas Ca**

Thence, the attainment of *Animan* etc., perfection of the body and the non-obstruction of its functions (of the body) by the powers (of the elements).

The Siddhi's described in the text are: Animan, Mahiman, Laghiman, Gariman, Prapti, Prakamya, Isatva and Vasitva.

Animan is the ability to become as small as you want.

Mahiman is the ability to become as big as you want.

Laghiman is the ability to become as light as you want.

Gariman is the ability to become as heavy as you want.

Prapti is the ability to become as tall as you want (so tall you can touch a star).

Prakamya is the ability to stay underwater.

Isatva is the ability to wake up the dead.

Vasitva is the ability to tame wild animals.

These are the 8 great Siddhi's, which are the result of the preceding Samyama's upon the Panca-Bhuta's, the 5 gross elements.



Can you imagine what this is about? Samyama's on the 5 gross elements? I was 14/15 years of age when I was swimming in the Mediterranean Sea, in Le Lavandou in France. I brought my snorkel and flippers; the weather was great and warm. In those days, during the sixties of the last century, it was still beautiful there. I watched the game the sun played on the water and the fish. Then suddenly I was absorbed by the feeling of the sun, the water, the lightness and the floating. It felt like I was entering heaven: water was not just water anymore to me, but it became a living being of which I was a part. I saw it so clearly, with the reflection of the sun in it, and it was so incredibly *good*. It must have lasted 10/20 minutes. I call this experience my realization of the water element, because from that moment on water was not something abstract anymore, something I had to struggle with, but it became something *real*, something with which I had become friends, something that could help me, something familiar. *This* is Samyama on the water element. It is a supernatural event that makes you feel what it is. How does this happen? How do you experience this? I only swam and enjoyed it, and for the rest I seemed to have had a particular sense for it. This is what you must try to do with every other element. With time I experienced this with most of the elements. I am still checking to ensure that it is correct for the other elements, but I am certain about my realization of water.

I also had this experience with air. It happened when I jumped parachute. When I started jumping I was shocked, for air did not have any resistance, at least that is what I thought. I had to search for a long time to find out what air exactly is, and the resistance that it gives. Then one day I found it. Maybe it was because of the clouds that were there that day, and the enjoyment I experienced: "Wow, I am going to jump into that cloud..." You just fall through it, but I felt the humidity of the cloud. It was very fast and very subtle. At that very moment I realized the essence of air. That day the air became my friend. Since that day I only have to turn the "switch" to evoke that experience. From that moment jumping from a plane was not the terrible experience anymore that it used to be.

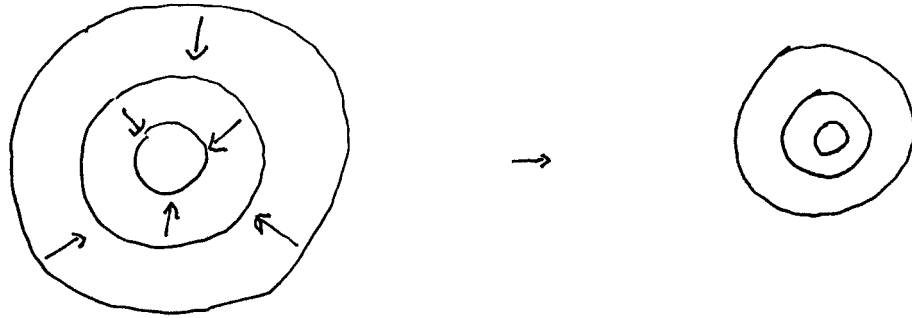
Would it be possible that the realization occurs driven by the enjoyment?

Yes, I think you can consider the enjoyment as an entrance of that Samyama, but it will probably not be perfect. With a *real* Samyama there is of course the presence of the Divine and so on – because of which it will be much more intense – but it is an entrance anyway.

Think about this when you go on a vacation, deal with the 5 elements, or work in your garden, for example when you prepare it for the summer. Do not simply work with your hands in the soil, but try to *feel* it. *Feel* the soil, rub it between your fingers and smell it. And take the time to enjoy it. I experienced it this way, in Africa, with red soil.

When you are very familiar with the 5 gross elements, and understand them through and through, you actually understand the 5 levels of your gross body/being. It also means that you can change the form of those elements.

*Animan – to become as small as you want:*



When you treat your whole structure at the same time with Tamas – even Tamas – you will make a much smaller being. Pay attention that it is not one-sided Tamas. It must be accompanied by a little bit of Rajas. However, it must be just about enough Tamas to reduce the size. When you add too much Tamas, you will only increase the weight. So, a little bit of Tamas, followed by a little bit of Rajas. Always a little bit more Tamas than Rajas. As a result you change, reduce your size, which you do indeed at 5 different levels: earth, water, fire, air and ether. This is the exercise called Animan. And while I am explaining very exactly, in reality it is in fact a feeling; a feeling to become smaller. As a result you *will* become smaller.

*Mahiman – to become as big as you want:*

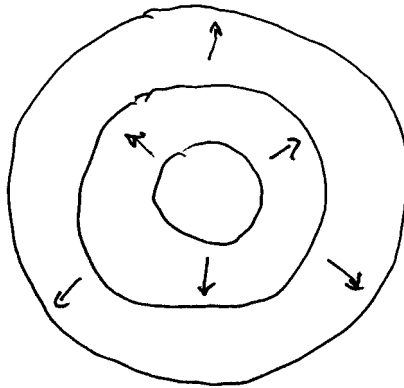
Mahiman is the same, but then the opposite: you add a little bit more Rajas, followed by Tamas. With the result that at a certain moment you can become a giant being – with a head of, say, 5 meter diameter, enabling you to rise above the forest and look over it – and somebody sees you, is shocked and says: “What the heck are you doing?” And you just play Mahiman! You initiate it through your feeling, which goes to the mind, and the mind works on your gross body. So, you are so familiar with the elements that you can play with them, and you change. The proportions remain intact, but you zoom in or out.

These were the two easy ones, to start with.

Is the ability of great Yogis to disappear related to Animan?

Disappearing is another Siddhi. Using Animan you can become so small that you can crawl under a door, however, the invisible is another Siddhi that we will deal with later on.

*Laghiman – to become as light as you want:*

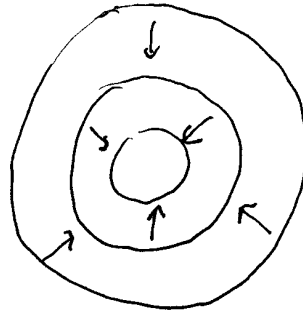


Here you reduce Tamas: you keep your form, but your body weight results from the excess of Tamas, which you reduce. Or you increase Rajas: You go more and more towards Sattva, while maintaining your form. At a certain point you are weightless. It is the same exercise as we have already seen in the 43<sup>rd</sup> Sutra.

So, you are predominantly Tamas, now, sitting here – meaning that you weigh a certain amount in kilos, caused by your Karma – and the exercise is about countering that and to go more and more into observation through the effect of Samyama towards the sense of Sattva. As a result the velocity of the energy is higher, or at least, the activity of the Samskara's is gradually neutralized, *because* of the increasing velocity, with the result that you feel that you become lighter. You said that you had pain in your knees. They are all indications. At a certain moment you will feel very light. This is rather easy to accomplish.

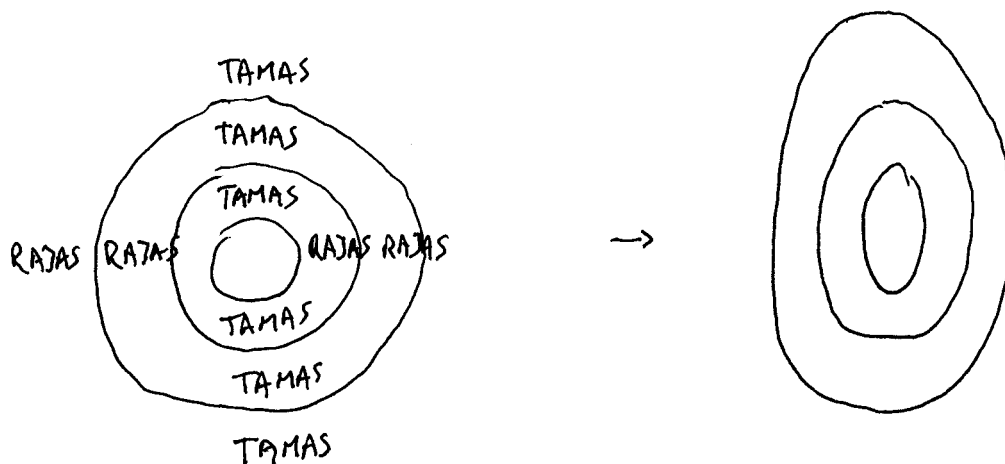
You visualize that you become bigger or smaller: so, when you become smaller, you control with Tamas, but not too much Tamas, for there should also be some Rajas. Otherwise you will fall apart. For Gariman – to become as heavy as you want – is one-sided Tamas. This means that in the process of becoming smaller you should not increase the weight, but reduce the form instead. To increase weight is in fact very simple: it is pure Tamas. To become smaller is Tamas, but with a little bit of Rajas added.

*Gariman: to become as heavy as you want:*



I have seen example of Gariman when I was 12 years old. A Japanese judoka (3<sup>rd</sup> degree black belt) of the age of 82 came to visit our Dojo in Bruges. He was a rather little fellow. We were in a group of about 15 boys and girls and he was teaching us at this occasion. At a certain moment he said: "Now you will all try to move me from my place". He was barely bigger than most of us, so we thought that this was a piece of cake. However, this fellow was standing on his feet, his legs slightly bent... and he was *standing* there. He stood like a rock. Whatever we tried, we could not move him a bit, no matter how we pushed and pulled. It was simply impossible. He was like a block of concrete. *This* is Gariman. What did he do? Just Tamas. Take in a lot of Shiva. You can play this game yourself, and let somebody lift you up. You do not tell, but beforehand you take in a lot of Shiva, making you so incredibly heavy... The person who is to lift you up will break his back! On the other hand, when you are in trouble and there is no other way then to be carried by somebody, who incidentally does not have much power, you try to make yourself as light as possible. You do that by pumping as much as possible Rajas into your being. As a result you will notice: you have indeed become lighter. These things are very practical, and they *do* work.

*Prapti – to become as tall as you want:*



Here the proportions are affected. You become so tall that you can even touch a celestial body with your fingers. You play with your condition: alternately Rajas and Tamas. This means that you control your form and you make it alternately Rajas and Tamas. Think of distorting mirrors that give you a very different image of yourself because they are bent. You can push this very far: If we were to believe the old scriptures, so far that you would be able to touch a celestial body with your fingers. This reminds me of “Barbapapa”, a youth series on TV of characters who were able to take on any form they wanted. You can see that there is coherence, eh? Your energy bodies are still present here, but you act from the causal level. You influence the subtle level, which for its part influences the gross level. I draw only one ellipse, but you should actually draw 3 of them, representing the 3 bodies.

You can also draw the other ellipses:

*Normal human being/condition:*

*To become as light as you want:*

Centered.

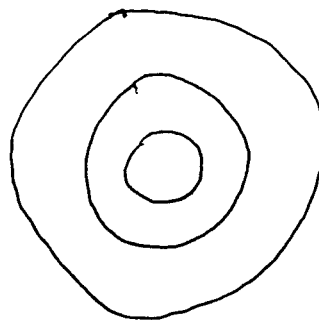
Each of the 8 Siddhi’s can be drawn in this way.

*To become smaller: first this, and then this:*

*To become bigger: first this, and then this:*

*However, to become heavier is this:*

*Then Prakamya – to stay underwater:*



What does it mean to be able to stay underwater? It means to achieve perfect Sattva. It means to be completely quiet, completely in balance. *That* is the Siddhi of staying underwater. This is even more difficult than to become as tall as you want. You already understood this, for the

most difficult element is always to simply obtain that stability, and not to alter the form or to undertake an action. This element of stability is incredibly difficult. You need Stable and pure Sattva. Also look at the logic: slowly it becomes more difficult. That is Prakamya.

*Isatva – to be able to awaken the dead.*

To awaken dead people in Sattva. To make him re-connect, to such an extent that he stands up. We have a very nice example of this in the story of Lazar: Jesus stood before the grave of his good friend Lazar. Then what did he do?

At least he shouted: “Lazar, stand up!”

Yes, he shouted: “Lazar ...” What happens when you hear your name? The diseased can still hear, as the Tibetan Book of the Dead is telling us. You better watch out what you say when you are close to a diseased body, for the ethereal body is still functioning and is close by, and it remains close by for about 2 to 3 days after death, after which he escapes. *That* is a phantom. This means that at the moment the ethereal body *hears*, and in particular hears his *name*, identification with his physical body occurs as a result. At that moment all parts of that body activate, triggered by calling out the name. And when you put the motor system in motion, in particular the fire-motor system, and you say: “Stand up!”, you reinforce that entire gross body. As a result it can indeed happen that the diseased wakes up.

This is the story of a man I met while hiking high up in the mountains. He collapsed straight in front of me and died. Immediately I tried to help him with artificial respiration and so on. Then I also tried to awake him. His pulse was completely gone. I called out his name: “Claude! Claude! Stand up”, and I felt his pulse coming back. I did this a number of times, but eventually he died after all. The helicopter and the doctor did not show up. But by using this approach I have clearly felt that his pulse came back a number of times.

But if you are able to hear, you should also be able to feel?

The first thing is hearing, but then the energy must spread through you.

So you do not feel anything when you are dead?

No, you do not feel anything, you can only hear. It is only possible after reinforcing the entire body, for then the other senses and other parts of the body start to work again. Of course you should ask yourself whether you are committing violence or not. It is possible that this person is finished living, while you force him to back to life again. That is what I felt with this Frenchman, Claude. I felt it was better to let him go. But this is the technique for as far as I understand it. There is no magic or miracle involved. It is simply using elements that are available. The energy, consciousness has left the body, and with a trick you make it return, and you reinforce that being.

Do you have to be Sattvic yourself to be able to do this?

I think that you must have a little bit more control over these matters than I do. I did not completely succeed. I did notice that something happened, but it was far from perfect. This is Isatva.

*The biggest of the 8 is Vasitva – taming wild animals:*

For this we go to a region at the coast of India, where there are mangrove forests. It was on TV. There we find the biggest population of tigers – living in the wild – and they devour about a thousand villagers a year. So they are man-eating tigers. Those villagers provide for their lives by fishing and gathering bee honey in the forest. Those tigers are on the lurk, and while the villagers are fishing those tigers swim towards them.

A tiger is wild energy and not very tractable. All the other situations so far are tractable situations, but here the energy leads its own life. Therefore you must have so much experience in all the previous to be able to install harmony in all those crazy running energies here: Telling a tiger that wants to eat you not to do that is of course nonsense, so you must possess a gigantic amount of control over all those energies. You sit there, tune-in on this tiger, those energies running wild in all directions, and your Sattva must be so big, and the induction/influence on this tiger must also be so big that you transform all this Rajas and Tamas within him in a very short time. For you will not have much time to do this!

One day in Africa one of my father's acquaintances went lion hunting. After he shot a lion, he approached it and at that very moment the partner of that lion, the lioness, attacked him. With one slash of her paw she ripped open his entire chest. Have you ever seen the paws of these animals? A lion has a huge paw, but the paw of a tiger is even bigger. Shoof! And you are finished. *That* is what you have to learn to control. As for me you can sing AUM, but maybe this animal will become even more irritated. There are indeed people who have tried this, you know? For example the Christian-martyrs in the arenas of Rome who died a martyr's death. They sang and they prayed, thinking that they would be able to outwit the lions and the wild animals in this way. Unfortunately they failed miserably. Of course they were not educated in these Sutras.

In the Yoga school we apply this Siddhi in the third year of the Master's course in treating sick people. A sick person is like a tiger: the energies are running wild in all directions. Especially when you are dealing with cancer it is very, very difficult. You must already possess a considerable amount of control. We manage pretty well, resulting in quite nice achievements in this field. As a result of this approach people were cured while they were already given up. That is this approach. For this you must know all the ins and outs of esoteric healing. You must know all the laws and patterns, which takes me 3 years to teach you.

We do not learn the other Siddhi's. We only put into practice the greatest of them, the 8<sup>th</sup> Siddhi. However, I have never met a tiger, only sick people. Do you understand the beauty of this exercise now?

**47. Rupa Lavanya Bala Vajra Samhananatvani Kaya Sampat**

Beauty, fine complexion, strength and adamant hardness constitute the perfection of the body.

How do you know whether you have succeeded with flying colors or not for those 8 Siddhi's/the control of the Panca-Bhuta's? You know this when you have a perfect body, a fine complexion and when you are as strong as diamond. When your muscles are weak you know that you still have some work to do. When you do not look so beautiful – a little bit bold or so, or pouches under the eyes – then there is still a lot of work to be done. It is very simple: just look at the mirror ... and ask yourself: “What more do I have to do?” This is also good for modesty, for maybe you have already achieved quite a lot, but this shows what there is left to be done. Think of the 2000-meter high mountain as in my dream. There is still so much to be done.

And yes, those muscles must be hard. This hardness is the result of Sattva. This is strange: somebody in Sattva physically feels very hard. Well, it is only logic when you know that Tamas represents softness. Tension/contortion is Rajas, or at least a combination of it. However, something that is Sattvic is very hard. But it is very easy at the same time. Remarkably, I feel that certain parts of my body are already quite hard. I also notice that the grip of my hand is very hard, and it is becoming increasingly harder. I always look forward to meeting my brother ... He was always stronger than me, but now he is afraid to shake hands with me! I do it with great pleasure. Not with you, for that is no fun, but with him it is. This is an indication of your progress.

Beauty is important. A lot of ugly people walk around in the world of Yoga, carrying all kinds of titles, banging the drums loudly. When you meet them, you just tell yourself: 47<sup>th</sup> Sutra. This means that those people are not what they claim to be, for if he is really that good, he should be equally beautiful. The highest Yogi is also the most beautiful. Remember this. Symmetric, perfect, young and fresh – those are indications of success. And incredibly strong! As soon as they have a potbelly, wear spectacles, have a bold head... get out of here!

Babaji, the great Yogi also looks so incredibly beautiful and young.

Yes, the *real* Babaji. The Babaji from Herakhan for example became ugly. He was beautiful first, but he said himself that he had gathered too much Karma and that he became ugly as a result of it. But when you gather Karma and you are unable to burn it, you are not that great either. He said: “I am Avatar”, but that is *not* Avatar. An Avatar is the personification of God. An Avatar is not born from a woman.

#### **48. Grahana Svarupasmitanvayarthavattva Samyamad Indriya Jayah**

Mastery over the sense-organs by performing *Samyama* on their power of cognition, real nature, egoism, all-pervasiveness and functions.



This 48<sup>th</sup> Sutra is indeed the Samyama upon the Indriya's. Of this exercise I discovered that you must use the senses, as Swami Yogeshvarananda Sarasvati also says.

So, if you want to deal with the Jnanendriya of the earth, you must focus upon the tip of the nose in Samyama.

If you want to deal with the Jnanendriya of the water, you must focus upon the tongue.

If you want to deal with the Jnanendriya of the fire, you must focus upon the eyeballs.

If you want to deal with the Jnanendriya of the air, you must focus upon the fingertips.

If you want to deal with the Jnanendriya of the ether, you must focus upon the auricle (ear).

Through this entrance, which is quite gross, you automatically arrive at the cause, which is subtle. In this way you will arrive at the Jnanendriya itself. This method is incredibly powerful to obtain total harmony in your being, your subtle body.

I have discovered/seen that this is *the* method to cure cancer. For cancer can occur at the five different levels. First there is a distortion, followed by a knot, and then suddenly there is a breach, which causes the energy when it flows through, to flow in the wrong direction. The solution to the whole problem comes down to building the right bridge/welding properly. Not only the knot has to be removed, the breach has to be welded as well. Additionally a strong impulse must be given to the Shiva-energy, which is what we can do with this Samyama upon the Indriya's.

When you do not perform the Samyama, the energy will follow its own course. When you do perform the Samyama you recover/align the energy, with the result that this energy will build a bridge.

Does that mean that the energy will lead its own life?

Yes. And it is only logical, for the energy itself has no power. Only for this reason it is logical that it is unable to find back the other part, the connection. This is the result of the knot that obstructs everything. The energy simply seeps into you.

When we are talking about a waste product (Mala) of energy like hair growth for example, it is not as serious as *this*. There is no breach. However, there *is* indeed a shortage of energy. There is a blockage somewhere that prevents the indispensable flow through of nutrients on top of the head, causing the hair to stop growing or to become white/gray.

All strange phenomena in your body, everything that is not symmetrical, can be explained in this way.

Then what is the explanation of this Sutra? It is telling us that we should be engaged with Samyama upon "their power of cognition, real nature, egoism, all-pervasiveness and functions". We have already seen this for a large part in the lessons on subtle anatomy and the Science of Soul. I explained before that those Indriyas are actually balls of energy, which are omnipresent, pervading all matter. But actually they form the basis – the cause – of gross matter. And the changes of conditions of these subtle elements cause the matter to take on another manifestation. So, when those subtle elements contract (Tamas), you have the direct creation of gross elements, the Bhuta's. When you have a harmonious subtle element, it results

in the possibility to perceive. And when those subtle elements expand (Rajas), it results in motor activity.

So, you want to drag along your troops and conquer the city. However, large walls surround this city, and they can see that if they would attempt to scale the walls, they will be shot down from them, which is the reason they do not dare to do that. But this city must be conquered *anyhow*. The only thing you can do is simply climbing the ladder first. You must be rather quick; otherwise you will be shot down yourself. And you especially see to it that your men can *feel* you doing this, in such a way that they have no other choice than to say: “Hey, he is going ... well, I guess I *have* to go myself then ... I have no other choice ... for *he* is doing it ... so I do it too ...” As a result you will see that you win. Of course you ensure yourself that when you climb the wall that is no enemy somewhere on top of it ... I did this in my previous life, but I got hurt pretty badly and still have a scar of it.

Do you understand what leadership is about? It is what we call setting a good example: you do something, and people are like sheep; they follow. But it is not as simple as this. At the same time you do this you tune-in on your men, and you drag them along in this way. That is what is written here: “Egocentricity”.

Too many people in the Western world are of the opinion that they can lead people by saying: “Men, the wall is over there ... I am telling you, you must climb that wall ...” A lot of people think it works this way. Directors of companies say: “You know what? You are being paid to do your job ... and that is what you are going to do ...” And although the employee has trouble with his work – he cannot manage to solve a problem – the boss still puts him under pressure: “I want this finished by *that* date”. How will you react as an employee? “Screw you. I tried already and it did not work.” Then what happens to such a leader? He loses his authority and he is finished. From that moment on the company is without leader, even though this guy has his title and his large desk and everything belonging to his position. When the staff does not obey the director anymore it is all over.

I have seen worse than this: I have seen companies in which the secretary was the director! She was the least bad of all, simply because she was there for everybody, and trying to make ends meet, which was the most important of all. What is the value of the company in such a situation? Nothing. It is not viable.

So, anticipation on the matter happens in Yoga using the Indriya’s. Internal memos or an evaluation talk, or whatever talks you keep showing them your leadership, can indeed function as wrapping material of your Samyama upon the Indriya. This last element is the most important.

This Samyama is also the solution to eye problems. You perform your Samyama upon the eyeballs and your vision will be restored. Moreover: it is so powerful that when you do this when you are blind you will be able to see again. When you do this when you are deaf you will be able to hear again. When you do this when you cannot smell anymore you will be able to smell again. When you do this when you have no taste you will have taste again. And when

somebody performs this on you it is *one* of the miracles Jesus demonstrated in which He made the blind see, and He made the cripple walk again.

So it is actually observation of the eyeballs?

It is the concentration-part of the Samyama upon the eyeballs. What you are actually doing is a powerful reinforcement of harmonious energy upon the subtle element of fire. But your eyes – physical eyes – are the result of those fireballs. When those fireballs in you become strong and harmonious, they will be reinforced in their manifestation – the senses (in this case the eyes).

So you focus only upon the eyeballs?

Yes, that in itself is sufficient.

First one, followed by the other?

You can do however you want to do it. I am only telling you what to do. I have seen a lot of people who want to focus on all 5 senses in *one* exercise, however, personally I prefer that you feel what you need, and to your abilities and your feeling, you focus upon *one*, and eventually you can switch to another. Usually it is all, but you must be practical and say: “what interests me most at this moment?” And you take that one as number 1. Along the way you will automatically arrive at the others.

For example, I am working on my skin, on all the birthmarks, which are scars that I incurred during my previous life. I want to get rid of them, in addition to wanting to have more hair. So recently I have been regularly engaged in Samyama upon the fingertips. But now and then I also feel a pinch of an old kidney stone in my right kidney, so then I do Trataka Kriya in the morning to give it renewed energy again, but I also do Samyama upon the water. For it is a typical water-phenomenon, and eventually it is an earth-phenomenon (the nose). So everything is related to the 5 elements in the gross body, and with this Samyama on the causes of the gross elements you cause a complete cleansing. It is a wonderful exercise indeed.

Karma Yoga is the purest form.

## **49. Tato Manojavitvam Vikarana Bhavah Pradhana Jayas Ca**

Thence, instantaneous cognition without the use of any vehicle and complete mastery over *Pradhana*.

The result of this exercise is that you make the subtle body – and not only the gross body – completely harmonious. You will not be stuck with your consciousness in one of these bodies anymore. Your consciousness will be capable of functioning freely – on causal level, where there are still Samskara’s. The direct functioning, scanning the Samskara’s, is what we call “instantaneous cognition” (direct knowledge). So, you look at matters, and then those matters

tell you something, and you know exactly ... clack ... this is it. As you practice Samyama more often, it is logical – the criterion of success – that you receive more and more direct knowledge; there is no need to reason anymore, you just *know*. Somebody asks you for your opinion ... bang ... statement, without the use of any vehicle. And it is instantaneous.

Do you remember Pratyaksha? We learned about Pratyaksha, Agama and Anumana.

Agama = testimony.

Anumana = inference.

Pratyaksha = direct insight.

Together the three form the Vrtti's of right knowledge (Pramana's), the Vrtti's of Buddhi. But what did we learn about these Vrtti's of Buddhi? We said that they indeed characterize the functioning of Buddhi, but that we should get rid of *all* of them. But this has to be done by reducing testimony to inference, in order to eventually end up with direct knowledge. Here, with this Samyama upon the Indriyas, you reduce them all to direct knowledge.

But this does not mean that we are finished yet. What it does mean, says Patanjali, is that you obtain total control over Prakrti in this way. So you will finally master all the manifestations of energy. This is only logical, for you are now at the level of the causes of the manifestation, at causal level. Everything can be controlled from the causality, thanks to this exercise.

This is interesting, for when you take the tip of the nose, the tip of the tongue, the eyeballs, the fingertips, or the ears (auricle) as your object of concentration for Samyama, you pass through each of the three levels each time. In this process you can feel the reactions in you. You become *directly* familiar with all those bad characteristics in you. It is an experience of great importance, so you remember it. It is imprinted in your memory. And this will be your capital to come back later, and cause a reverse process in which you materialize things in the matter. In fact you walked from the bottom to the top. You know the route. When you are at the top, you want to come down again, and because you have already followed that route you only have to follow it in reverse. So, you speak with the voice of experience. And as those exercises are not so easy that one slow climb to arrive at the top is sufficient – meaning that you have to do a lot of effort – you have discovered many different routes on the slopes of the mountains to reach the top, and as a result you will have a considerable knowledge of the entire surroundings of this mountain. Which is your capital, your capital to perform magic in the future. For all is magic. In the end you will cause those things to happen that you *want* to happen, anything. For everything in this material reality is caused by subtle energy/elements.

For example when you are in a car, like my mother one day, with a guy you do not like, and you drive through Spain on a vacation, and it appears this guy is a Nazi ... “My God, what have I done?! A friend who is a Nazi?! Jeez ... and I am here in the middle of Spain ...” My mother focused upon the engine of this car, a Fiat Uno, and she focused on it so intensely that it stalled. All the electric wiring was messed up. And this guy was unable to get his car started again, which created the opportunity for my mother to get out of the car and find something to get out of there.

It is also helpful when you are lying on the beach: the observation of the subtle elements will enable you to spot an onrushing Tsunami before it actually hits the coast. Have you heard that practically no wild animals were killed by the Tsunami? Now they wonder how this is possible. Well, maybe because of *this*. In any event, a Yogi will immediately feel: “Hey, something is wrong here ... what is *this*? ...”, and he will notice the portents of an approaching catastrophe.

If you are capable of doing all this, what is left to be impossible for you? *Nothing*. And you will notice that when people want to undertake something, they want your involvement to ensure success. This is what is called “the blessing of the Guru”. At a certain point it is a function you fulfill for the people: you join them and you say: “Hocus Pocus Pilates Pats ...”, and everything is alright. But it does not show on the outside. People often tell me: “I do not understand. You do nothing. *Nothing!*” But it is in a peculiar way that everything in your environment is moving. You could even say that it is going through accelerations, motivating people to get to work. Then when they look at you and you are not doing anything... well, of course, a king indeed *does* nothing. That is, physically he does nothing, but he is doing *this*. So, you put a throne somewhere – wide enough to make you sit cross-legged – and just let grandpa sit...

There are stories in the Bible about changing water into wine and fish into bread ...

That is all *this*: Take fire from the air. Beat water out of a rock. Stamp the feet, like Buddha did, and cause an earthquake. It is all the same. So, you know how everything comes into being – everything that moves and flows – you notice it/see it/feel it – so, you will stop doing effort to deal with it at physical level. That is the primitive way, for normal people. You deal with it through the causes. That is the subtle world of the subtle elements. When bandits come to destroy your village, as is described in “The Masters of the Far East by Spalding, the Jesus-figure suddenly says: “Hocus Pocus Pilates Pats ...”, and they all seemingly crash into a wall, a wall of energy. And they *cannot* advance further. What happened? They came in gallop riding their horses ... what is this? Fire. It is the motor system of the fire. So, at the level of the fire you only have to ... do what?

You only have to throw in some Tamas?

Yes, the least thing you must do is ensuring that they are not in Rajas anymore, in order to stop propulsion. The least thing you must do is to cause Sattva to arise at fire-level. That is the best but also the hardest way. You see them storming along and you influence them to such an extent – with Divine energy – that they come to a standstill.

Do you do this with a wish?

You do this with an intention. So, the game here is not played with a wish any longer, for it is too slow, but with an intention, which is the result of the functioning of the soul. You already thoroughly control wishing, but the motor system of the soul is intention: you only have the intention to make them stop, and ... bang! ... they stop.

It seems to happen very fast ...

It happens in an instant.

Yogeshvarananda Sarasvati, the author of Science of Soul, was also capable of doing this. I learnt this from a witness who visited him but acted annoyingly, knowing that he was annoying (he told me). He entered the classroom while the Swami did not want him to attend any longer, and he said to him: “Please leave the room...”, to which he replied: “No”. Like a blunt Dutchman on wooden shoes he simply said no, and he *did* enter the room. He told me that he felt like walking into a brick wall, that he could not proceed to enter. Moreover, he said he felt like he was *pushed* out. It was so powerful that eventually he fell down to the ground. He was quite shocked by this incident and he did not pursue to enter the room anymore. When he told me this, I asked him “Well, are you certain you are in the right place here?! ...” After that I have not seen him again ...

That is *this*. These are very interesting experiments you can try out. Sometimes I try this with my mother-in-law. I just pretend to help her get out of the car or something like that, and then ... (she falls).

You would be in trouble if you would come across somebody else capable of doing this too.

Yes, that is when it becomes really interesting. One day we should do this here. You can also do it with Ping-Pong balls: you put a Ping-Pong ball in the center and then you play soccer. From a distance you try to manipulate the ball in the direction of a certain person (the target), and you try to prevent me from doing that. This is a very interesting experiment.

But we were dealing with Liberation. Where is the element of Liberation here?

That you are not stuck in matter anymore?

You do not have to be bothered anymore by matter. *That* is Liberation. It prepares you for the Initiation – total rebirth on causal level. What I am telling you for example about discovering the intention of being a manager/means of control in the new world is actually a part of a rebirth. You discover a new world, with new rules: A new life. *That* is an Initiation, in which you arrive completely at the level of the crown Cakra.

## **50. Sattva Purushanyata Khyati Matrasya Sarva Bhavadhishthatrtvam Sarvajnatrtvam Ca**

Only from the awareness of the distinction between *Sattva* and *Purusha* arise supremacy over all states and forms of existence (omnipotence) and knowledge of everything (omniscience).

This Sutra is about Buddha-ship. So far you were a Bodhisattva, and here you become Buddha: Your control of Prakrti is such that you are indeed able to be aware of Citta in sattva, *and* of the difference between that and Purusha. Above Citta in Sattva is Atman. Above Atman is Avyakta – the Unmanifested (unmanifested Atman), and above Avyakta is Purusha. At a certain point you will be able to distinguish these utterly subtle layers, for actually they *too* are part of Prakrti. When after all this you are engaged without the obstruction of all those Vrttis, over time you will become more and more aware of the slightest change of energy on high level. At this moment Atman is already quite abstract to you. Atman – you can be aware of him (the least bad word I know to describe its perception). For it is the perception of the energy in your being. It is actually a manifestation of Prakrti, but before it manifests itself it is also possible to notice something of it, albeit right before it has manifested itself. This is Avyakta. And Purusha is already completely abstract. I cannot tell you much about Purusha for I haven't got the slightest notion of what it could be.

A manifestation is caused by condensation. From the (rarefied condition) void a condensation occurs, a manifestation. You must look at unmanifested as something that was there *before* the manifestation, being *the cause* of that manifestation. It *is* energy, but with a couple of scratches in it or so. The scratches are the causes for the bumps. And Purusha is energy *without* scratches, but probably with some little “clips” on it that in the process of condensation lead to scratches, which then become bumps, and those bumps become Samskara's, which then become Vrtti's.

When you reach the limit of all the phenomena that occur within Prakrti and obtain knowledge pertaining to them, at a certain point this knowledge turns into power. As a result you understand everything, for everything has come into existence in this way. Not only the physical world in which we live, but also the causal world and the world above that: so, *everything*. This is how a Buddha has knowledge of all his lives. He walks around capable of remembering all his lives, but he can also take a look at someone else and see all the lives of *that* person. However, there are some limitations here, one of which is that He cannot see the previous lives of celestial bodies. I find this an interesting one: Celestial bodies are other types of life that find themselves at another wavelength, or at much larger or higher level. He must wait/become *one* with these kinds of life and gain control over these kinds of energies before He will be able to do *these* kinds of things *there* too. But in respect to human beings He is Almighty.

The world has already seen 7 Buddha's of this kind; 7 people who have reached this level. Can you imagine this? The very first one was Manu. In the Bible he is called Adam, the bloke that had himself seduced by his wife, called Eve. The poor soul! This Manu is Sanat Kumara (the Lord of the World) whom I have seen in a vision. It is the king, still the king. It is said that he is 80 million years old. It is a fact that scriptures easily talk about millions of years, but at least this indicates that he is incredibly old. So it is said: the first human being. The Deva's were there, and they fell down. Probably he was a Deva who fell down, but he is still alive and the boss of human kind: The first Buddha. He lives in the astral world.

We also know the last Buddha, who by the way does not look like a Chinese: he has Arian features. That is the real Buddha. He is slender and not obese (which is also an aberration of history), a very beautiful human being. It is said that he died from poisoning.

Did he see that coming to him?

I do not know exactly what happened.

Jesus is not a Buddha. He does not have the status of Buddha but that of a Boddhisattva, actually being on his way (He is working on it – still) to realize this Sutra. But such people do not die, eh? Maybe they leave their body, but they continue to develop themselves, and they continue to care for humanity. It is very likely that He will one day reach Buddha-ship, too.

The last Buddha – Gautama – lived about 2500 years ago.

About 5000 years ago there was the former Buddha, namely Krishna. It is very important that you study/absorb everything related to Krishna.

Rama lived 10,000 years ago. He was the 3<sup>rd</sup> before the last Buddha. I do not know the names of the other preceding Buddha's except Manu.

I have understood that we now live in the age of the Thousand Buddha's, so it is a very special era, which is *very* advantageous for the spiritual development of people. Countless numbers of angels try to incarnate by all means, *especially* Yoga practitioners, for they are most aligned with their karmic ballast. And instead of only *one* Buddha every couple of hundred or thousand years there will be an era of thousand Buddha's. Pay attention to this, and learn your lesson well, for in the end a considerable number of these Buddha's must come from this school here in Ilpendam! Or not?! So, there we go with that little Ping-Pong ball ...

2012 maybe ...

No. 2012 is a year of disaster, foretold by the Aztecs or the Incas. It is written on their calendar. In that year we can expect major destruction, like flooding, earthquakes, and so on. For the being Earth is functioning too. By that time we must be able to fly. It is the only possibility, for floating in a little bathtub-boat is not so safe when such giant flood wave appears.

Have you had enough yet? Once more, you do not have to believe everything I tell you. Just give me the benefit of the doubt, and use the things that I pass on to you and investigate/compare, for example while in Vitarka Samadhi: "What exactly about this?" And you will know; *really* know.

So now we have become Buddha? But I do not see any light surrounding you, so it failed. We should say, "no light *yet*".

We discussed omnipotence. Are you able to describe omnipotence?



### When you have power over all people?

Did you know that the Pope should be infallible,? In the Catholic Church the Pope is infallible. The Sun King, Louis XIV, was infallible. That is, he said: “I am King by the grace of God”. And the Sun King, that is actually a sort of Sun God. You have to see that in this respect: it is somebody who is *so* powerful that he has power over everything that lives. This is possible because he sees everything, and because he knows everything. He does not live in the manifested world, but in the immanent world. Do you understand the word “immanent”? It means that he sees the world that *will* be, the world that it is becoming, but has not become yet. The manifested already exists. It is the world of form as we know it, but you can also see the energies that surround it. And when you see all those different layers of energy, up until Purusha, you can also exercise control over it. For you know that they function in accordance with the 3 Guna’s: Rajas, Tamas, and Sattva. And you know how the 3 Guna’s can be brought about:

Shiva-supply is the creation of Tamas.

Shakti-supply is the creation of Rajas.

Balance between the two is the creation of Sattva.

Is it important that you know everything and that you are able to do all this?

Yes, for otherwise someone/something else controls you ...

Yes, meaning that you are restrained. And here you actually see the reason why you strive for omnipotence and omniscience: it is simply to free you completely from the prison of ignorance: To be free. So with all this you create the condition of Liberation. When you see/understand everything, and you can exert influence over it at will, then there is nothing left to dictate the law on you. This is typical for a Yogi – he does not obey any law anymore. The laws of God are indeed important guidelines for him, but in the end even those are not important anymore. For how can you uphold laws when you have become those laws yourself, when you have become the lawmaker yourself?

One day I was speeding at 111 km/h, while the speed limit was 100 km/h. I got a 30-euro penalty for it. “I wipe my feet on it. Do the police think that I will stop driving 111 km/h? They will not get me down ... Wearing a safety belt in the car? I simply refuse to wear one, too.” For what happens when your car ends up in the water while you wear your safety belt ... all the electric systems fail ...

It is about principle; you portray yourself as a free human being. There is nobody left to tell you what to do and think. That is what you see/experience in the 50<sup>th</sup> Sutra.

## **51. Tad Vairagyad Api Dosha Bija Kshaye Kaivalyam**

By non-attachment even to that, on the very seed of bondage being destroyed, follows *Kaivalya*.

The 51<sup>st</sup> Sutra goes even further than that. The way I am talking about not wanting to strap on my safety belt in the car, simply because I want to maintain my sense of freedom, is also attachment; it is yet another prison. In this Sutra Patanjali suggests us to even let go of that. Only then can you *really* be free. These are the last little tricks that you must understand well. If nobody tells you about this while you are actually ready for this step, or you do not coincidentally read these Sutras at that very moment, you can remain stuck. And you can remain stuck for many years, causing you to be just off target: You are doing so well, and you say: “Gosh, I have accomplished everything, and I am capable of doing it all ...”, but you forget the very last little step: to let go of that, *too*. Too bad, for you are still attached, which means that the cycle of birth and death continues, if only because of this attachment. It is because you are not completely Sattvic.

“Yes, but I am attached to my children. I am attached to my family. Should I let go of that, too?” You do not have to let go of anything, but inside you the attachment is dissolved. You can continue to love everybody, but without conditions, and without claims.

I have a 28-year-old son whom I have not seen in 21 years. I would love to see him but he does not want to hurt his mother. So we limit ourselves to exchanging emails. Now I have peace with this, for it does not diminish our love/affection. My heart is there and the situation simply is as it is. We accept everything and everyone as it is, acceptance of situations as they are. No demands, no pushing nor pulling. When the situation changes it is also okay.

Aren't you fooling yourself in this way?

*This* is indeed a risk. So, if you do not do this genuinely, if you are not honest with yourself, you will fail miserably. Then you are playing games. It is *genuine* or it is *not genuine*.

But aren't we supposed to listen to our hearts, and follow the click...

No, this was true before. But now we are at the end of the line; we are beyond the click. Here we are talking about the detachment of the click. So, you do notice matters that appeal to you, that helped you before to execute and work out your Dharma, but it is fine like that. And it is logical, for you have simply followed the path of your Karma, until the end. You have learned to live in accordance with the clicks. But now you must also abolish the cause of the clicks, which are the Samskara's. How do you do that? You do that by also detaching yourself from the attraction/phenomenon that occurs with the recognition of a Samskara. In that way you simply fulfill your Dharma. It is the end of your Dharma, the final burning of your Karma.

Yes, from now on you can live on in quiet, unless you yourself initiate something to do. But then you know that you are producing Karma, and that again you will have to detach from it. This means that you will only perform an action in function of the Divine. Then you will say: “I do nothing for myself anymore ... it is the Boss up there who told me that this has to be done”. And then you do that. But at the same time you perform that action the Karma you

produce in the process is burned as a result of that Divine energy flowing through it. *That* is Karma Yoga, the highest form of Yoga. Unfortunately this is absolutely not understood anymore. Karma Yoga is interpreted as subservience to the Guru, washing dishes, and painting the fence bordering the house of the Guru. That is what has become of Karma Yoga, which is all baloney of course.

The seed of attachment in this Sutra is the Samskara. You still feel the click, but you let it go. The clicks were the cause of Samsara – the process of reincarnation – but you do not respond to them anymore. With time you will become more and more skilful at it – to leave things as they are – and you simply neutralize Samsara.

Are you on the right track when you have less and less desires?

That means that you are gradually growing in this direction. In the past you had so many desires ... now it is not interesting anymore. However, what I do know is that, when I notice that there is something that I *have* to do, when I feel that it is my Dharma, for example when writing the Science of Soul while absolutely not feeling like doing that, I search for an object of desire. Desire is a good thing for it is the start of action. So, on purpose I sought: how can I find something that spurs me into action? I have always had an interest in cars, so I put a brochure in front of me from Mercedes Benz... looking at it for a long time... And indeed, as a result I shot into action. I used it to write this book. And each time I deviated, or lost my motivation, I would take another look at that brochure. I could *feel* the energy flowing, but now the book is finished, I closed the brochure for it is not needed any longer. Although, to finish the book I now have put a poster on the wall of the Mercedes S-type...

This is Tantra, typically Tantra. If you want to be *good*, you have to learn to be a little bit *bad*. There is no good or evil anymore, for you use them to complement one another.

## **52. Sthany Upanimantrane Sanga Smaya Karanam Punar Anishta Prasangat**

(There should be) avoidance of pleasure or pride on being invited by the super-physical entities in charge of various planes because there is the possibility of the revival of evil.

The things you use, or that coincidentally come across your path, can gravely take you in at this level. That is why it is said: what you especially need in the end is Turya, which is alertness. This is very important. You are dancing on the sharp edge of a knife. The slightest event can make you fall. But now you are trained well enough to know the importance of Sattva, and to stay in Sattva. To walk the right path – Antarmukhi Vritti, the inward flow – is a piece of cake for you now. Sattva – the middle path – as Buddha said. And you do *not* allow Rajas or Tamas to distract you.

For example: tonight I was so irritated by my stepdaughter – she was nagging about vacation. It made me come into Rajas. So I lied down, let it go, listened to Nada, and came back to harmony again.

Do not wait! As soon as you notice: “Oh ... I am losing my balance ...”, hop, interfere! *That* is alertness, and it is important that you make a lifestyle out of it. And do not forget – when you are at this level you have gathered an enormous amount of powers. If you misuse those powers, they can turn against you and it can be pretty serious! Sometimes it happens that I start to look black, thinking negatively... then I feel: I am spiraling down... screeching down. And everything you built up is gone. It is incomparable to a depression of a normal human being. It is a disaster when this happens to you at this level. When you make such a mistake, being at such level, it is the proof that you have not really understood what it is about. You are not ready. Usually this simply means that you have to start all over, all the way from the beginning.

There is a board game called Leela, played by Yogi's and Tibetans. It is a game like Goose-board. All the way at the end of the game you can make this mistake, and caused by a snake you fall back all the way to the beginning. It is really fun to play, but more interestingly, it really reflects the reality. I know, for I was in this situation.

Years ago I had to start all over again with the school. I had built up the school so nicely, with a 45 Basic courses and a couple of Teacher's courses going on at the same time at different places in the country. Then my ego rose to the surface and as a result I lost almost everything. I thought I knew a lot of things, but only later, I received almost everything. From that moment on I started to pay much more attention.

It is very useful for you to hear *this* now. At that time I should have paid more attention to it myself. These are the last lessons you receive, and they are also the heaviest. I learned from it how things can be done, *and* how things fail.

Why did I fall so deep? I fell because I became angry, and someone who becomes angry gives a demonstration of impotence. It is simply a matter of pure emotion, and emotion is controlled by ego, so, too bad for me ...

This is the story of the Yogi sitting in his cave. He is almost at the finish, on the edge of Liberation, when suddenly somebody comes along and stands in his sunlight. The Yogi becomes pissed and says: “You are standing in my sun!” Whoosh ... “Oh hell! All those years that I worked so hard to accomplish this! This stupid jerk passing by!” Teacher: the jerk is your teacher. And actually I should now also say: “Thank you very much ... 45 people.” Thanks to them, thanks to the fall, thanks to everything that happened, I am now much more alert. Time for the 2<sup>nd</sup> attempt. And now we try to do it right. Let nobody come in my way. I will sit in a place where nobody passes by!

But still they have a lot of respect for you ...

I know, but that is all personality. It all revolves around the soul.

But it did remain ...

Yes, I know. But that is our task, for all of us, to put your personality behind you. And in the end *this* is the test.

I know my biggest deficiency. It will not happen to me.

That is what you hope for, but it is guaranteed that that is the first thing you will have to deal with! I have studied this for a long time: you are utterly pure, but still there is this very tiny scratch. One day I visited the car exhibition at the RAI. There was this brilliantly beautiful Mercedes Benz – an E-type coupe tuned by AMG. It shone from all sides. Then on the right rear fender there was this enormous scratch. Somebody had scratched the car with a key or so! From that moment all you would see of this magnificent car was this scratch. You could not see the rest of anymore, only this scratch. It is the same in this situation. The higher you go, the more obvious your last mistake, if you still have one. But *because* it is so clear, it activates the Klesha's even harder, for they can see too ... oh, no control over ego yet ... and it will come rushing towards you from the environment. The slightest impurity in you immediately attracts a Klesha.

Does this happen faster than with other people?

It happens *much* faster, because you are so beautiful, so flawless. As a result the flaws are so much more apparent. It is like with a tree in the Alps that does not catch the eye. But when you plant a tree in the polder (typically flat Dutch landscape) where there are no other trees around, the only thing you see in that polder is this one single tree. People are energetically structured like mountains. They are just as impure, full of problems, but you cannot see them. But here, with you, being so pure, it is so God-awfully obvious. So, you better beware!

So you are being harassed up until the end?

Even *worse*: In the end it becomes even worse. So, the chances that you fail at this point are real. You are simply *doomed* to be harmonious. You are *doomed* to practice, to pay attention, to improve, to go forward, to deal with all these Klesha's. When I am on the edge of liberation ... I can already see it coming ...

A Mercedes passing by ...

A student will pass by, saying: "I have something for you ... a very interesting offer ...", and then a Mercedes comes driving by. That is what I see happening. And that will be my last teacher. When I fall for *that* ... well, *again* I will have to start all the way from the beginning! *Not again, eh?!*

### 53. Kshana Tat Kramayoh Samyamad Vivekajam Jnanam

Knowledge born of awareness of Reality by performing *Samyama* on moment and (the process of) its succession.

And yet another Samyama. Only now you are ready to see the top of the tops, which is time. With this exercise you will learn to understand time. That also means rising above time.

What is time? Are you aware of the fact that there is no existing definition of time? What if I told you that it was humankind that introduced time, would that tell you something in this respect?

In nature ... yes, there are seasons, and there is day and night and so on, and there different angles of the sun shining in, but time as we know it – hours, minutes and seconds – it does not exist. However, we experience life in a flow. There are events following up one another, and our consciousness hops from one event to the other, and from one thought to the other, and because of that we are aware of the passage of time. But nobody forces you to function like this, so what if you would not have this awareness, what would there be instead? It means that you would not have a notion of time. You would be in a certain contemplative condition, which is what you have already experienced here. During contemplation it appears that things happen much faster or different than usual.

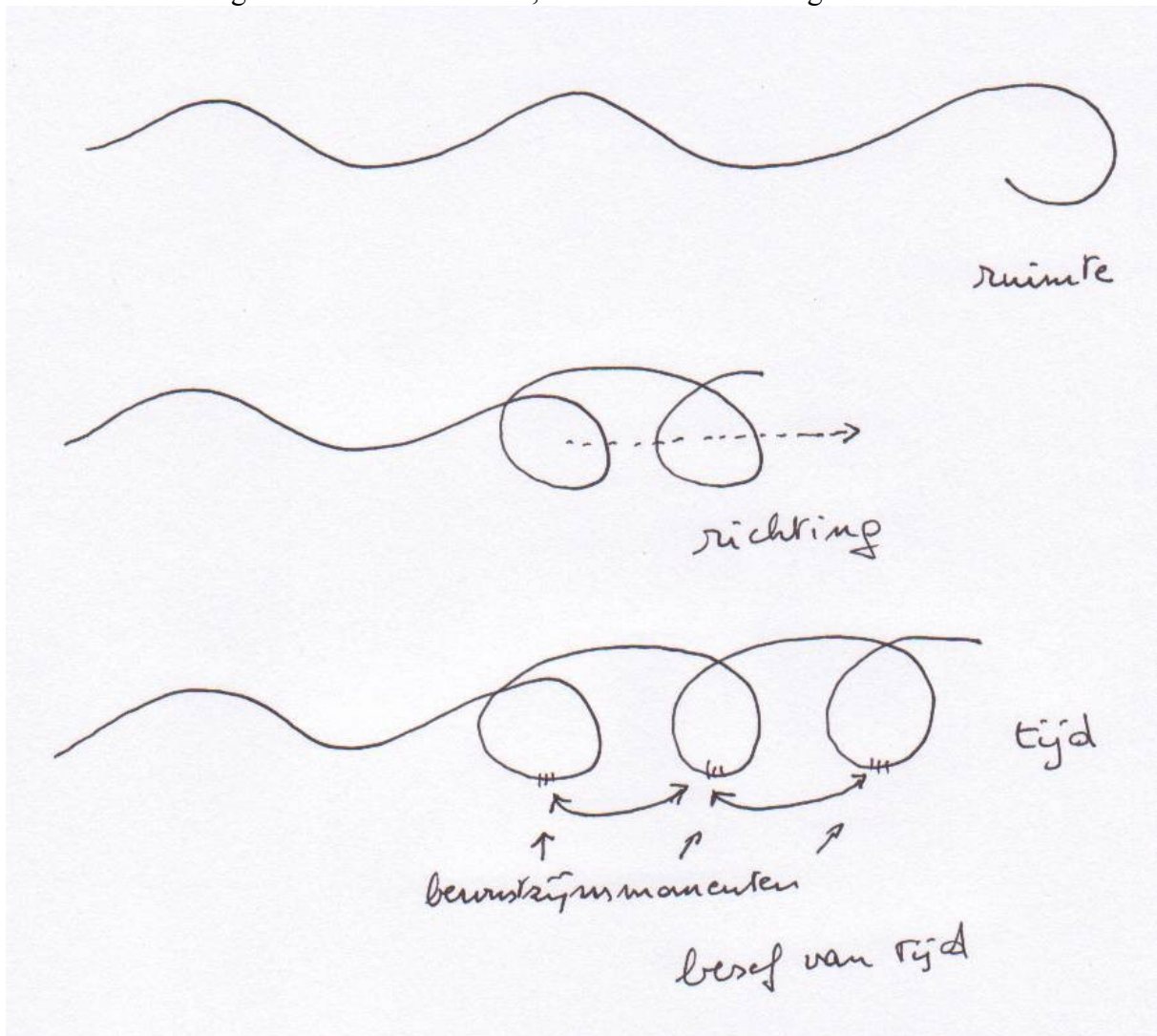
What are the defining factors of time? Time is a succession of moments of consciousness. When I make a drawing of it, it looks like a spiral. This spiral has loops, but those loops are not uniform – some loops branch of more sharply than others, especially in the vicinity of Samskara's (where energy is more slowed down than usual, forming a kind of hairpin curve). Those hairpin curves, where Karma arises, are the moments where your consciousness is held, the moments of consciousness. If you look carefully you will see that the passage of events or thoughts in life are simply the comparison of each of those moments of consciousness with one another.

In this Sutra you are asked to include *this* in your Samyama as object of concentration, and at the same time to observe and reinforce, with Divine energy, this process of purported time/of what causes your time-consciousness, with the result that you will see it more and more clearly. What will be the result of this when this becomes just as concrete as eating and drinking is to you? You will *play* with time, for you have understood time. As a result you can accelerate and slow down time at will. How do you do that? It is very simple: When you take the usual size of your consciousness (on mental level), and you want to accelerate time, you go to causal level, for that vibration is much bigger. So, if you want to let time pass quicker, you go to causal level. As a result there will be less loops in the same timeframe. And if you want to slow down time, and enjoy more of the time in the material realm, for example when you enjoy a nice meal, then you go down and focus more in order to enjoy it more. And when you are done enjoying you quickly go back up again. You went down for a short moment to enjoy the material contraptions, but then you quickly go up again. But this is only possible if you are able to totally detach from all those contraptions. Simply discussing these matters, as we do

here, is already an indication that I am dealing with it like with other things, but that I am also able to let go of it.

But time does not stand alone, does it? There is also time-space?

Yes, so you go from time to space, and from space to direction. These are the last 3 values contained in knowledge, the highest knowledge. And this is not the simple information-knowledge as we know it so well, but the it is the intelligence of the whole.



Ruimte = space; richting = direction; bewustzijnsmomenten = moments of consciousness; besef van tijd = realization of time; tijd = time.

There are three loops, which is time, or a comparison between the three (for in any comparison you need two – 1 and 2 – and then 2 and 3 – and then the comparison of *those* two). This means that you need 3 moments of consciousness to have a sense of time. But when you look for the cause of time – how time came into existence – you end up with space, for it is this curve of energy-vibration that creates a demarcation in space. So it is four-dimensional. You

are seeing a four-dimensional movement of energy, which is the creation of space. But if you add *another one*, and you connect the two centers of the two loops, you have direction.

These are among the few things that I understand from what is called “Brahma Vidya” – the science of the Divine. Via these kinds of conceptions – time, space and direction – you go towards elimination of time, space and direction, which is the direct road to Brahman. For what happens with the spiral once you have found the direction of it?

It does not matter anymore, you simply follow the direction ...

You do not look at the spiral anymore, but you look at the direction of that spiral, or not? But the spiral-form is caused by Guna's, so you let go of the effects of the Guna's. You become Nirguna, which is the ultimate knowledge.

Before we had omniscience, but apparently there is an *even higher* level that is possibly involved in knowledge, *after* you have viewed moments of consciousness, or involved them in Samyama.

Then what is four-dimensional?

Time-space. Space is three-dimensional. With the element time added it becomes four-dimensional. This means that you can have a possible acceleration or deceleration.

But didn't Einstein say that speed of time is also related to your position/speed? The faster you go, the slower time ...?

Let us not start about Einstein. Let us have a quiet look into this and let it sink down for a moment. One day you will notice that Einstein was pretty well on his way to discover how all this really works. But he was not there yet, and the people who interpreted Einstein are in most cases unworthy. There are many faulty interpretations of Einstein. One of which is the assumption that the speed of light would be a fixed value.

#### **54. Jati-Laksana-desair anyatanavacchedat tulyayos tatah pratipattih.**

From it (*Vivekajam-Jnanam*) knowledge of distinction between similars which cannot be distinguished by class, characteristic or position.

How do we know whether we are successful in the perception of time and the control of it? We can tell the difference by the distinction of objects that are similar. The example I always use is that of milk bottles that are lined up produced one after the other within a certain timeframe. This timeframe is expressed through the different milk bottles. The energy streams at its origin, which is first space, then direction and then time, can also be perceived in the bottles.

The bottle is a manifestation of energy; it has a form. But before it takes on a form it is unmanifested but nevertheless it is possible to perceive something; even before the



manifestation of the object you can perceive its surroundings, which is linked to the Genesis of energy. There is space, direction and time, so it is a feeling that you perceive. If somebody would ask you which one of those bottles was produced in the factory first, you look at them and you know: it is the bottle on the left. This is possible because with Samyama your perception is trained to perceive the energy of the unmanifested. This is the energy that causes the object to manifest/materialize. You will say, "It is the bottle on the left". You can look at the production date on the bottle to verify this. And you will conclude: "It is incredible. Everything about those two objects is similar, but the left bottle has been produced in another time."

If you think that you are controlling time, that you are successful in this Samyama, test yourself with some bottles of milk ...

Last week I bought a new car. It was a car that is the sister-car of my older car. It looks very similar, very much the same. It was owned by an anesthetist, a Chinese man who lives here in the village. I had already seen it before and thought, "Hey, this is my car!" This was a first impression. Last week my old car collapsed completely and this one was on offer. Its mileage is 100,000 kilometers lower than my old car and it is 2 years younger. It is a model that was a little bit upgraded compared to my old one, it has a turbo and it is in very good shape. My old car was a complete wreck.

I give you this example to show that we deal with reality in a very superficial way. My very first impression when I saw it was that this car was the same as my car. But looking more in detail I saw that there were lots of differences. That new car is much better. This is the same as looking at 2 different objects as the Sutra says. Your perception must be much better, leading you to actually see that there are differences after all between 2 objects that seem to be similar.

When I was young I thought that all women were the same: very strange beings ... With time I have discovered that there is no woman similar to the other. Maybe they have one general feature: they are complicated ... (wife and mother-in-law pass by in view of the web cam ... ) Let me introduce you to my mother-in-law ... You understand that I have a hard life ... Maybe one can think that there are good things in life like buying a new car and bad things in life like having a mother-in-law in the house ... but this is all not important.

With this we are building a new philosophy, a new attitude in life by understanding the fundamentals of reality: One can start to joke, play and dance. That is the demonstration of control. It is easy. When I was in Madrid almost 3 years ago I presented the audience my lecture in my normal way. People there were so astonished by the simplicity and the depth of my speech. They overwhelmed me with honors. The president of the Yoga federation of India, Dr. Sharma, said to me: "I have not seen this in the 23 years that I have been traveling around in the world." It looks so easy. That is the demonstration of understanding the matter. I see this also when the Dalai Lama is speaking in his gentle and simple but accurate manner. When he has finished his speech you cannot but think about his words because they have touched you. But they were uttered in a very easy way. This is the new way of life awaiting you.

## **55. Tarakam Sarva-Visayam Sarvatha-Visayam Akramam Ceti Vivekajam-Jnanam**

The highest knowledge born of the awareness of Reality is transcendent, includes the cognition of all objects simultaneously, pertains to all objects and processes whatsoever in the past, present and future and also transcends the World Process.

Knowing time and the importance of time is fundamental to detach yourself from Maya, the lower reality, to set you free from the jail of life, or the life here in this earthly realm. Suddenly you start to understand everything because you are not attached anymore. Your Buddhi can wander about freely and see everything at the same moment. For example when I send an email to another Yoga school, 10 minutes or half an hour after sending the email I know what the result will be. It is like as if I feel the reaction of the person receiving the email. And I know: that person will not reply to my email. Do you understand this example? Everything you do in life you know already. As a result of this there are a lot of things in life that you do not do because you know in advance that they will not result in anything good. So you do not do that. As a result your life becomes very, very simple. You only do what you feel will have some impact. Otherwise you do not do anything. This is austerity, Tapas, on the highest level. This is about a level of efficiency most people can only dream of. The wise man is very calm. It looks like as if he is not doing anything. But he is scanning: "What can I do? Will it have any effect? No. Then I will not do it. Then maybe I can do that." Etcetera. Suddenly, after 1 day or a couple of days, he finds what he can do. 5 minutes later it has been done and it has effect. You could say that this man is living 5 minutes every 3 days. The rest of the time in these days he is not doing anything. He is even earning his living in this way! And he even does it in a proper way! Have you ever learned this in school? No, probably not. We are still all educated in: "You have to get up early in the morning and do a lot of work and be brave and diligent and calm and gentle. Then maybe, if you work hard during 8 or maybe 10 hours a day (the more hours you work the better it is for you) then you will have some money and you can think of retirement and so on." Bullshit! This is for slaves! This is not for you. You are now controlling past and future. Your perception rises beyond time so you can see what the results will be of whatever action you initiate. So look at it before you come into action. And if it is not as you wish, do not do it. If there is doubt in you, do not do it. When I saw that car last week, it was Friday morning, I said, "Yes". It was sold at a small price, while having great value for me. All my problems were solved and it was done for me in 10 seconds. I came to my wife and said to her, "Come with me, I have a surprise. I have found a new car." I let her come into the lot of the garage and told her to pick the car of my liking. Immediately she saw it, she looked at me and knew that it was done and decided. There was nothing more to say.

The important decisions in your life are immediate; they do not occur in your head but they touch your heart. When it touches your heart you must be fast and conclude immediately. It is the same in a relationship. One moment, one day, it happens. In the past I have had many opportunities and I was so stupid because I started to think. Because I was thinking the opportunity passed on and I was too late. So I have had such marvelous opportunities and still I am feeling stupid about missing them ...

## 56. Sattva-Purusayoh Suddhi-Samye Kaivalyam.

*Kaivalya* is attained when there is equality of purity between the *Purusha* and *Sattva*.

Kaivalya means Liberation. You are liberated when you are completely pure. You go on with your life, and you have noticed that I am telling you everything: my life is an open book to you. This is the attitude; there are no secrets anymore. But my expression is still not pure enough because I have to search for words and I do not express clearly enough my thoughts and my intentions. So I am still lacking in purity. I must become completely white, completely open.

Even when I make a sarcastic joke it is not pure. I can make a joke, but adding some sarcasm or irony to it is not pure. So I have to apologize for that. This is my exercise now, in the framework of this 56<sup>th</sup> Sutra, in the search of Purusha and Citta in Sattva becoming the same.

The Sattva of my Citta is maybe white in general, or maybe it is 90% white now, but it must become 100% white, 100% Sattva, before it can become the same as Purusha, that those both are melting together. So still I am bound to lower reality because of my sarcasm, and because of my tendency to be attached to some object. As long as I am surprised or touched by a nice car coming around the corner or a nice woman, nice coffee or whatever, I am in jail. Practicing the consciousness of time permits me to rise above these problems. As a result these problems are diminishing every time I look at them. Don't worry be happy. And slowly, very, very slowly I feel more and more free. Every year I can say that I become freer. I think this also occurs with you. Can you agree with that? Do you feel that increase of freedom and that you are more relaxed in life? This is very important. If you feel this, it means that your Yoga practice is correct. When you lose it you must question yourself. When teaching people, when giving them the knowledge of Yoga pay attention to this. Ask them whether they feel freer. If the answer is yes you are performing correctly and you are a Yoga teacher. If not, you are not a Yoga teacher. You are there to help people liberate themselves.

This must not be confused with the promise that Jesus will liberate everybody, which is the same concept in fact. You are not allowed to do that for another person because each person must do this himself. A Yoga teacher is only a person helping the others to understand that, to make them work harder to achieve that. It is not permitted to do it for another person. Why? Theoretically it could be possible, but why is it not permitted? If you do that for somebody else, that person will not understand the value and will not make himself the effort. He will not himself have the realizations why it is needed. If you do it for somebody else, that person very soon will fall back and he will fall even deeper than before, achieving nothing and being greatly disillusioned.

Years ago I was so enthusiastic saying: "Everybody will now go to paradise", and I uplifted people one after the other. They all stood in the light, saying, "Marvelous! Thank you!" They went away and they all collapsed. They were very angry with me, saying: "You have deserted us. You stopped helping us." I told them: "I was only helping you on your way, but you have

to take over yourself.” But they could not understand this. Pay attention to this and do not make this mistake yourself.

## Chapter IV: Kaivalya Pada

About Liberation.

We have arrived at the 4<sup>th</sup> chapter of the Yoga Sutra's of Patanjali. The last Sutra of the previous lesson was actually an introduction to this 4<sup>th</sup> chapter, for the word "Kaivalya" was mentioned in it. Liberation. It mentioned that Liberation is achieved when there is equality of purity between Purusha and Sattva. One would think: "Alright, then we are finished, or aren't we? However, with this chapter the most difficult part of the Yoga Sutras starts here, for in it the rules of the game change once again, and the chance that you understand what you are going through depends on your knowledge of the rules.

Once more your behavior must change here. Thanks to all those Samyama's you will be born again here. Yet another new life is ahead of you. What kind of life? What initiation? It is the life of living on the level of the soul/Atman: there is the normal life at gross-material level that normal human beings have, and thanks to meditation we have the initiation into life on subtle level/mental level, and thanks to contemplation we have the initiation into life on causal level. However, *here* we have gone even beyond *that*. This means that now you must lay down the timelessness of life on causal level – for example the life of an anointed one. You must learn to live in the Void, as Buddha taught, in the Indescribable. This is *so* incredibly *easy* and so self-evident, that in the beginning it is so very difficult in practice to maintain it, even to recognize it. For that reason Patanjali spends the entire 4<sup>th</sup> and last chapter on Kaivalya – liberation, for Kaivalya is the result of your ability to remain on the level of Atman, which is the condition of Nirbija Samadhi.

### 1. Janmaushadhi Mantra Tapah Samadhijah Siddhayah

The *Siddhi's* are the result of birth, drugs, *Mantra's*, austerities or *Samadhi*.

This Sutra indicates that it is not only through what we have learned so far – the 30 Samyama's and the Samadhi's – that you can reach this point. You can also get there as the result of birth. This means that you have already had a certain experience in a previous life in this field, and that you are instinctively attracted to this event. This was certainly the case for me. I recognized everything. Therefore it was a piece of cake for me to judge for myself, "This is real Yoga, and this is not real Yoga". My heart showed me the way, which is a typical case of birth, while a normal human being has to *learn* this. Although somehow his soul would recognize it, but it is not that simple.

"Drugs" (narcotics) is a typical way of entering, but you should not see drugs literally as narcotics. You could translate it, in the *wider* sense of the word, as external means/substances. This could be a glass of alcohol, or it could be a cigarette ... just think: external substances. It

could be a delicious meal, cooked by mother/spouse, which puts you in a mood: “Ah! ... Delicious! ...”

Chinese medicine – which finds its origin in Ayurveda – gives us many of such examples. Combinations of certain substances cause certain results/reactions within you. That is the meaning of “drugs” in this Sutra.

So it is something that affects you?

Yes. So you should not think of somebody smoking marihuana. Unfortunately enough, this is the picture that many people have, and they think that by smoking such kinds of drugs they can reach these results. In India you can frequently come across Saddhu’s who are constantly high on drugs.

Then how should we interpret those substances/external substances? When you have too much Tamas, it can happen that by using Rajas-stimulating substances you obtain sudden harmony resulting in a breakthrough. It also works the other way round: you are too excited, so you ingest a Tamas-product, resulting in another leap forward. In this respect for example I use coffee and coca-cola because I know that I am regularly in a Tamas-condition. Sometimes I want to neutralize that condition by using simpler means than all my exercises, so I drink a cup of coffee, preferably an espresso in the morning... bang! Of course this is not really a demonstration of mastership, but unmistakably it does something with me. This knowledge – the knowledge of what can give you a little push and what does not do that – therefore is important. The products of WIN for example, which I still recommend – if you have a need for them – play a role in this respect. If you think they are helpful to you, then you use them, just like that.

This makes me think of drinking a glass of hot milk before sleeping ...

That is exactly the same.

So the trick is actually to know the effect of all external substances on your being?

Yes. And that is exactly how you arrive at Ayurveda. As a result you will at once understand the use of all the remedies they prescribe. An Ayurvedic doctor does nothing else than placing himself in your condition, to feel, based upon what it is that you might need. In ancient times this doctor would go into the forest after the diagnosis to pick herb leaves/roots, or whatever he could find, that corresponded with the need you had shown to come into Sattva, and make some kind of mix/elixir that you got administered. This is in short what Ayurvedic medicine stands for. But to be able to do *this*, you must be extremely advanced in Yoga; you must be able to *feel* it. From that point on everything is possible: acupuncture, homeopathy, allopathy, herbs, and teas etcetera. But also very simple remedies, for example the advice: “Take a bath in the morning in ice-cold water...” Why? Because the doctor felt that that was the appropriate way to deal with your condition. So, *that* is your therapy. This too belongs to the external means/substances here. This is the reason why in the past an Ayurvedic doctor was called a “Vaidya”, “somebody who knows”.

We can obtain the Siddhi's by using Samyama/Samadhi, birth, and drugs, but we can also obtain them by using Mantras. This means tuning-in on the sounds that you detect and mimic them, or producing certain sounds that have an effect that are focused on establishing harmony to start with, and from this knowledge and harmony you can go further towards power. These are the famous magic charms.

Have you noticed that Mantras are magic charms? Have you personally experienced that already? Years ago, whenever I was to give a lecture to large groups of unfamiliar people, I had a habit of withdrawing myself completely and repeat "Artha Matra", while at the same time visualizing that beautiful curled drawing. This had such a strong effect on me that I was completely focused upon the task. I saw/felt, in fact I *was*, this connection between the essence and the matter, enabling me to give a lecture that was really to the point. It was perfect. I have also tried to approach this in the normal way, coming to the conclusion that the quality was very different/much poorer than when I used the Mantra in the beginning. You can try this out for yourself and you will see. But please do not believe fairytales like, "throw a Mantra in the air and suddenly a miracle happens..." Maybe this is possible later on, but in the beginning it is a matter of adjusting a situation, or changing a situation, thanks to the Mantra, that makes you better prepared for the task you have to do. I have never possessed much strength, so I was always looking for tricks to enable me to draw whatever energy I could find towards me. In this respect Mantras indeed worked very well for me.

The Sutra also mentions "austerities", Tapas, as a possible means to bring you to Siddhi's. How is this possible? Do you understand that you can reach perfection by the practice of austerity? As a result of austerity you lose less energy; you preserve more energy in you.

There are also monks who eat very little (in some extreme instance only the bark of trees), and try to progress in that way?

Yes, that can also be a form of austerity, or at least it is meant to be that.

But I wonder how far those people can get ... in my opinion this is pure violence ...

There are a lot of people who mess up because they push it too far. When you start shortchanging yourself in things that your body needs, it is theft. It is a matter of dishonesty. It means that you have lost sight of the 3<sup>rd</sup> Yama. Austerity must always take the other Yama's into account, so, non-violence, honesty, truthfulness and so on.

But how can austerity bring you so far, simply by preserving your energy and not allowing yourself to be distracted? Well, when you *look* at austerity you *will* obtain it. So it is not just a matter of practicing austerity, but also observing your own practice of austerity. And it is in this last element that you obtain perfection, because that is what causes the balance/Sattvic condition, leading to knowledge, and then to omnipotence.

Does this mean that those Indian Yogi's that look like a fish bone have gone a little bit too far?

That is possible. But you must judge that case-by-case. I have met a lot of people of whom I thought: “Well, they do not really look that healthy ... if *that* is supposed to mean healthy, well, I am not so sure anymore!” But it is easy to recognize whether it is correct or not: when the person emanates a certain sense of beauty, and his body is harmonious – well-proportioned – and if he shines and is supple and so on, then you can say that he has practiced austerity in the right way, at least if he proclaims to have achieved that through the practice of austerity. But if he is a fish bone, as you expressed it, and his arm has become so incredibly skinny because he kept it up in the air for so long – as I once saw – and he has become totally asymmetric, well, then I’d say: “That guy is completely nuts! They should lock him up! He is a hazard to human kind.”

There are many bad examples in Yoga as a result of lack of knowledge. People claim all kinds of truths, and nobody can dispute them, so people go on doing whatever it is. Where is the last Enlightened One?! Who at this moment is Enlightened in this world? You cannot name even *one!* *Me neither.* I have had a number of people here in the school that radiated *so much* light that I would say: “Maybe this could be a case of Enlightenment”. But that is only my opinion. I have such a big mouth. I proclaim all kinds of things. I cannot keep my mouth shut any longer, for it is stronger than me. I simply *have* to tell. But who am I? I do not know. I only know that I have to tell. So you had better take my words with a pinch of salt and say: “That must be such a fool again who thinks he knows. Maybe he has understood a little bit, or he had a flash of clarity or so ...” But as long as I have not reached Enlightenment, I actually do not know anything. Keep that in mind.

But maybe it is easier for those Yogi’s to do the exercises because they have less muscle tissue ...

A successful Yogi has a harmonious and well-proportioned body. He is not skinny and he is not asymmetric. He resembles something like a Greek god. He looks youthful. He does not have a bald head and so on.

But if you do not eat for a while, your body switches to its reserves, and then you also lose muscle tissue ...

Not necessarily, but in such instances it happens a lot.

But I cannot imagine that somebody with such an austere lifestyle falls back completely into Tamas, being hungry all the time, and his eyes losing all brightness, and not being able to think clearly anymore. It seems to me the wrong direction to pursue...

A recent example of a person who achieved quite a lot through the practice of austerity is the Frenchman Charles de Foucault. He lived in one of the big French cities about 100 years ago. He was a child from a rich family, with many parties and so on. At a certain moment he felt he had to do something with his life. He did not know what to do and decided to join the army, where he continued partying, and eventually he was sent to North-Africa, Tunis, Morocco or Algeria, I am not certain. One day he left the army because he had understood something. He gave away all his possessions and withdrew himself in Tamanrasset, with very little resources



and a minimum of possessions. He has become an example to me. He is a man with such an incredible personality. He started off in life as a bad person, and he almost turned into a complete holy man. *That* is the practice of austerity: it is to understand that you do not need all those worldly contraptions, and that you can find so much more in silence. He lived in the middle of the desert, for Tamanraset is really a hole in the desert.

But wait a minute; what was this about Liberation? You can tell that these are the entrances to come to Liberation, but I still do not know much about Liberation *itself*. Suppose that I achieve this, following one of those entrances, then what am I supposed to do? When that happens, you go on with the 2<sup>nd</sup> Sutra:

## **2. Jaty Antara Parinamah Prakrty Apurat**

The transformation from one species or kind into another is by the overflow of natural tendencies or potentialities.

What do you experience on the level of Atman? There is nothing. Well, the first rule of life to stay there is the following: that you can trust the fact that a condition automatically transforms into the other, without jumps. Your condition, for example, will not change from one moment to another. It will transform/overflow very gradually. That is the overflowing as mentioned in the Sutra. It is God Shiva who is dancing: “Nataraj”, the dancing god ... balancing on one leg. Balance therefore is the control of this overflowing, so that you come back to harmony every time.

But aren't we completely in Sattva on Atmic level? Then what is the meaning of “overflow”? It means that it is not completely Sattva yet, and those slight changes – light Rajas and light Tamas – constitute what is called flowing here. You simply follow it. But when you become a little bit familiar with this, you will notice that everything in the world – all phenomena, and all people – function in exactly the same way. And you will notice also that the changes there occur simply by overflowing from one condition into the other. This is about the graduality, the softness, you know?

What will you become? You will become soft. You will be soft for yourself, of course, but you will also be soft for your surroundings, because you notice that that is simply the way of live. And *this* is the *real* non-violence. It is the highest, *deepest*, non-violence. And it is *so* easy, and *so* self-evident. This is how you recognize the liberated person. It is already quite difficult, for it is totally different from what we are doing here, now.

How often will you be able to preserve such a condition? It is not so difficult to enter such a condition, but to stay in it is quite another matter ...

You go home and you feel like as if you are almost floating. But often you are soon drawn back into the matter ... bonk! That in itself is actually quite interesting, for it gives you the opportunity to discover the magical road, i.e. the necessity to send this game of gradually overflowing directly down, in order to help bring this higher soul-energy in the matter. And

you do this by living your life impassioned. Whatever you do – shopping in the supermarket, or driving a car – you will not do it mechanically anymore, for that has become a blasphemy from that moment on. So you do it impassioned.

Why is driving a car mechanically blasphemous? It is blasphemy because you are not applying this overflowing, which you have recently discovered as living on soul-level, and as a result you obstruct the circulation/overflowing to the material realm (by not being aware of it). You do not allow this to happen in your body/in your car. And the fact that you do not allow this, means that you have not understood. But that too is in fact blasphemy, for it *belongs* to the Divine. You stupid cow! Why have you practiced Yoga for so long?! You had better find yourself another occupation!

Can this overflowing of the divine to the material also be perceived as transcending something? That you rise above it?

It all comes down to this beautiful curly drawing: Artha Matra, the connection between essence and matter. That is this overflowing. But you can also say it in reverse: learn to see the essence in all material things, *instantly* – which means we are back at magic again. That is the Divinity. But if you are able to distinguish the essence in something, you have actually seen the divine spark. And *that* is what is appealing to you.

For example: you see/meet an evil person. Your normal reaction would be: “You are an evil person”. No ... at *this* level your way of life is to look at this person, looking for his essence, find it, appeal to it, and make a connection between you and that essence. And as a result you will connect this person directly with the Divine. It is pure magic. That person will experience a flash, and all evil in him will disappear. He will be awakened, caused by you. In fact this is what esoteric healing is about. It is the method Jesus used to approach people.

Isn't everything solved with Love?

In this case the feeling of love is not relevant anymore. It is simply because you notice that there are fluctuations. It is not from the heart anymore, but from the soul. We are beyond the heart now. The heart has fulfilled its function by bringing you to the soul.

Through the Samyama's you have discovered many things there, but how can you stay there? That is the problem we are dealing with now. You do that by *living* in accordance with this soul.

But in my opinion, if you are *that* advanced, all you are *is* Love ...

No, love is causal. It is the sense of unity there. It is a sense of space, a void. It is not love anymore, but transference. It is the simplest condition you can think of. It is the source of Love. In that case you are right, but you should not descend to Love. Unless you say: “Okay, I want to bring this divine energy into the matter”, and then you *use* Love. This will often be the case, but you can also use joy, or peace. Peace to all people of good will.

It is *so* simple, but it is *so* difficult to explain.

But keep in mind: you do not *have to* do anything ... From the moment you say: “I have to ...”, we are not talking about the same thing anymore. You have arrived at this point by doing all your exercises, and the question is now how you stay there? How do you learn to function here? The answer to this is: “do, by not doing”, as it is called. This is a very beautiful statement: “do, by not doing”. From now on it is finished. No more planning; no more wishes. Nothing! “But what will happen with my life when I do this?” The fact that you ask this question is already too much. You drop out when you ask such a question. What nonsense is this, asking such questions?! You have *arrived!* You have *arrived* in Atman!

And the 3<sup>rd</sup> Sutra indicates how it actually works on the way down:

### **3. Nimitam Aprayajakam Prakrttnam Varanabhedas Tu Tatah Kshetrikavat**

The incidental cause does not move or stir up the natural tendencies into activity; it merely removes the obstacles, like a farmer (irrigating a field).

So, you are engaged in overflowing and so on, and, yes, you have to hold on somewhere in life. Eventually you must elicit the law of action/reaction from nature, otherwise you will not have anything to eat for example. And *this* is the way a Yogi does it (like in the 3<sup>rd</sup> Sutra). The method of irrigation is still the same in Asia. The fields are located on the slopes of the hills, with a water reservoir on top of the highest hill, surrounded by a little wall. The farmer goes up to the highest field, looking down in the direction of his fields to see if one of those fields needs water. Then when he spots a field in need of water, he walks up to the wall of the water reservoir at the top, digs a little hole in it, to such an extent that a little bit of water can flow down in the right direction. The fields are all built in terraces, so, he closes the hole when it is enough, and he repeats the same ritual in the fields below until the water reaches the field that needs it. This is the method mentioned in this Sutra. And this is exactly the method of the person who tries to function from his soul-consciousness, but who still wants to remain connected with the matter somehow. He does not directly interfere in the matter. A Westerner would take a bucket of water, carry it to the field, and pour the water in there. This is the material approach. The Yogi would view: “how can I trigger a change?” This is the reason why we learned about Rajas, Tamas and Sattva. So, we change certain energetic conditions, and as a result certain changes occur.

Example: My stepdaughter sits at the table – very excited – telling us that she once again got into trouble. I know the answer, but I also know that if I tell her now, she will not hear it. Why not? Because she is so excited that it is impossible to do anything with her at such a moment. A normal human being in such circumstances would start yelling, or use violence, or whatever. So what do I do? I influence her, to such an extent that her Rajas slowly turns into Sattva. Then

she becomes quiet, and when she is quiet I can explain: “Look, this is my point of view. Maybe you can try to do this?” This is the method a person who works from his soul uses.

What is the use of this? Do you constantly have to approach things in such a complicated manner? Isn't it much easier to be straightforward? No, this approach guarantees you your place at soul-level. When you commit violence, and think that you can stay at soul-level, you are wrong. Becoming angry for example – which still happens regularly to me too – is the guarantee that I am not seated in the soul for 3 days. Only *one* time becoming angry, and I go down all the way. That is the difference. So you either do it in this way, or you do not do it at all, which means that it is over.

But sometimes it happens unconsciously ...

Yes, in that case it is *really* shitty.

Functioning from the soul you do not say or do normal things anymore. They become holy. In the office in the past they used to say to me: “We are so astonished by your statements. They come from so deep, and so far, and they are so to the point that we are really shocked by them.” My boss warned me to pay attention to this, for certain people felt threatened by it. They were like the lashes of a whip. In this respect you must learn a form of non-violence that takes into regard the fact that your actions and words have much more power when they come from the soul, and also that you must take your surroundings into account much more. You are not only disallowed to commit violence any longer, but you must also pay attention to indirect violence that you can cause. Indirect violence is also possible, for with such soul-consciousness you set an atmosphere that incites violence. A certain field of tension occurs with which people do not know how to deal. They say: “Something is happening here ...” So, you must take this into account, even *before* you open your mouth. All this resorts under this Sutra.

All that you say is pure truth, even the solution to the problem, but it hits so clearly and so hard, and it is so enlightening in all that darkness, that people show a counter-reaction: instead of listening to what you say and follow up on it, they resist and defend themselves against the fact that something is said to them.

So, they feel attacked, feeling the need to immediately counterattack?

Yes, so in practice you must deal with this *very* diplomatically, carefully and softly. I used to say: “*This* is the truth... bonk!” But with time I learned that softness works better. And this is the same with your students, eh? You can act differently with your students sometimes, but to help them to a higher condition harmony is the right way to go.

In your approach towards outsiders you must be even softer than with your students, for they cannot stand anything *at all!* That is where the myth in Yoga comes from of people being super-soft – seemingly holy. That is where the fairytale of the holy men originated. But in reality, when people are at about the same level, it is nothing but whiplashes, eh? No cotton-ball-soft situations: “you have understood, so that is how it is ... yak, yak, yak, yak!” A whole life is changed in 3 words. This is about those Mantra's; you talk in Mantra's. And your

postures are Asana's. And the drawings you make are Mandala's or Yantra's. Your being will simply express those things. There is no other way. Whenever I make a drawing on the board, it is a Yantra or a Mandala. A Mandala is made from curved lines, while a Yantra is made from angular, geometric lines. Can you handle this? Living in a world where your words are Mantras? Can you live in magic charms?

#### 4. Nirmana Cittany Asmita Matrat

Artificially created minds (proceed) from 'egoism' alone.

This is called "Nirmana Kaya" in Buddhism.

Kaya = Kosa in Sanskrit.

Nirmana = manifestation, manifested.

How does this influencing through words/deeds from aforementioned overflowing actually work? It works by using your Citta, your memory, your mind-matter, to make a form, which is a Nirmana Kaya. So you create a Vrtti, a whirl of energy. This whirl affects the matter in its origin, which is where Rajas/Tamas/Sattva occur. But the onset of the Vrtti, the power to produce *it* from your Citta, lies with your Ahankara, which is directly responsible for the Vrtti Ahanta, or Asmita: "I-am-ness". Do you remember this?

Accelerated contraction = Ahanta.

Decelerated contraction = Mamatva.

Mamatva = the cause of desire.

Mamatva is a long spiral, a huge tentacle that creeps and grabs.

Ahanta = the cause of greed.

Didn't I tell you about how to deal with people who are full of desire (to help them come out of their desire) without actually telling them to stop desiring?

You must tell them they already possess so many beautiful things?

Yes. You tell them: "You *possess* so much already! Do you really need *this* too?! Or, "Aren't you satisfied with what you already have?" At that very moment you cause a recognition in that person, making him realize: "Oh, yeah ... I do *have* that!" But this is a Vrtti of accelerated contraction. Greed. And as a result it is not possible to desire any longer.

How do you go about this with a scrooge/niggard/miser? You help him come out of his miserliness by doing the reverse. You say: "Gosh, I noticed you drive only a common Jeep Cherokee! Well, I prefer the V8-model, the Grand Cherokee (which is considerably more expensive!). Don't you like that one more?! And he will say: "Well, ... hmmm ...", and he takes off. This is a *very* effective game. I approached and treated people in this way who were near *dead*, to stimulate them to live again. Those are people who have lost every interest in life. You treat them in this way, by suggesting. Each suggestion is in fact the calling into being of a

special Vritti of Ahamkara. Why Ahamkara? Because it is the strongest driving force of the human being. This is something you have to understand thoroughly: Adana, Pradana, Mamatva and Ahanta. These are the 4 Vritti's of Ahamkara. We studied them in the Science of Soul.

We were dealing with Nirmana Kaya's; thought-forms that arise from Ahanta. The 5<sup>th</sup> Sutra goes deeper into the subject:

## **5. Pravrtti Bhede Prayojakam Cittam Ekam Anekesham**

The one (natural) mind is the director or mover of the many (artificial) minds in their different activities.

It is your birthday?

I wish you to finish the training as soon as possible.

You are supposed to go through this as fast as possible, the goal being that it stimulates you to have your own realizations and your own connection; that you extract Yoga from this. *That* is the purpose. But if you hang around here for too long, you will become what is described in this Sutra: an artificial mind. You will become a copy of this guy, and you will dance to his piping. I do not mind, you know! But what is important for you is not what *I* think is important, but what *you* should think is important.

So, you must not be a slave?

Indeed, that is the last terrible thing to do.

When you create something, you produce Karma. Although this Karma starts to live a life of its own, it is depending on your life. This touches upon the problem we see with many groups/gurus/organizations: It all depends on the boss. What if that boss is not available anymore? Numerous Yoga schools have disappeared because the teacher suddenly passed away. *It* is the proof that this teacher has *not* done his job properly!

You can share what you have, but when you see that it leads to people becoming lazy in the sense of: "He teaches/knows everything ... I will ask *him*", then it becomes artificial, leading to dogmas. A crystallization of the structure takes place. This is what destroyed the Catholic Church and many other religions/organizations. Maintain the power of the individual. Each individual must try to feel his own freedom, so that he can have/form his own opinion, and there must be room and respect for this. The only thing a leader should do is to try to restore the connection of his people, so that they will not listen to *him* anymore, but go up directly. Our Dear Lord must tell them what is good for them, in such a way that the organization becomes a group of equal people. *Equal*. Not one who knows and spreads it all to the others, but all people with their own connections to heaven, who exchange thoughts with one another, saying: "Say, what did you hear from above? Oh? Well, I did not look at it that way. And how about *you*?" That is how it is supposed to be. This is called Sangha – the gathering of the saints. Everybody is equal. If you do *not* approach it in this way ... well, that is also possible,

but everything that comes from your hands will carry your Karma, and it will show the characteristics that point to you.

You can recognize a lot of teachers that I educated by the way they teach. They are actually parroting me. What is bothersome about this is that they lack their own inspiration, and that their ties with me causes me to have to deal with *their* Karma. By their way of functioning, they push their Karma over to me. If it was accompanied by money..., I would say: “Okay, I can accept that...”, but that does not happen either!

He he... So, all the misery is pushed over to you; the best way to go to pieces quickly.

I hear a lot of negative things/complaints in my homeopathic practice. How do I keep myself standing/in harmony/positive minded in such circumstances?

You keep yourself sane with Nirvicara Samadhi: Joy and bliss. Laugh, make jokes ... Think about the TV-series called M\*A\*S\*H, about American army doctors in Korea during the Korean War. Even during surgery they make a lot of fun. This is perfect. You are *so* sharp that you constantly beam with joy. There is no Karma that can compete with this. You have your own opinion about everything. You must contradict your patients, and make lots of fun.

A normal human being, no matter what he gets involved in, automatically attracts misery. But this Sutra is telling us that whatever *you* do, any work *you* do, remains independent from you. Because *you* did it, and because as such a Karmic link remains towards you, you will have to settle the bill.

For example: My interpretation of the Hatha Yoga Pradipika – there are already thousands of copies – you wouldn’t think it possible – around the whole world, downloaded for free from the website in one year time. Half of them were spread in Holland, and the other half in the rest of the world. Sometimes I have a nasty dream: “Oh God! Did I use the right words?! That Sutra? And with that subject I was not wholly correct, and I failed to explain that properly.” These are thousands lines coming towards me, you know? Sometimes I am crawling through the house! Do you think this is innocent? How people who read the book react in certain ways? It is a direct line to *me*. It is not because I signed it, but because people come onto my wavelength. You could say: “Yes, but that is good. It adds something.” Yes, of course, but even *that* you have to carry, for *that* too is Karma.

So your responsibility becomes so many times bigger?

Yes, you have a responsibility. You always look at the mistakes, but the good things find their goals *as well*. You can say: “Wonderful! Wonderful!” But when you are engaged in these *fantastic* things in a responsible way, and you perform deeds/create beautiful things, keep in mind: You are involved in Nirmana Kaya’s! The result of this will be that you will go into a fight with delusion/imagination. Your main enemy of the future will be delusion, images that you have created *yourself* that are coming back to you. Then you will have more and more need for Samadhi’s of the Vicara type. If you do not master these kinds of Samadhi’s, you are dead. Then it is finished, for you will be *over flown* with thought-forms.

This is the reason why very successful artists/great people/leaders of states go down under. They are not sick, for that matter, but they *become* sick. And often they become insane. Great scholars, inventors who invent revolutionary things, are doomed to be wrecked, only in reaction to what they have done.

And you do not have to worry about all those people of whom there is mention, who manipulate matters, or *try* to manipulate them – all those so-called black characters – for based upon *this* they will be wrecked. In fact they wreck themselves because they do not know what a Nirmana Kaya is. They do not take that into account. They think it is allowed to go to work indiscriminately and manipulate other people.

You keep your causal health intact by regularly practicing Samadhi. If possible, Nirbija Samadhi, the total void. So, you do something. It is useful and it is good – or you have done it to your best abilities – and then you say: “Okay, that was it... bye!” That is all. In this way you simply eliminate the effects of the Nirmana Kaya’s. That is Karma Yoga; controlling of Karma. You put down Karma, let it run its course, and if you do not like it – the backlash of it – then you neutralize it. But then you have to beware that you have neutralized the link to your creation as well! And as a result it often dies off, for it is not connected any longer. So you constantly have to keep in mind: “Yes, but wait a minute... *this* does make sense. I have to keep an eye on this/keep taking this into account...”

An artist who disposes of his work saying: “This was a mistake”, at the same time emasculates his piece of art, and as a consequence it might as well be trashed. As long as the artist thinks his work is valuable – whoever possesses it – that power *is* present. Then the artist *is* present in this work.

Does this change when he dies?

No, even if he dies this connection remains.

When a father – now listen carefully, eh? – tells his son: “I do want to see you anymore. I disown you”, it is the *worst* thing that can happen to this son. Society is so *crazy*, you know? People do *not* take notice of this. This is *not* taken into account. It is a *daily* occurrence. There are thousands of such cases. It is the cruelest thing that can happen to you, not only as a child, but also as a father. It is as if a part of your being is *ripped* out of you. It leaves permanent damage... phew!... until eternity. That is why the ancients said: “You must respect your parents and your ancestors”. For they are in fact responsible for your growth, your upbringing, and so forth. As a result they have made a lot of their Karma in you. There *is* some kind of creation after all.

But this also works the other way round: Parents should respect their children.

Certainly. But a child can also disown its parents; it is quite the same.

But I see it the other way round more often! In my opinion children are neglected on a large scale. Maybe they are not disowned all together, but at least they are neglected.



At the moment that those people have brought you into this world, or help you to be brought into this world, you have a Karmic connection. So, from that moment on you must actually maintain respect – whether you like it or not, and whether circumstances are favorable or not, it does not matter.

But isn't it true that when parents show respect for their children, children automatically show more respect to their parents?

There is no such relationship, for this goes beyond any condition. It is intrinsic in you. It is something that is determined by your genetic structure. Your fundamental information, your genes have come into existence or have been brought together also by the parents. *This* is the respect for your parents/ancestors. This is a matter of respect for your own genes.

How do we have to see this in case you end up with other parents, for example by adoption? What happens to the Karmic connection?

That can be added as well. You will have a certain connection with those new people too, but you undeniably have to deal with your biologic parents in the first place.

Do you understand this a little bit? The point here is: you function in life, you have learned a lot and so on, but the framework in which you function, and the consequences of your functioning, that is *this*. It is *not* difficult to make many duplicates of your own being. You simply stamp your Karma everywhere around you – on objects or on people – but then you also have to bear the consequences.

At a certain moment I realized that I had dozens of people walking around the country who were parroting this guy. Then I became *so* angry, especially with myself, that I smashed everything to pieces/destroyed everything. For I had made a mistake. Things did not turn out as they were intended. In my imagination I had hoped/expected that all those people would come to themselves and find direct inspiration. It did not happen. On the other hand you could say: “Well, if you had not done anything at all, nothing would have happened, and you would not have understood anything about how you *should* have done it”. So, at least I *learn* from my mistakes and do not repeat them.

You can also apply this very well when you have children. Ensure that they become independent. Stimulate them in finding their own value, instead of making them become something that daddy likes them to be and approves of. This is indeed quite difficult! This means that you have to rise above your own preferences.

## **6. Tatra Dhyanam Anasayam**

Of these the mind born of meditation is free from impressions.

This is the solution. And the result of this is real Karma Yoga. Pay attention with all those activities, with all those Samyama's that we have learned – for they can lead to great results, but free yourself from the Samskara's that you have used in the process. For example: I decide to perform a Samyama on the Indriya's, for there are still some deficits in me, and I am going to improve my eyesight, and I am also going to improve my form... and so on. At the moment I am involved with my eyesight, there are Samskara's. As a result you become entangled in a process in which you incur Karma. You become stuck to Karma, namely the Karma of the eyesight. You see: “Hey, my eyesight is improving! Great!” (*That is how this Samyama works*). When that happens, do *not* forget this 6<sup>th</sup> Sutra! And after a while you will say: “I absolutely do not care any more, the eyesight ...” ... (Followed by) bliss!

In fact you have detached yourself from the result of your exercise?

You detach from your action, and you detach from the result. In fact you detach from everything that is/was related to that entire activity, even to such an extent that you cannot remember having done that.

But how do you continue functioning? Well, this is the reason why you need that connection, why you need that inspiration, so that within that sense of freedom – without burden – you can choose each time again, fully acknowledging the surroundings: “Now I do *this* ... or, now I do *that* ...”, while not suffering negative effects from what you do. This is heavy. This is very deep.

I was preparing to give a lecture in Milano, Italy, where I would have only half an hour to explain my point. You must detach yourself a little bit and employ this Sutra to see the irony of it all. But when you address the entire assembly of the United Nations as head of state, you maybe have only 5 minutes in which the point must be made. But this is only reasoning; it does not solve the problem. You really have to go *into* this, generate this joy, and neutralize Karma. As a result you will establish a connection – which you need to have – and you say: “Yes, this is a present of 30 minutes!” And in those 30 minutes you may have a chance to change the entire world, if only you can find the right words. Then, which words would I choose? This brings you back to the reality again. Otherwise you become a victim. With this approach you are the leader again; you retake the initiative. At the moment you lose the initiative, you are not a leader anymore. You become a slave instead of a master, subject to the law of Karma.

Can't you explain this to them and ask them for more time?

That is exactly what I thought. But this also entails a danger – that you start reasoning like that – and that you will try to get even more time from them. No, no, no ... Maybe ... Maybe not ... But first you have to free yourself. And after freeing yourself from this Karma, you may indeed ask for some more time. Otherwise you are emotionally charged; you are not yourself anymore, and as a result you may start acting strangely. A leader always stays on top of it.

This is quite intense, eh? This is Karma Yoga, the most beautiful Yoga.

Of course you can choose to see things positively, but it costs an enormous amount of time and energy to put down something beautiful in only 30 minutes time...

All the things that you say now, you must switch off. And keep smiling. It is all very amusing ... Because of this attitude of Karma-less-ness, you maintain the link, and if the link continues to exist, everything will come out exactly the way it was intended. Then you will feel the atmosphere. Since the lecture is scheduled for 16.30 on Sunday afternoon those people must be exhausted. Maybe you have to come on stage with a portion of French fries in your hands: “Hey guys, who wants to have some fries?” But if you put your lecture down on a piece of paper, and you simply read what you have written, as so many people do, you will deal a deathblow to those people attending. They will all be snoring...

So, you must have an open attitude and taste the atmosphere. *This* is the meaning of being a part of God’s Kingdom. Do not get stuck in the swamp of human thought/human Karma; rise above it. You can really be of importance to your fellow human beings, and to yourself, at any given moment of life, but when you are stuck in the swamp you are unable to distinguish, and you will not be able to create.

I have worked for multinational companies as New Product Development Manager. This is when I learned how *not* to do things. I learned simply by observing my colleagues. New Product Development in itself is already a huge monster that is created by the mind. Combinations, tricks, fabrications and delusion; these are the elements that are put together and an entire game is built upon them, one more ghastly than the other. During that time I have seen things being developed, you would *not* believe it. But actually you can see that it *is* possible, for you can see this in the supermarket every day: And yet another new harebrained scheme! For a couple of weeks you see it on the shelves and then it is already over ... hop! ... Time to introduce the next fabrication. How many new cars/products do we see? There are only few that remain *genuine*. Which products remain?

Those products that are inspired?

Yes, those products that have a certain power. Those that have something special: it has something, but people do not exactly know what it is. But if it was created by a mind that is free from Karma, it will have the necessary power.

Yes, this is a Sutra with far-reaching consequences, but if you understand it, life becomes much lighter/easier.

## **7. Karmasuklaksnam Yoginas Tri Vidham Itaresham**

*Karma*’s are neither white nor black (neither good nor bad) in the case of *Yogis*, they are of three kinds in the case of others.

This is again such a marvelous Sutra, for it means that based upon these words, as a Yoga practitioner – i.e. a serious Yoga practitioner – you can do whatever you feel like doing. You

cannot be classified anymore as being good or bad. But wait a minute, what about the Yama's and the Niyama's? Can you just do anything? Well, like I said before: *above* Karma. The question is: how do you remain above Karma? You remain above Karma because of the link. But good and evil, which apply to normal human beings, does not apply to you anymore, because you have this connection. Therefore you have no other option than to be/act in function of the Great Divine Plan. That is what it is. You cannot even decide yourself anymore. As far as I am concerned Our Dear Lord tells you: "Now you must cut the throats of all the Moroccans in Amsterdam ..." "Well ... great idea ... thanks ... so let us get to work then ... let's buy a knife ..." This is a ridiculous example of course, but you have become an extension, and as for this ridiculous example: everything up there has been so neatly arranged, that these kinds of idiotic acts will not happen. I deliberately used this example; because sometimes you simply do not understand what you have to do/what information is passed on to you, for it goes against the grain with you, for *one* reason or the other, and if you could choose, you would *certainly not* choose *this* example. However, it *was* passed on to you. So you have to learn not to judge it... "Coming through!" Do.

#### What if it leads to bad repercussions?

No, it is always right, no matter how nasty it appears to be. I have learned that in hindsight it was the right approach after all. At the very moment you are usually not able to see it. Based upon the developments of all the elements involved at that very moment, combined with the correct transformation that you have instigated, it later appears that everything eventually turns out right. It is all so complicated that a normal human being simply *cannot* understand it.

#### Like the terrorist killing of Theo van Gogh in Amsterdam?

I dare not say it anymore! It was terrible what this guy did, but when I go to a little higher level, I say: "Well, you know what, it happened. And I cannot say whether it is black, or white, or gray". That is what this Sutra is about: It just happened, and for normal people it is either black or white, or gray.

Take for an example the fraud scandal in the construction world in Holland. Sometimes, when reading the newspaper, I can get *so* upset about all this! How in God's name is this possible?! Now the 4 defendants – the biggest swindlers – have communicated through their lawyers that there were actually dozens of them doing the same. Why weren't they standing in the dock? The magistrate could not but admit: "Hmm, indeed it is not correct that only you are standing here". This was a great victory for the defense team. Seeing all this I feel like going into the courthouse and smash everything to pieces. I want to visit whoever has a construction company in this country with a bazooka in my hands, including the project developers, with the land speculators in the front row. After I pay them a visit, nothing is left standing in this country. Do you understand?

But wait a minute; let us go back to the Sutra. What is this? What is the meaning of all this? This is about greed and desire, but now it all comes to the surface. Aha... it is *supposed* to come to the surface/in the newspaper, in order to upset people the way I am upset now. This is a process of coming to terms. It is an emotional education that we experience. We are *meant* to

gradually go from the Atlantic consciousness, based upon greed, towards an intellectual, reasonable consciousness. There is no other method available than this one. Looking at it from this perspective, there is indeed some value in this process, so we had better let this run its course. And suddenly it all becomes even to me. It is neither black, nor white, nor gray. It is good that it happens; I can see the use of it. It will run its course, and after a while the storm will blow over. Then what will be left? Well, people will not commit fraud anymore. The price to move towards honesty is paid for now. The proof that this is correct, that it is going in the right direction, is the fact that it has come out in the open and that it is being discussed. This was common practice in the past but it was never talked about. Everybody knew that it was happening, but it never really came out in the open. *That* is our profit in all this. And if you are able to see that, or when you learn to do things in this way, you are gradually becoming a Karma Yogi.

What is the difference? The bazooka-approach is very interesting. Then there is the Karma Yogi-approach. Which one do you prefer? Which approach do you think is more effective?

If you continue to go back and forth in the duality, you will not be able to operate effectively at all! But when you look at things from above, from the level of soul-consciousness, you force everything into harmony, towards exposure. Truth *is* Sattva. When you produce super-Sattva by practicing Karma Yoga, and by sitting in Samadhi regularly, you will isolate all those strangely acting blokes. They will not survive. They will be caught by their own strange behavior. You are immune, but more and more things become harmonious. This means that everything that is *not* harmonious will fall back onto itself at a certain moment and destroy itself. This is what is called the era in which people will be consumed by the fire. That is what I just pictured: it is the energy that returns to the gravitational point. Negative energy is Tamas, which is condensing and therefore it moves toward the gravitational point. The gravitational point is Manipura Cakra, and people go bonkers! ... So, we have no reason to worry. The only thing we can do, if you understand all this, is to *sit/practice*, more and more. Do you want things to be solved faster? You need harmony, *more* harmony, and control over yourself. And you should not do it for yourself, but instead consider the consequences it will have in your surroundings.

Sattva is like light: It is dark all around you, and suddenly somebody walks in with a match in his hand. He lights this one match, and this tiny match is capable of illuminating the entire room. That is the power of Sattva; it cuts like a warm knife through butter. Artha Matra: Essence and matter. We will conquer/control/connect heaven with the matter through the core, by looking for the core in the matter and reconnect. Then light will appear as a result.

Let us go back to Karma Yoga. You have a connection and you receive a task that you abhor. Next week is Easter. Can we interpret the death on the cross in this light?

You certainly can. Do you think Jesus was enthusiastic to die on the cross?

No, on the contrary. He begged/prayed to God to let the cup pass Him by...

Yes, so he actually did not want to. He begged to not have to go through that, but it was just like that. He had no choice. That is Karma Yoga. It means that you have to do things you do not want to. In this case He was the direct object. Well, in that case you have bad luck. If that is what has *really* been decided from above within the great plan, what will add to the growth/development of the whole of society and the becoming conscious and so on, well, then you accept that! And that is how it turned out to be: He did not die in vane! We still employ His message. We simply have to use *that*, and follow up on it. Even *better*, we should pick up the thread where He left it. But this time we have to get it *right*! That is Karma Yoga.

And then you see something remarkable: you are the king/leader/director, and you would say: “Everybody down on the floor before me ... tatadataataaa! ... all women come to me ... fat cars ... big house ...” Then you hear about this story, and you will say: “Well, this was not my purpose ...! It is almost like as if *I* am the servant here for everything and everybody! I am at the top, but now I have to say “thank you” and “please” to the Big Boss up there!” That is the shitty part of this. When at the top, you are indeed responsible for that link. If you do not have that link, you can forget about everything. Then you will not be at the top anymore. You may be at the top for a year or two, or pro forma, but then you will be faded away, for there are a dozen waiting to replace you. A leader is something unique, if ever you can experience *that*! The intuition ... the vision ... the power of the Divine that comes through it! It is what keeps an entire corporation/organization standing! But these kinds of people are hard to find these days! Our society is has become one of parasites.

Anyway, so you look down, and you see that normal people are constantly occupied with black, white, or gray. “How does this look on me?” “Are you going out shopping? Will you bring me something delicious?” Everything, really everything they are concerned with, is black, white or gray. “Have you heard about the neighbor?” Once you see through all this, you will have difficulty to go back to “normal” life. That will be *so* difficult. Often, sitting at the dinner table, I cannot stand it any longer. Then I flee back to my computer. I had rather play another game than to have to listen to all that nonsense!

## **8. Tatas Tad Vipakanugunanam Evabhivyaktir Vasanam**

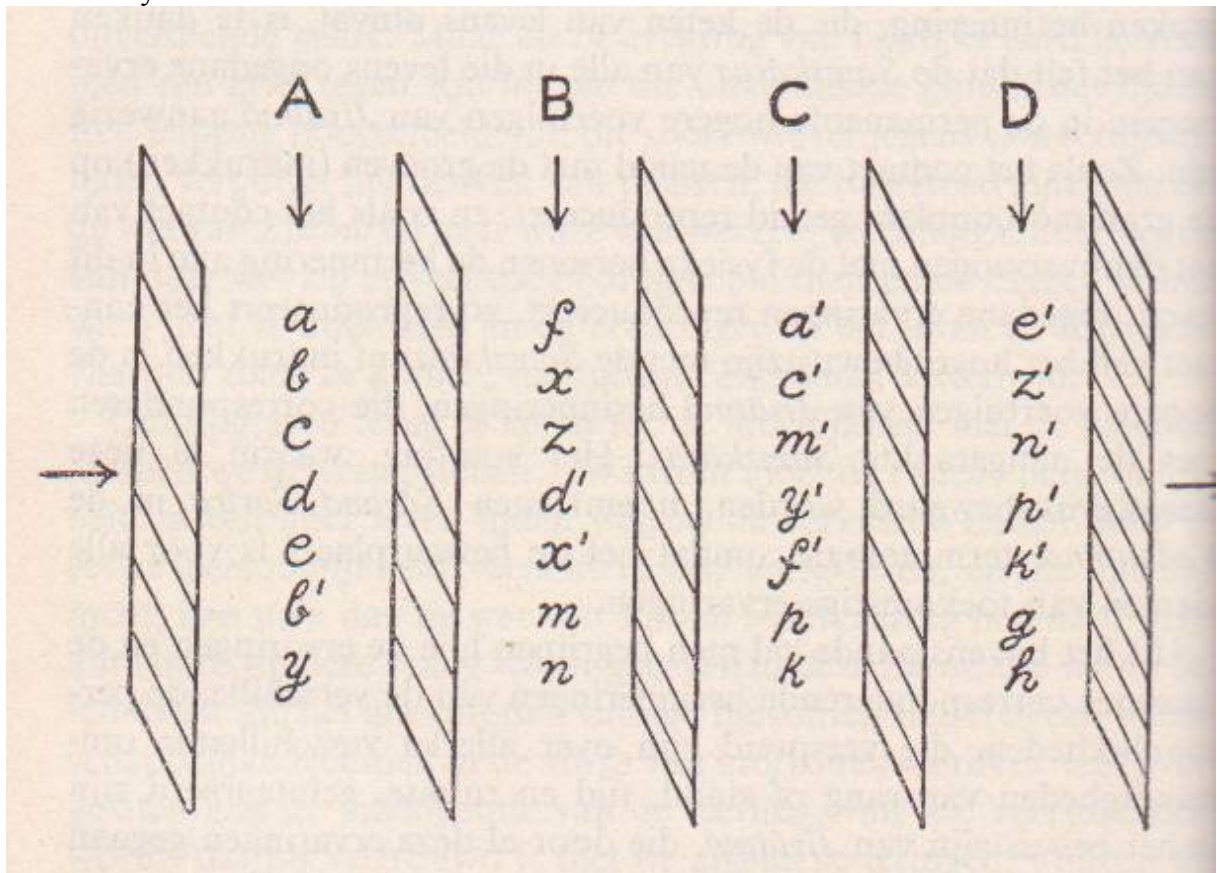
From these only those tendencies are manifested for which the conditions are favourable.

This is actually what I already told you: that you will understand what it exactly is that has to be done. And every time you will have to acknowledge: *only* those things will happen, for which the conditions are favorable. Everything will suddenly become so *logical*. But because of our human limitations we often do not see it. So we can derive confidence from this Sutra that everything that *has to* happen *will* also happen. And if you have a problem with that, or if you would like to have things differently, that is also acceptable, but first check whether the conditions are right. And only if conditions are right, it will happen. But you must also be able to understand the wisdom of this entire process. You *must* look carefully, for you must realize *this*. For as long as you fail to realize *this*, you cannot base you life on it.

## 9. Jati Desa Kala Vyavahitanam Apy Anantaryam Smrti Samskarayor Ekarupatvat

There is the relation of cause and effect even though separated by class, locality and time because memory and impressions are the same in form.

In Taimni's book a picture accompanies this Sutra on page 399. This Sutra is about the Samskara's, trying to explain the logic behind the manifestation. In our Western world we call this "coincidence". This Sutra is actually an attempt to show that there is no such thing as coincidence. Everything is based upon the law of cause and effect, and upon the impressions that already exist.



To make this clear you imagine a bowl of rice pudding containing currants. The currants represent the Samskara's, and the pudding is actually your entire being, with all the Samskara's in it. But the currants that you see at the surface are not all the currants that are in the pudding. They are the currants of that very moment. In this life there are only a few Samskara's visible/active, while the rest is hidden under the surface. When you stir the pudding, it changes, with the result that maybe some new currants will come to the surface, some will disappear, and some of them remain. Apparently it is different, but actually it is the same again. The only difference is that a couple of new ones have manifested. But you continue stirring, and as a result indeed some of the same currants will now and then come to the surface. This is what is

shown in the picture on page 399. The characters A, B, C and D each represent another respective life. They are four consecutive lives. The small characters a-, b- and c- are the currants. You can see in life B that other Samskara's come to the surface than in life A, but in life C you see an a` (a with an accent) resurfacing. This reflects the purported change that is the same after all.

The presence of the Samskara's is related to memory, which represent a constant factor; they remain with you. We have already seen this. So, we have a ballast – an amount of Karma together – that we carry with us since ... yes ... since very long.

But you can solve it, can't you?

You can indeed solve your Karma with Yoga, but as long as you have not solved it, it will determine everything you will experience. And even though there is a difference of class, locality or time, the same Karma will always come to the surface. Assume that you move your house ... then you can say: "I am starting all over again". No, no, no, this bowl of rice pudding with currants may be stirred, and you may notice a number of apparent new things in you, but the old issues are still there *too*. So it seems to be a new life, but it is not. You have stirred things up a little bit. And wherever you go, and whether you are poor or rich, or that you get a new position at work, or that you are promoted to America, whatever, you will always be confronted with the same ballast.

So this whole idea of starting all over is nonsense? It is simply impossible?

It is total nonsense.

But this Sutra is also telling us that, if you move to another class, locality or time, there will be a stir-up in your bowl as a result. So you must be careful with changes. You can say: "I see through my Karma, I see through my characteristics, I see through my shortcomings. I can deal with them. I have things under control. Slowly but certainly I burn it." Everything we do now. Okay, fine ... until the day you move for example. If you do not pay attention during the move it is very possible that you lose control, because there is a stir-up taking place in you.

This is also the case when you have a new relationship. As a result new Karma comes to the surface in you. Or when you have children. I have several marriages behind me. I have experienced this first hand. Each time it felt as if I started all anew, in my own development. Everything changed. Then you have more children. I have children from 3 generations, from 3 different marriages. This may seem very interesting, but every time it is a change. You have to pay *close* attention to that. This Sutra is there to help us – so that you have no illusions. My conclusion from this is: Wait a minute... better not to have changes anymore. Which is typical in Yoga: the practitioner who has understood it, tries to keep matters as quiet as possible, and not experience big events anymore, for he knows: otherwise he will have to start all over again. So every change brings along new Karma or awakens new Karma in you. This is the last thing you need.

Isn't it possible to solve Karma in another way than with Yoga?



No, only the Samadhi or Samyama exercises can solve Karma. But you are working on that, so what is the use of a change in the circumstances you are in? It is only a disturbance. Nobody has to tell you that you have Karma, for you *know*. And you are *working* on it.

I have a son from my first marriage who one day appeared before me: “Dad, is that you?” Whoosh! And a lot of Karma came to the surface. That entire life with his mother and him ... *Very* dangerous. It is not that I do not like him to come back into my life! That is really great, but it is about that whole amount of ballast that comes with it! All those things you (thought to) have left behind! Still, cause and effect continue to function.

So you have to pay attention with every change?

Exactly. So, you must bring all hands on deck in order to approach the matter with detachment, concentration, control, love, and sometimes also by talking and explaining. And you must ascertain that you remain yourself, and that you can remain with your inner peace. *This* is very important. But people are so crazy that they totally ignore those things. They think everything is possible in life, and they just mess about. But in name of this Sutra you will go down! If you generate too much Karma – people who have lived through wars and so on know all about this – you will go down. They give this all kinds of fancy names, like post-traumatic stress disorder and so on.

So, in case of such a change, you must be able to remain calm, to not allow everything to be turned upside down?

Yes. Look for example at those guys who make fantastic voyages through space on a spaceship, traveling to the moon and then come back to earth. They have incurred such an incredible amount of Karma! And nobody teaches them how to deal with that. They try to come back to their senses – they retire – and suddenly they are invited to lecture about their space voyages. Or they have to go on tour. And *all* those memories come back again! It could drive them crazy! And that is what is lurking around the corner for us too. Unless you have burned all the currants in the rice pudding, you must be prepared for – *nasty* – consequences as a result of changes.

You walk in the street, and suddenly you come across somebody from the past. This afternoon I walked around in the local shopping mall, and I met an ex-student. Immediately I recalled everything about this man – his problems, specific circumstances and his development. In such a situation you have to simply adjust ... adjust ... and learn to deal with it. You must be alert. At any given moment in your life – this is also a conclusion – you must be ready to weather a storm that has been caused by what you come across. Those are actually Klesha's. Don't you experience this, for example when you visit your parents for a weekend or so?

You need a vacation after that ...

You visit your parents – in my case for example my mother in Bruges – after which you come home, and it feels like as if you are torn apart, for all those memories that live *there*, which are

a part of you, but now you live *here*, and actually you would like to keep it all together. But that is not possible.

I would not want to keep them all together ...

It is *simply* there. You really have to keep control over your Self.

But you still have a parent-child-relationship ...

Of course, for your mother still sees you as her little one. I am 57 (in 2005). She acts like that, and if I do not pay attention, I start to behave like a 12 year old!

This is all lurking around the corner. And it is not that it is so serious; you can play the game, but it becomes a problem if it makes you lose your inner peace, when you lose yourself. Then Karma has taken control of you. You become sad or moody. You do not really need that.

So, you must remain in your inner peace?

Yes, but the question is how do you do that? You have to stay with the core.

Do you have to observe it to do that?

What I do is to search for the causal element in my mother. I focus on that, and not on all those stories from the past. I focus on the love, the love that I feel from her towards me, and the love that I feel in me towards her. That is the most important. I am actually not interested in all the rest. As a result I find peace. That is the core. In case of my mother it is the love, but in case of certain situations it might as well be joy or peace. Those are the 3 different moods. In my former life as a Greek warlord, I found a very beautiful core: comradeship. I had such an incredibly comradely relationship with my men. It was the most beautiful I had in that life. And I keep it. It is a variation on Ananda. So, when I remember something of that time, I quickly switch to that sense of camaraderie. As a result I have things under control again.

## **10. Tasam Anaditvam Casisho Nityatvat**

And there is no beginning of them, the desire to live being eternal.

This is about cause and effect. You could ask yourself: when did all this actually begin? Well, what do you think?

Are you referring to that line of energy that started to fluctuate because of subtle desire?

The beginning of the whole game is indeed related to your “creation”/genesis, which we discussed before, in which at a certain moment during the development of an Anu, also desire arose. This is the subtle desire, the desire to live, which is actually the beginning. It is actually from the moment that fluctuation comes into that line, that Tamas starts. It started from the

moment that there was a contracting motion. This is the predecessor of what will become a desire, in which that desire is related to your ego. As soon as ego comes into existence, you become disconnected from the Divine. At that moment you make a separation. But this means that you are not finished with this entire game for as long as you have a sense of separatedness, or even when you have some fluctuation. So you have to go all the way back to the control of the energy ball that you are, make it totally Sattva, and eventually you have to totally eliminate that ball. The vibration it has caused must be ironed out – to such an extent that it becomes more and more vague – until at last the ball will come back to *one* line. It will first turn into a wave, and then it will convert into a line. *This* is the final Liberation. It is a process; from the moment you understand *what* it is about, until the fulfillment of it. *That* is Kaivalya.

It all makes sense, doesn't it? The most interesting I draw from this, is an image of: "Hey, just a moment, *now* I understand the point of life! Now I understand why we have to go through the experiences that we have in life, and how to deal with that." And as a result I suddenly have this feeling that I somehow gain control again, and that I can steer into the right direction when I am not satisfied, because I can understand the reason each time strange things happen. What I also draw from it is: when strange things happen in my life – and they still happen now and then – that I do not complain anymore. Complaining is a demonstration of lack of understanding. I know that it is the currants coming to the surface, and that they work differently now. I know that I simply receive what I somewhere carry inside me. So, I accept that. And the wonderful result of this is acceptance. Not the acceptance of an idea, but the acceptance of insight, based upon the understanding of the game. And with time you become so skillful at it that you increasingly start to sense things before they happen, or that you anticipate them, in the sense of: "I feel that I still carry this within me, so something related to it is bound to happen. We will soon know". You learn to know yourself better and better, and at the same time, based upon that self-knowledge, you also anticipate the reactions from the surroundings. Ensuing from this is, simply, peace. For you know: well, *this* is bound to happen. And you consider it, while you go on living your life at ease. As a result life becomes more and more pleasant.

It becomes extra difficult when you additionally consider "And it has no beginning". This means that you must try to rise above the usual time-bound thought and include the idea of "infinity". Then you switch from the too simplistic model of the straight line, that slowly starts to undulate, to a more abstract model in which this whole process started an infinite long time ago, and will last an infinite long time in the future.

## **11. Hetu Phalasrayalambanaih Samgrhitatvad Esham Abhave Tad Abhava**

Being bound together as cause-effect, substratum-object, they (effects, i.e. *Vasana*'s) disappear on their (cause, i.e. *Avidya*) disappearance.

The explanations in these Sutras are actually meant to motivate you to wage war and to *continue* to wage war against Karma. As long as you have not dealt with those Samskara's, you have not done anything at all. It is like my uncle on his deathbed telling me: "I have the feeling

that I missed something ...” Hmm, if you have not burned even *one* Samskara in your being, your entire life long, and you have only *gathered* Samskara’s instead ...! He owned a travel agency, had Mercedes Benz, no children (which made him very sad). All Samskara’s. But he did not burn *any* of it. For he was not aware of the techniques to burn them. I thought he lived a good life – a portly man with a chic automobile – that *was* it, but he did not achieve *anything*. But he knew it, for he was not stupid: “I must have missed the point somewhere”. This is a *tragedy*. It is terrible when somebody has to die in this way. His life wasted. All that misery, all those experiences/situations ... all *wasted!*

You would not want to end your life in that way, would you? If you say: “Yes, I understand this”, you have started out on the path of Karma-management. Karma Yoga. This means that you make up a balance every day: “Did I receive more Karma today, or did I succeed to receive a little bit less Karma? This happened... and that happened. So, I got more Karma. Did I sit? Did I practice Yoga to burn? Oh no, I forgot! Well, I guess I will have to do it tomorrow then, otherwise it will pile up...”

I am *so* happy that I can sit/work on my Karma 6 out of 7 days a week – and I thank my Dear Lord for this 6<sup>th</sup> day, on Saturday morning, with my Koreans. I do this in the framework of a class, and I go along with it. I do it for others, but I *also* do it for myself. I go into meditation, and in contemplation when possible, and afterwards I feel: “Ah ... yes ... yes ... yes!” And after a year you can make up the balance: did I incur more or did I burn more? And you can see/feel progress. This is *so* fantastic! It gives the feeling that you have your life under control. Whether you die or not, is actually not important, but the kick you get out of this, like: “Yes... yes... yes! I *know* how it works! *This* is the way to function”, is important.

Then you must be very aware of the Karma you have.

You can feel that. Make up the balance in the evening. That is, make up the balance whenever you wish, but at a certain moment in time you must evaluate, in a fair manner. And then you will feel. And when you master contemplation, and you practice regularly, and *especially* when you can do it together with pupils, you *really* have an amazing advantage. That is why I advice everybody to start teaching, for I know how difficult it is to sit down on your own and practice. It is much easier to that in the process of sharing it with others.

So we can conclude that after burning Karma, the situations that are related to it cannot affect you anymore?

In the process you neutralize the Klesha’s too. You know whether you indeed got rid of those Samskara’s when those situations do not occur anymore. When you succeed, you will indeed notice that it works like this, and you will become just as enthusiastic as I am. At the same you will also be immensely sad when looking at other people who are ignorant of all this. You would want to shout to them, and grab them by the neck, and tell them all those beautiful things, and how they could go about it. But unfortunately this does not work. If you do not pay attention, you will get frustrated. You become sad and frustrated. This is what is called compassion/sympathy/mercy. You feel *so* well what is going on in your surroundings – how people are stuck – but sadly enough, in most cases you stand aside with your hands tied.

You could also simply accept it.

No, that is not possible. At least, a Bodhisattva could not accept this. A Sravaka could accept it, for he is following the solitary path. A Bodhisattva however is someone preparing to become a Buddha. He looks over his shoulder, seeing people's misery, and he has no other way than to return and help the people. You can also choose the path of Sravaka, for within infinity it does not make a difference, but I see mostly people who follow the path of a Bodhisattva.

People working in healthcare, they do *not* know how to deal with misery. They were not taught how to do that. Only someone who is well trained in Yoga can deal with it. And even then he must have quite some years of experience behind him. Helping other people is the heaviest occupation you can think of! The most difficult jobs are in healthcare and education. Especially when you feel empathy for your fellow human beings, it is even more difficult! And those people working in education and healthcare, putting their hearts into their jobs, are the first ones to perish. What remains are the bad ones, the heartless. And people wonder these days: "What can be the cause of our low standards of education/healthcare?" It is because we do not master the basic elements; we do not understand at all how it works! And we become frustrated, seeing that large numbers of people, mostly the best among them, drop out of these professions.

Someone approaches a fellow human being with heart and soul, saying: "*This* is my vocation. This is what I want to do." He is the first one to go down. Often he is warned by others: "Do not do like *that*, otherwise you will perish", and in this way the vocation is killed in the bud. As a result of this all that is left is soulless, total hell.

If you want an example of this kind of hell, just go to your local tax office! If you have not experienced hell in your life yet, *that* is the place to experience it, *literally*. Simply walk through these offices, and meet those people. What you will see is really *unbelievable*. You wonder how they could live there! In spite of this I know people who work there, or people who have worked there and did this with heart and soul and who were sensitive. They all ended up being burnt out!

## **12. Atitanagatam Svarupato 'Sty Adhva Bhedad Dharmanam**

The past and the future exist in their own (real) form. The difference of *Dharma's* or properties is on account of the difference of paths.

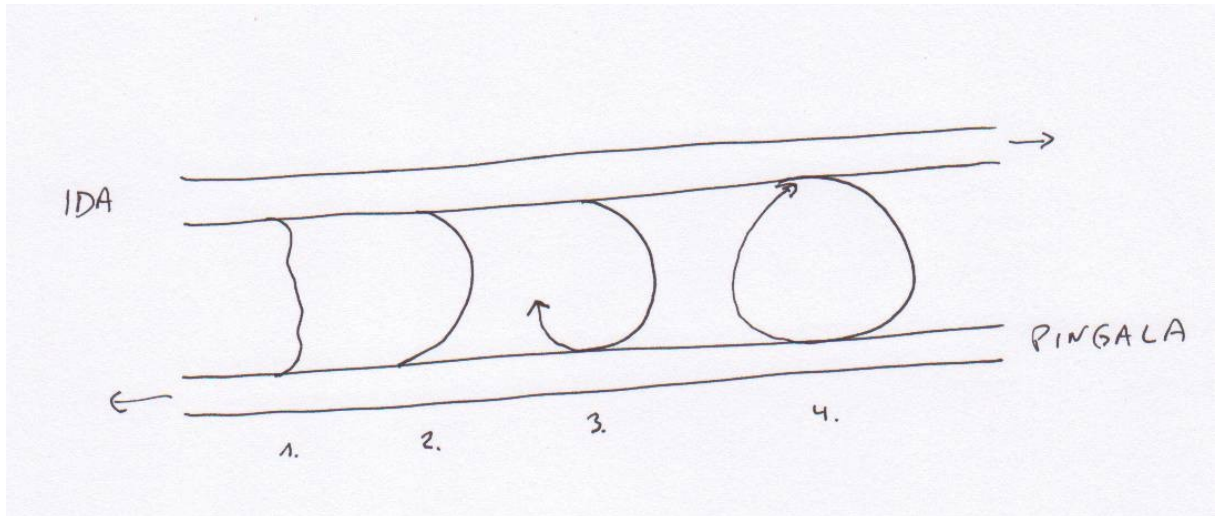
We live *here* now – our consciousness is *here* – and all we do is think of *this*. But if you would only take this ball of energy that is your being, which moves through the universe through time and space, which comes from the past and moves into the future – if that is how you want to express it – and which by chance at this moment is present in this process *here* – you realize that this vibration has already progressed much further at causal level. Actually this vibration is already present in eternity – as well in the past, as in the future – but it is condensed, now, here,

giving us the impression that we exist now and here. When you are able to see *that*, you can say: “Just a minute, I also exist in the past, now” or “I also exist in the future, now”. So, you must rationalize with your mind what you experience in this moment of conscience – you withdraw from the mind and with your feeling on causal level, you go along with the flow of Shiva to the future or with the flow of Shakti to the past.

You are part of this spiral, which carries a sphere in it. There is a condensation in this sphere, but that spiral actually comes from the night of times. It is actually an attempt to explain that your causal body is not simply limited, and that the causal body is actually something that is infinite, and that it exists as well in the past as in the future. It is everywhere, always, at whichever place in this universe. So, with a wish you could actually travel around this entire universe. And that is the instrument to direct/control the causal realm. This is the meaning of “past and future exist in their own form”, meaning that past and future are both *here* and *now*. They are extensions, and although named differently, they are part of the same phenomenon, another place in the same spiral.

So, they are within reach, or better to say, if you live *now*, you can appeal to the past or future at whichever time, and whichever place you are in the universe. For you are there *too*. We constantly feel limited by our gross body, the material world and so on, but that is mainly by choice. We have allowed ourselves to be caught by that notion.

Then Patanjali says: “The difference of *Dharma*’s or properties is on account of the difference of paths”. Those are the 2 paths mentioned before, the paths of Shiva and Shakti. Through these 2 paths you gain control over the whole process. So, when you activate the Samskara’s using Shiva, you activate them in another way than when you activate them using Shakti. This means that from the present “here” you can go in all directions, but *if* you go in all directions, you must take into account that you activate it differently in *that* direction compared to *that* direction. They are the same Samskara’s, but activated just a little bit differently, and therefore they are accompanied by *different* consequences. So, your causal functioning, which is everywhere, contains your Karma, no matter whether it is in the past or in the future. This Karma is embedded between these double spirals. There is some kind of bridge of which I made a drawing once. But the inflow of energy over one side could be easier than the inflow over the other side to bring this Samskara to life. It does not have to possess the same sensitivity. So, it *could* happen that this Samskara, when you awake him with Shakti, awakens *quicker* than with Shiva energy. But *that* is a difference in perception of your Karma, when you travel through space like this.

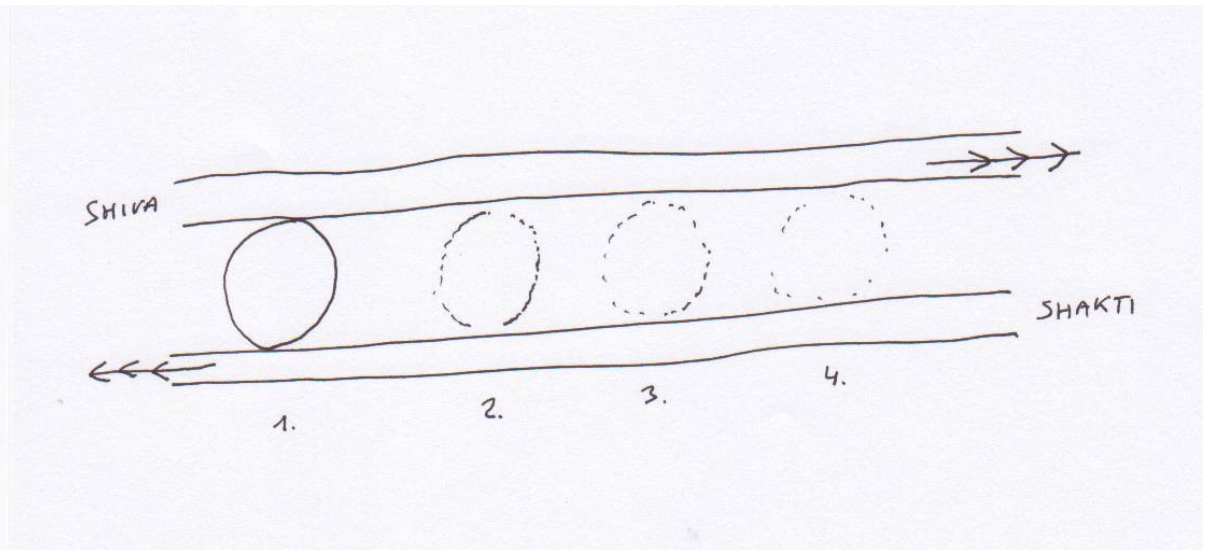


In the fourth stage you see a full-grown Samskara. That is *serious*. You have just created something, and your creation contains the same Samskara's that you have.

Whenever I see a movie about war, the Shakti-flow goes through me and adrenaline arises. Then I feel all the memories of my war past surfacing, creating related images. Those Samskara's become fructified, and I have to pay attention not to dress myself in my camouflage fatigues, going down the streets with my machine gun to kill somebody who looks like Osama Bin Laden – just to name somebody. So when I am engaged with Shiva-energy, everything is much calmer for me, and much softer. That is the way for me: Shiva. I should not be occupied with Shakti too much. And Shiva can flow through the same Samskara's as Shakti, but it has a different effect on me. With Shakti it awakens, while with Shiva it does not awake. It caresses it, and I become very soft and sweet and giddy and romantic, and all that other nonsense.

So, when you take Shiva, it makes the Samskara's disappear?

No, the Samskara's only disappear when you have an equal amount of Shiva and Shakti. That is the only way to get rid of the Samskara's permanently.



Then you actually drag along the energy that *is* present, you drag it out, and you neutralize it. *That* is burning.

Jesus explained it this way: if the Father would say only *one* word, he (somebody) would be completely clean. Well, I did this with Samyama on Sabda Artha, the essence of the word, applied to the voice I heard in 2001 on the beach: “Here I am”. I released Samyama onto it, and *felt* the Artha contained in those words. It was a fantastic feeling; sweet, comforting, reinforcing, I take care of you – this was all contained in that feeling. But at the same time it contained such an enormous power/white light. I repeated this a couple of times. It burns Karma like no other, which is typical for Samyama. Samyama is better than Samadhi when it comes to burning Karma, for you burn *specifically*.

### 13. Te Vyakta Sukshmah Gunatmanah

They, whether manifest or unmanifest, are of the nature of *Guna's*.

The Dharma, or the expression of the Samskara, is actually simply a combination of the Guna's. Every Samskara can actually be typified as a distinct combination of form that can be reduced to the Guna's: Sattva, Rajas and Tamas. It is like with a binary system – a byte is a sequence of zeros and lines. Here we do not have zeros and lines, but we have 3 signs that determine everything/the data contained in the byte. Interestingly it is not a superficial characteristic, but a natural one, namely the form of the energy vibration itself. And as these three different forms exist at different locations, they result in different information.

In practice it is always a succession of one Guna after the other, and often you can see Rajas ending in a small Sattva, followed by Tamas. So, first Rajas, then Sattva, followed by Tamas. Then at the end of Tamas another small Sattva, followed again by the opposite. This is how it works in practice. Only the length of each of these Guna's is different every time, and therefore its specific information. So, you see the appearance of Sattva, each time, in between Rajas and Tamas. And you can also see that the extent of disharmony in a being depends on the small



amount of Sattva as one goes along. Then it seems as if there are only very short breaks, while a harmonious person has long breaks.

But this is how all information is fixed, manifest and unmanifest. This also applies to thoughts/moods as well as to matter. This is how the game is played. This is what is called cosmic breathing. This is interesting, for the information is contained in this breath. The intelligence is contained within. So, depending on the movement that occurs, there is the expression of energy as being intelligence.

This is cosmic breathing, but is it also a Samskara?

Yes. On macro-cosmic level it is cosmic breathing – as is the expansion of the universe – but in our genes this is the way information is stored.

But you must continue to perceive this as a movement. It is a carrier of information, but it is always dynamic. Based upon this, the aforementioned breaks become longer each time. And this is the fantastic effect that occurs very quickly when you practice Yoga correctly, influencing you up to the depths of your being. People say: “Hey, I have been doing Yoga for a couple of weeks, and I have become so calm...” It pervades the entire being, on all energy levels.

Can you see this as a wave too?

No. Although I made the drawing 2-dimensional, you should actually see it 4-dimensional, for there is also an acceleration involved. I draw *one* vibration, but you must actually perceive this vibration as *one* sphere, while considering that on this sphere there are 6 more. So it is quite a phenomenon that passes along. It is much broader than the drawing I made. My drawing shows only the progress of *one* sphere.

What are these other 6 spheres?

There are 7 Cakra's.

If you would study a gene through a microscope, it is highly likely that you will see the earth-process (fixed part), but you must consider that a lot *more* is involved in it, because a gene moves. This is very interesting, for we learn to control movement using Pranayama and other Yoga techniques. And because those things – in the depths of our souls – move *too*, we can control/influence them, not only through form, but also through the flow.

Do you understand also that every time you try to obtain Sattva, you simply need an Asana, and that this happens all throughout your being as a result? You actually influence all those flows in your being with Sattva, extending those breaks as a result. The information remains, but with longer breaks. You translate this as power to rationalize, so you see everything in a more relative way. When you practice Yoga, you are less impulsive. Impulsivity is a quick succession – action/reaction – with few breaks in between, within your own information.

But not all Asana's increase Sattva. Isn't Pranayama also aiming to obtain Sattva?

Yes. In fact every technique in Hatha Yoga serves this purpose.

#### **14. Parinamaikatvad Vastu Tattvam**

The essence of the object consists in the uniqueness of transformation (of the *Guna's*).

So, *this* is an object: The sum of the length and the circumference of its energy flow in Tamas, in Rajas and in Sattva. These three elements form the particular combination that is unique for that object, which thus is also the original sound of that object in Sanskrit.

To keep this understandable I had better explain it in the following way: In the beginning there is simply a straight line. Under the influence of Vasana, subtle desire, movement occurs in this straight line. This fluctuation is the cause of the development of a light spiral, of which the form is Rajas. In reaction to this Sattva and Tamas arise. But the question is: What was there *before* the straight line?! What was there before the *Guna's*? Since *Guna's* determine the form, it must have been something without a form. This is what is called "Nirguna". However, in mathematics there is the point of view that it is not possible to draw a perfect straight line. The idea is that it does not exist. There is always a slight curve, causing you to always return to the point of departure – making a huge circle. This idea stands at the basis of spherical-triangular geometry (?). But in Yoga it is said, or at least *I* say: What existed *before* the *Guna's* arose, *was* a straight line. But the problem is that this is very hard to comprehend. It is an eternal line. Where is this line? And is this an example of a perfect straight line?! Maybe as the result of our limited perceptivity we can *perceive* it as being a straight line, but ... um ... and so you go on ... exploring deeply into the universe to find explanations on how all this works.

But what was there *before* the *Guna's*?

Nothing. There were no *Guna's*. This is called Nirguna. And if you are able to achieve Nirguna, you are considered to be Liberated, for it is the *Guna's* that limit us. Those forms and the resulting movements of the energy flows limit us, determining our consciousness in that way. This is what determines what we call "life". Therefore we must simply stop this whole complex flow, but before you can stop it, you must first fully understand *what* it is, and *how* it works. In this respect these Sutras are of great importance. And when you are able to fall back to the fundamentals of your being, which is actually your genetic patterns, and you understand that *this* is your genetic pattern – the structure of it – then you will say: "Oh, wait a minute, so Rajas and Tamas are the culprits, so what I have to do is install Sattva in it". And whenever I am acting excitedly, for whatever reason, I must quickly come back to myself and say: "Wait a minute, even when I am right a thousand times over, this does not add anything to the meaning of life for me". As a result you become milder. You still react, your cosmic breath still occurs, but you are calm. Which is exactly what is necessary to communicate, and then you come back to sheer being. Sheer being, which is our exercise today in Sasmita Samadhi. Can you see how beautifully this all fits together?

I just saw somebody throw some paper from his car window. Should I not react/become angry when seeing that?

Then you drive in front of that person, slow down your car and eventually stop. Get out of your car – be careful that you are not run down ...

So I should not react at all?

Of course you can react, for you must go on living your life, but you must keep in mind that the extent of your reaction must be as little as possible. You must remain totally calm: easy, easy, easy ...

Simply no reaction ...

No, we are not robots. Reactions are caused within us. We must only try to diminish the fluctuations as much as possible. If we can succeed to do that, it is already good. Always try to diminish. And after 10 years you have become *so* calm, but even then you *still* try to diminish. So, you keep the essence of all information with you, but you increasingly control it. *You* are the boss. *You* determine the further development of your cosmic respiration.

## **15. Vastu Samye Citta Bhedat Tayor Vibhaktah Panthah**

The object being the same the difference in the two (the object and its cognition) are due to their (of the minds) separate path.

Looking at 2 equal objects there will always be a difference, because the perception of the 2 takes place from different angles, or from a different coloring. You perceive things in accordance with your coloring. Your peculiarity, your characteristic respiration qualifies the description, the perception you receive from the characteristic respiration of the *object*. And this perception is different from the other person who *also* sees it, but who cosmically breathes differently from you. You are confronted here with a very unpleasant situation, which means that what *we* call science becomes incredibly difficult. For everybody perceives the reality in a different way because his coloring is different. How can you ever come to agreement about *that*?

Well, maybe you can agree for 99% instead of 100% ...

Exactly, but nevertheless, this is an indication of the direction in which you must try to make perfect. Therefore the language that we use is very inadequate. It is a super-unscientific method. Whether it is in English, French or Dutch, it is impossible. Then there are so many dialects and different ways of pronouncing. Therefore I am in favor of learning Sanskrit, for it promotes the *direct* perception of those things described. And *hearing* all these things, which is

already colored in itself. But in spite of that, it comes much closer to the reality, and *that* is what you try to convey.

This is also something I want to impress on you: Mantras. I repeatedly come across the same problem: People who tell me: “I sing Mantra’s ... Aum Namah Shivaya ... Aum Namah Shivaya ...” What on earth are you doing?! “Well, I am practicing Mantra Yoga ...” “You are not practicing Mantra Yoga at all! You are singing false!” “What do you mean, singing false? That is how I was taught to do it”. “Of course, that is how you learned to do it ...” But if you want to practice Mantra Yoga correctly, you start by *listening*. For example, if you want to sing “Aum Namah Shivaya”, you *listen* to the universe, to “Aum”, to “Namah”, and to Shivaya”. *Listen* to those three words. You invoke the Mantra and you say: “I would like to listen to ...”, which is the expression of a wish. Then you wait for the reaction. And you *will* hear something, but it will be rather different from what you are expressing with your funny throaty sounds. You will receive certain things (patterns) that you can perceive. One way or the other, the energies will try to align with your *heart’s* contents, with what you have *wished* for with your heart. Then you will hear the *true* sound. At that moment you have earned the *right* – after employing Bhava (the feeling/mood) – to employ Sabda (sound). Only then you are allowed to open your mouth in an attempt to copy the sounds you heard. Only then you obtain unity with the essence.

All the rest is *blasphemy*! And I will never stop to point this out! Do you know what happens when you commit blasphemy?! You will *die*, eternal death even! You will be doomed. Do you know what eternal death means? It means that you go through Surya Bindu to the underworld ... just like that! As a result of the enormous disharmony you create! It is because you appropriate yourself the right to say things that are *totally* not in accordance with what it in *reality* is, added to that your pretension that you devote this to the Divine! As a result the power of the Divine is distorted and will turn *against* you! And you will *die*! All those clubs of alternative New Age-people and so on, who play these kinds of games, are *doomed*! And they are completely ignorant. They sit there in their little circles, thinking that they are incredibly cute, and that mankind really needs them. Simply look at their health status and you will know: he is slowly but certainly deteriorating. Did you just say that Mantra singing is harmless?

When you understand this thoroughly, and practice it properly, it is called magic. In the Middle Ages they created the word magic/sorcerer for this. A sorcerer therefore is someone who can hear it, and then he can copy it, but because he can hear it and copy it, he will start to listen/hear more and more intensely, and have more and more influence on it. At a certain moment he says: “Hmm, I saw such a classy chassis passing by! I would love to have a roll in the sack with her ... Aaauuuuummmm ...” “Sir ... can I join you in your bed?” Everything is possible. There is nothing to it!

Oh ... I had another sack in mind ... one you use to pack something ...

When *I* talk about sacks, you should know better.

Do you understand this? Do you understand the importance of Sanskrit in this respect?

I did hear Mantra's myself, and they were incredibly beautiful. I received them, and you too will receive Mantra's. You will receive the sounds that are stored for you. Open your heart, make the connection, and receive. And suddenly you will receive what you need.

Do you actually have to pronounce the Mantra when you receive it?

From that moment on it is your Mantra. You can use it to make the connection. *That* is what Mantra Yoga really is about. Or they are the most important Mantras for your own well-being. My most important Mantra's are "Unmani", and "Artha Matra". And I have also heard "AUM", so I can add that one to my list too.

But practically this means that people should take more into account the power of their words and their influence on others.

Yes, certainly, for the word is *very, very* powerful. Here is a little trick: if you want to put more power into your words, in such a way that they have more effect, then you build as much Sattva in them as possible. How do you do that? Speak calmly, articulate clearly, and convey the intensity of your thoughts through this Sattva.

One day my uncle taught me that. He took care of me when I returned from Africa. Whenever he was angry – when I misbehaved or something – he used to say: "Pipo" – at that time I was called Pipo, the name of a famous clown – "Qu'est que c'est? Qu'est que tu a fait? ... Tu corriges ton attitude, et c'est bon ..." What is this? What have you done? ... You correct your attitude, and everything is fine ... *Very* calm. I was only a little boy! I would have heart palpitations, but I would never make that mistake again. Do you understand? So it is not simply a matter of talking which is important: "We must try to solve this problem by talking it over". If you approach it in *that* way, you will never solve it! You solve it by the way you talk. And in the end, *what* you say is actually not relevant. It is *how* you say it.

## **16. Na Caika Citta Tantram Vastu Tad Apramanakam Tada Kim Syat**

Nor is an object dependant on one mind. What would become of it when not cognized by that mind?

A shitty kind of Sutra here, because there are still people who proclaim that the world is the product of our mind/thinking, and that we constantly create that idea. This is a stubborn misconception that seems perpetual. With this Sutra Patanjali helps us to get rid of this misconception. And you can directly see *how* he does that: if something was created by your thoughts, what would happen with that object if you stopped thinking about it? It would disappear, but it does *not* do that. So, this whole reasoning of: "the reality is the product of our mind", is completely falling apart.

Maybe we create it subconsciously?

No, for when you are not consciously thinking of it, you are very likely to think about something else, but you cannot send your energy in all directions. As a result the phenomenon would be neutralized and disappear. But it is not *that* simple.

Contrasting with this is when you would say: “Oh, wait a minute, this is the confirmation that everything exists on its own, but that we can exert influence, at the same time, on everything”. That is the *previous* Sutra. We can connect with all the phenomena, but that does not mean that they are products of our mind. So, there is the possibility of an existing relation, but not one of cause and effect.

## 17. Tad Uparagapekshitvac Cittasya Vastu Jnata Jnatam

In consequence of the mind being colored or not colored by it, an object is known or unknown.

This is actually the Sutra that stands at the basis of the science of perception or communication. What is communication and how does it occur? In this Sutra the word “coloring” is used. When we take this vibration (drawing), we can perceive that as being a color. When does the message come across in us? It comes across when part of us has a similar shape (as the drawing). This results in a certain click/connection/contact that enables us to read the rest too. That is the coloring-phenomenon, a nice way to describe it. When you have a glass of water, and you put a drop of ink in it, it slowly spreads throughout the water. At a certain point the water is evenly colored. So, you *have* a phenomenon, while you are here, and there is pretext. Immediately there is a part of you that connects – but not everything – with whom is colored, depending on the equality of the patterns. What – immediately – coincides: the same color. But then the rest has still to be read. Then it demands an effort to spread/sense/compare. That is the coloring process.

But what happens when you see something that you do not recognize *at all*, when there is *no* coloring?

That is what we call “cognitive dissonance”. If I would start speaking in French, most of you would drop out. Nobody would understand a word I say.

Therefore there are numerous things that we do not integrate because the pattern is different, although they *do* occur. It happened so often to me in this country. I talk and talk and people look ... I ask: “And, have you understood?” They have not understood *a thing!* It is because my way of talking is different from what they are used to. The same thing happens here in the village. They look at me – the children too – and I say something in perfectly normal Dutch language (but of course with my slightly typical accent). And they repeat exactly the same: “Is it *that* what you are talking about?!” “Yes, but that is exactly what I said, isn’t it?!” They just do not get it because it does not resemble the fixed pattern they are used to.

So, how do I solve this problem? I do not talk anymore in this village. Now I ask the questions. I say for example: “Madam, I have known you for years. I saw you many times. Where do you actually *live*?” Loud and clear: “Where do you live?” Ooooh, how *nice* of you to ask, *yes*, I know you too! I live across the street, at number 19 in the Dorpstraat!” I am totally baffled. After 5 years I finally communicate with that woman! She looks at me and says: “Hmm, but I find you such a curious man ...” What did I do wrong? I am only a foreigner! ... But being a foreigner means another pattern! It is a little bit different – foreign. Do you understand what the problem is of communication? The communication problem can easily be reduced to the exact fitting in of these kinds of whirls. *Go along* with it, by trying to make contact calling something into being that is of interest to the other, or let him utter the sounds that in his opinion characterize that phenomenon. For the people simply do not listen anymore. Not only the farmers; there isn’t a chicken that wants to listen.

Well, at least a South-African can be reasonably well understood...

Yes, but even then ... they listen, but you should watch TV – only when there is subtitle people understand what is said. This is so remarkable.

There are also people who listen, and *think* that they understand, but it does not register. Especially because it *is* a little bit different. They say: “Yes, but you talk so strange ...!” Even though he speaks Dutch, it is a little bit different from what they are used to.

So, you actually need the ability to see if from above?

No, you have to *feel* it. You must understand *this* and keep an eye on it.

Could this be related to a lazy Buddhi?

Absolutely! It is caused by a rigid and stiff consciousness. There is a lack of flexibility/adaptability/sympathy with others. People are stuck in their egos, in *their* patterns, from which they refuse to deviate when others do not want to do things the way *they* are used to. Some people do not trust anything they don’t know. He does not even know that it exists!

We currently have this problem with immigrants who should adapt/integrate. It would be good if it happened on both sides! One-way-traffic! My 28-year old son writes me: “Your world is so different from my world. It is so difficult to communicate with you”. And this is only written communication!

But that is actually the basis of this entire integration problem ...

Exactly. So, as long as we do not understand *this*, we will *never* solve the integration problem. To achieve this the immigrants should have to study 3 or 4 years before they would receive their certificate of naturalization. And all the rest is baloney, a waste of money.

But even when you know, you still have to learn to communicate ...

Yes.

So, it is a sort of process of becoming conscious ...

Yes. This is only the theory.

But it is also related to the intention, because if you *want* to integrate, you just do that, and if you do not want to integrate, then you simply don't ... it is rather simple.

Yes, but it is not only about the intention of the foreigner to integrate, it is also about the intention of the native people to accommodate their integration. It is a double problem. So, you should not only introduce naturalization courses for the immigrants, but you also need to introduce those courses for the native people, and teach them to take care of the immigrants and integrate them or *help* them to integrate.

I remember that in the last year of secondary school we were taught Rhetoric, which is the art of speaking. I think this subject does not exist in Holland. Six years in secondary school and at the end, in the sixth year, we learned Rhetoric. In the year before that we learned Poetry – in which you learn poems and the principles of Poetry in general. And once you had understood the sense of language, you could do an attempt to deliver a lecture, present a discourse, deal with communication, and so on, which was called Rhetoric. That is the reason why Flemish people always win the Dutch National Dictation every year.

My 10-year-old daughter comes home from school, saying: “We have to give a lecture”. What is this? She is only 10 years old. Even when I was 18 I was not able to do that!

## **18. Sada Jnatas Citta Vrttayas Tat Prabhoh Purusha Syaparinamitvat**

The modifications of the mind are always known to its lord on account of the changelessness of the *Purusha*.

This Sutra is actually the answer to the question: “How do you communicate? Who controls that?” It is Purusha. “Yes, but I always thought it was Buddhi”. It only *seems* to be Buddhi, but actually it is Purusha, your soul, because Purusha is a constant factor in you, who eventually receives everything that happens as a result of the changes inside. Even Atman, the Self, has a slight variable. And above Atman, before you arrive at Purusha, there is Avyakta, the unmanifested Self, where also slight changes occur. But Purusha is completely even.

Is it important to know that Purusha eventually is the one who is in charge of communication? Certainly it is! For learning to speak has everything to do with what you have to say from your heart and from your soul, and not just shallow articulation, as is prescribed by the book. That last element is what I learned in school: It absolutely did not matter whether you spoke with heart and soul. They would say: “You must indeed put some feeling into it, but most of all you



must articulate well!” Isn’t that how you learned to do it? Totally nuts, isn’t it? It means that you talk simply to talk. What kind of nonsense is *that*! This is impossible! How can you talk if you have no feeling at all?! For your speech comes from your thoughts, and your thoughts come from your feelings, and your feelings are given to you by your soul. So, if you are not involved in something with your soul, it is impossible to talk about it.

My daughter comes to me saying: “I am looking for a subject to give a lecture about. What should I talk about? I think I will talk about the bees”. So I told her: “You will *not* talk about bees, for you haven’t got the slightest interest in that subject!” “Then what am I supposed to do?” “Well, what do you *like*?” “What I *like* ... well ... fairytales ... elves”. “Elves ... the *way* you say that has a charge. Do something with that subject.” And that is how I helped her a little bit. And she did give a *lecture* – only 8 years old – in elementary school, about elves. They are *still* talking about it! She reached level 8 while actually she is in level 6. *That* is how you learn to talk. So, if you know who is in charge of communication, you *control* communication. And you *use* that.

One day my wife said to me: “Gosh, you are really gifted you know! Last year in Madrid: You were standing there in front of hundreds of people. You came up with such a good story and you put up such a show! Afterwards they climbed upon their chairs applauding you! I would never be able to do that.” Did I do anything special? No, I did nothing special at all. All I did was to speak from my soul. *That* does the trick. If you have something in your soul, something that really touches you, and you sit down before those people and tell your story, you will *also* receive an ovation. It is not that difficult, but most people are not aware of this. People have forgotten about this. And they are *afraid* to talk. These days you have those shitty courses: “Speaking in Public”, which only fattens the pockets of the organizers. But it has *nothing* to do with the real solution to the problem.

Is this the meaning of preaching, or at least, shouldn’t this be the meaning of preaching?

Yes. A sermon is in fact the information-transfer that every priest should do in his church. But it has degenerated into a litany, and coughing up the same texts over and over. As a result people fall asleep.

In the past in school, with teachers who were really passionate about their work, the connection was made.

That’s it. A teacher is somebody who should know *this* through and through. And of course he should be able to apply it. And he should also have the qualities of a leader, for you send and control things in and around you through communication, so you really have to completely control it. This also means that when you have nothing to say, you keep your mouth shut. For the word is sacred. A lot of people forget that too. They babble away, but in fact they do not say anything. It is only to please their egos that they continue to talk. This is a direct threat to your authority. That is where the word desecration comes from, meaning that your charge, your reach and the effect of your voice are damaged.

And as a result you slowly come to what is said in Yoga: that the words of the Yoga teacher are Mantra's. His postures are Asana's. His drawings are Yantra's (geometric) or Mandala's (curved)

Does this mean that your words become Mantra's? It means that your words will have an effect. You say something, and bang! ... it has exactly the effect you intended:

1. It hits home, even though you are a foreigner – people integrate your information, and
2. They use it/do something useful with it.

You are not sowing on rock ground; you make sure the ground is fertile.

## **19. Na Tat Svabhasam Drsyatvat**

Nor is it self-illuminative, for it is perceptible.

The mind is concerned here.

One of the frequent problems in Yoga practice on high level occurs when people reach the light.

They see that light.

And when they come out of their Samadhi, or whatever, they say: "I saw a great light, so I am Enlightened."

But when you see that light, then it can only be Buddhi who has seen that light.

So, then you immediately know that you can not be Enlightened.

Because when you are in Buddhi and Buddhi sees that light, then there is not fully light. Then there is still duality.

Only when your Self has become the light and the light can not be seen anymore you are Enlightened.

So, when somebody says "I am Enlightened", then you can be sure he is not.

Because there was something what saw the light and that must be Buddhi. So there is still duality and you are not Enlightened. Maybe you are on your way to it, but you still have to do a lot before reaching that total unity permitting you Enlightenment.

And that is what we try to do with the Nirvitarka-, Nirasmita-, Nirvicara- and Nirananda Samadhi's.

Seer/Seen, that last field of tension you have to let disappear.

And that you do by letting yourself melt in the observation.

It is OK to see the light, but then you have to become one with the light.

Until you are the light.

Then you experience nothing anymore. This is Nirbija Samadhi, which is very strange in the beginning. You do not understand anything anymore.

Buddha called that the void, but in fact there is no name to describe it.

And people using names to describe that state prove at the same time that they have not reached it.

So a real Enlightened one you can recognize by his inability to express what he has experienced. You only can feel that he has lived something very special.

## 20. Eka Samaye Cobhayanavadharanam

Moreover, it is impossible for it is to be of both ways (as perceiver and perceived) at the same time.

The 19<sup>th</sup> Sutra belongs to the 20<sup>th</sup> Sutra. They are telling us that, when you are enlightened, you cannot be aware anymore of the light, for you have *become* the light. Did you see light tonight? As long as you *see* that light, we concluded last week, you have not succeeded yet, for there are still the observer and the observed. There is something inside you that watches it. This observer is not the light. There is polarization, and there is not enough harmony in you yet.

How do we solve this? You see white light, so you are quite advanced in your Samadhi practice, and you say: “Gosh, what a beautiful light!” Then what do you do to come to Enlightenment? You simply continue to observe that white light, and as a result of this calm observation – observation *is* Sattva – a fusion will automatically take place. As a result you will suddenly not be aware of that light for you *are* the light. At that moment you do not see anything anymore. You have come into Nirbija Samadhi, which is the Void.

Unfortunately, as soon as you do not see anything anymore, because you were told about this in class you will immediately react by saying: “Oh, I do not see anything anymore! This is it!” Whoosh! And you fall down. Then what do you have to do – additionally? When you notice that you do not see white light anymore, that everything is empty; you should not do *anything* at all! Do *not* react! You have reached the top. You race your motorcycle to the top, and what do you do when arrive at the top? You stop racing, huh? Otherwise you will fly over the top. Do you know how it is to fly over the top of a mountain? It is *terrible*! You will fall all the way down the mountain. So, the closer you come to the top, the more careful/alert you must be. You must pay more attention.

So, white light, you do not see anything anymore... calm... do not do anything. This is the famous: Doing by not doing. The rules of the game have changed. Let it happen slowly.

It is similar to the landing of a plane: engines back, gas back, flaps out, and kiss the ground. There is no big bang at the end. I have a flight simulator on my computer; I find it wonderful. This is coming into Nirbija Samadhi/coming into the light. And from the moment that you activate your Buddhi, or whatever – from the moment something happens in your consciousness – you are out of it.

So, the leitmotiv is Para Vairagya. However, “Leitmotiv” is not such a good word in this respect. No word is applicable here, but it means something like “Supreme Detachment”. But as soon as you even *think* about supreme detachment, you are attached. So it has to be totally ingrained in you. You must be ready/trained, in doing nothing.

At home I try to train in doing nothing as much as possible, but my wife does not like it. I watch them working, painting old garden furniture, sowing, and so on ... and I watch ...

Then comes the cooking, vacuum cleaning, taking care of the children ...

and I watch ...

Then they say to me: "Are you going to do something, or what?"

And I say: "I do not do anything. That is my task." Do you follow me, or not?

*You* are supposed to do this. If you want to understand Yoga, you must understand *this too*.

This is the top. Whoever reaches the top in Yoga cannot speak about Yoga, and he can also not teach Yoga. You must have been at the top first. You must have experienced yourself what I am telling you now, at least *once*. So that you can say: "Yes, I am right! I know. I felt it. I have been there. I fell down immediately, but at least I know the way now. There was nothing at all, and I was happy with nothing. It happened to me and, in hindsight, it was indeed fantastic. It does not mean anything, but it is fantastic. The only thing I want, as I sit here, is to one way or the other go back to that condition as fast as I can, for it was ... *so* great! This beats everything!"

What happens when you have reached it without knowing it? Actually you should know all of *this* (theory) on forehand.

I am afraid you should. There are people who know this naturally, I know that, but in theory it is like you say: if you do not know about all this, you do not have the slightest chance. It is just like with mountain climbing: if you do not know how to climb, you can forget reaching the summit. You will never succeed.

But I experienced it, however, I did not know what it was ...

And now you are faced with the handicap that you start thinking, and that that is exactly what will hold you back from reaching that condition.

So, I am explaining all this as it is explained in those very old books, and at a certain point the game is played totally differently. The rules have changed. As soon as you reach beyond meditation, as soon as you try to go from Sabija Samadhi to Nirbija Samadhi, it is a very, very big step. Look, anyone can understand how to maintain a mood. Joy, love, peace – this is all comprehensible. It is difficult because the mind constantly interferes, but it is doable. It is the final step!

Then you simply have to let go ...

You have to totally let go.

So, you sit in "Being" – which is the white Nirasmita Samadhi – and you wait. You do not do anything. Observer and observed slowly become *one*. And suddenly you will not see anything anymore. And from that moment you will accept doing nothing. It is so difficult because it is so simple. And at that very moment you understand this. You have always done things in a very complicated way, you always thought that via this difficult way you had to achieve/reach something – *this* – while in the end it is *so* easy.

Does an airplane do anything while it is landing? It does not do anything anymore! It just waits until it makes contact with the ground. Does the mountaineer do anything particular just a couple of meters before he reaches the summit? Not really, eh? There are no difficulties anymore. He just casually strolls to the top. Have you ever been at the summit of a mountain? It happens like that, and then the difficulties are solved and you reach the top, and you sit there. What are you supposed to do there? You do nothing, which is okay. Then you say to yourself: “Jeez, this is so *easy*! I never knew that it would be so easy! And I always acted in such a complicated way! Why have I always done that?!” Well, you just go on with your stupid reasoning! Before you know it you are all the way at the bottom of the mountain again! So you better accept the new condition, it is fine like that ... everything is Divine ... everybody is Divine ...

## 21. Cittantara Drsye Buddhi Buddher Atiprasangah Smrti Samkaras Ca

If cognition of one mind by another (be postulated) we would have to assume cognition of cognitions and confusion of memories also.

This is more or less a theoretic hypothesis. This Sutra tells us that even though it is impossible that observer and observed are *one*, it is still possible that there are two cognitions. However, as a result of the fact that they process the cognition *differently* from one another, at a certain moment this should lead to conflict. Does this happen inside you? No, it does *not*. This is typical Vedanta. It is the sort of profound logic that is typical for the Brahma Sutra's. This book (the Brahma Sutra's), together with the Bhagavad Gita and the Upanishad's, belongs to Vedanta, which literally means “Comments on the Veda's”. These 3 books try to prove, using logical constructions, that Yoga indeed is correct. The scriptures that *we* are using are above all the normal Yoga-school and the Sankhya-school, which explain everything in a simple way. But over time there have been indeed people who have said: “But wait a moment; is this all true?” And this is typical for the Vedanta-school.

Does it exist separately from Yoga?

No, it is all related to each other. Therefore it would be good if you would one day take the opportunity to study those scriptures.

Can you advice a certain edition of these books, for example in Dutch?

I am not aware of any good translations/interpretations of the Upanishad's. There is an interesting small Upanishad's-translation from the Theosophical Organization, called: “10 Upanishads”. This is a selection of the 108 most important Upanishad's, or stories at the feet of the master. However, originally there are many hundreds of them. A drawback of the Flemish/Dutch edition is that it does not contain references to the original Sanskrit texts and that it also lacks a word-by-word transliteration/explanation. This means that you have to completely rely on the translator, which I do not trust at all, for not one among them is a Yogacharya.

## 22. Citer Apratisamkramayas Tad Akarapattau Sva Buddhi Samvedanam

Knowledge of its own nature through self-cognition (is obtained) when consciousness assumes that form in which it does not pass from place to place.

“Knowledge of its own nature” = Self-realization. This Sutra presents us the condition for Self-realization, which is “when consciousness assumes that form in which it does not pass from place to place”. This is a nice expressive way to put it, simply meaning that the mass of energy that is your consciousness stays together. But this energy can move itself – especially on higher levels – faster than time. And when you have come to such an extent of calm that it stays together, it is possible at a certain point that you feel the extent of the reach of your energy. We have learned from another Sutra that especially the feeling of where you are *not* present, and where you *are* present – which is the difference between Purusha and Prakrti, or between Sattva and what is different – remember? – is also Self-realization.

I am still surprised by people who claim to teach Yoga, for example children’s Yoga. I ask them for example: “So what do you do with those children when trying to teach them Yoga?” “Well, I just let them play around a little”. “How is that related to Yoga?” “Well, children are playful, so I let them play”. “Okay, but you just said that you teach them *Yoga!*” “Yes, which we do playfully”. This leaves me clueless, for Yoga is about coming to utter silence, which is necessary to obtain the sense of, “How far do I actually reach?” Self-realization. So, first light, and with that light the sudden feeling. As long as you move this is simply impossible.

The same applies to people who claim that Yoga is related to breathing exercises. And they continue to breath and puff! And they change the quality of their energy – Rajas, Tamas – continuously fluctuating, and then they are totally exhausted and say: “Ha! I had a nice Yoga session today!” Then there are also the people who are so busy, constantly physically moving about, performing the most awkward circus acts, saying: “Well, I had a great half hour of Yoga practice!”

Then there are the ones that lilt Mantra’s at the tops of their voices ...

But that is not Yoga at all! It has nothing to do with Yoga! Yoga – the unification of your being with the Supreme Being – can only occur through Sattva, which is totally motionless. “Yes, but I like something dynamic. The disadvantage of Yoga is that it is much too static...” “Yeah, right... go to hell! Where there is *plenty* of dynamism!” Or not? You don’t know? Well, at least there is a nice fire burning!

Sometimes when I am in Samadhi, my breathing distracts me ...

That is normal in the beginning, but the repeated practice will result in more and more harmony in you. The need to compensate at air-level will diminish more and more. At a certain

point you will not even pay attention to that anymore, and you will not breath anymore. You slowly have to get rid of this automatism.

There are also these Yogis who have themselves locked up in a block of ice or they have themselves buried alive. They do not need to breath anymore to stay alive; they do that with Pranayama.

They do it simply as we see it here. Breath must be eradicated. But the drawback here is that those people do not tell what they are doing. Therefore nobody understands it, and as a result a new kind of problem is created. The question is what those people add in value to Yoga or to the progress of mankind with their acts. In my opinion their input is of no value, especially because they do not explain. I prefer people who do *less*, but who explain to people what they do.

But at least this is the proof that we are right (that Pranayama is *not* breathing).

Yes, that is true.

You will notice that as you sit longer, and sitting becomes easier, less and less functions of your body will be active. As for me you go to the seaside one day to immerse yourself under water to check whether you still have a need for air. But this is all inessential. The most important is that you practice yourself, and that you need many, many years to reach that total silence, which is indeed of importance.

How many years do you need to reach that total silence?

He (Buddha) said: 50 years.

What happens after that?

I just told you: nothing. Nothing will happen to you anymore. You will not sleep anymore, you will not eat anymore ... you will only sit. And as a result of the intensity of the harmony of one single person who reached Enlightenment, the surroundings undergo a tremendous harmonization. This is once again an example of “doing by not doing”. In the surroundings of an Enlightened one all the trees start growing, the plants start blooming, nature starts to become harmonious, and people become sweet and soft for miles around, more and more. It is said that when *one* person reaches Enlightenment here on earth, the entire universe will cheer with joy. That is what the old texts tell us. Something incredibly beautiful comes into existence. And if *you* could be this Enlightened person one day, which is my/our dream, *before* reaching that state please realize the enormous importance of it for mankind.

I guess I have to realize that this will not happen from one moment to another.

It is a gradual process, and it is also a necessity that the process is gradual. The control needed in you to be able to remain in that state is tremendous. Each time you fall, and have problems,

and stand up again, you learn a little bit more to control. This is what you will need in the future to enable you to stay 24 hours after 24 hours in the light.

### **23. Drashtrdrsyoparaktam Cittam Sarvartham**

The mind colored by the Knower (i.e., the *Purusa*) and the Known is all-apprehending.

What do you do when you have reached such state? You are the knower – one says that you are the knower – and you know everything. The process of knowing is actually the process of coloring, as we noticed before. There is still a little movement of energy in you, for you have attention for everything. You perceive the different forms and colors, which colors you too. But your reach is unlimited; you see, and you see through everything, everywhere, through all times – past, present and future.

Are those not the result of your thoughts?

No, you do not create them. You only observe, and you become colored by your observation. The slight amount of Karma that is still present in you is sent out to the world, so interaction is taking place, which is the play of coloring. At the top, in your state of Enlightenment – Self-realized, everything very quiet – there is still something happening, which is the fact that you know. This is a Buddha, or the person who has awakened to the great reality. You perceive the great reality, the great reality that we as normal people cannot see. We are blind. Although we have eyes, our vision is very limited. Our senses only function at gross level.

Is this related to seeing?

Seeing, hearing, feeling – all together – using the divine Indriya's.

So you are not 100% Sattva yet. That is your coloring, and this is the reason that you are still here. What will happen when you become 100% Sattvic, which is actually the goal?

You dissolve?

You will simply have a dissolution, which is Liberation, Kaivalya.

### **24. Tad Asamkhyeya Vasana'his Citram Api Parartham Samhatya Karitvat**

Though variegated by innumerable *Vasana's* it (the mind) acts for another (*Purusa*) for it acts in association.



What is this coloring in you? It is called “Vasana’s”, which means subtle desires. This is the condition that was once responsible for your descent, your fall from heaven, and your becoming human.

What is the entity, the coloring in you, that perceives this? That is your causal body (Citta/Buddhi), which is actually working under orders of Purusha. It is actually Purusha that perceives the coloring, not directly, but through Citta or Buddhi, for they are part of your being and they cooperate with each other, “jointly”.

We are sitting here looking at the qualities of a Buddha. A Buddha, who indeed still has a certain life – in the eyes of a normal human being he does not do anything anymore; he is just sitting there – for in him there is a coloring/subtle desire present. And pay attention: this subtle desire must not be stirred too much. If he does not pay attention – even when he is a very great Buddha – these subtle desires can cause a real desire. As a result he will tumble down. So, in my opinion, when someone among us reaches Enlightenment, leave him alone. Do not disturb him.

Should he not be able to deal with that?

You mean that you dance in front of the Buddha naked, saying: “He should be able to deal with this!” This poor guy suddenly opens his eyes in shock and you see him tumble down. Good job! Congratulations!

Like the story of the Yogi at the entrance of his cave, on the verge of Enlightenment, and somebody stands in his sunlight ...

Yes. He too should be congratulated for disturbing him! And all you have to say is: “Well, it is a Klesha that came to him, and he should have been prepared for that”.

But isn’t that the purpose, that eventually you do not attract anything anymore?

Yes, I know. So if he has Samskara’s, the Klesha’s will come to him and what has to happen will happen. But that you, *personally* and *deliberately*, will disturb such a person simply because you feel like teasing him, well, that is quite a shitty thing to do.

What if it is a test to see whether he can handle it?

That is okay. Assume that I am sitting here in the light, at least now I am warned when you enter the room. Then I will say: “Wait a minute, he is trying to get me”. Thank you! (Namaste)

Of course you should be able to deal with this, but what I am trying to tell you is that you should give this process a chance.

You said yourself that you when we sit here and we are disturbed by something, we ought to go back to the basis.

That is indeed part of the training. But by chance I feel like saying the opposite today.

But when you disturb such a person, you only generate Karma.

Yes, I think you are right about that.

## **25. Vishesha Darsina Atma Bhava Bhavana Vinivrttih**

The cessation for dwelling in the consciousness of *Atma* for one who has seen the distinction.

You settle yourself in Atman. That is what is happening here, because your desire – the effects of desire – is slowly put to a halt. And the reason for desire to stop in you is because you have understood, because you have understood the role of desire/the negative effects of desire. Have you understood by now what desire is? Do you use desire, or do you avoid it? As long as you avoid desire, it means that you have *not* understood desire. Therefore you will never be able to control it. This is okay in the beginning, when you are still working on Aparigraha (non-desire), but not at this level ...!

The question now arises what the function of desire is. Desire is especially active in the fire center. It is the origin of each action. Every action in you – whether it is in thoughts, words or deeds – is initiated by a desire. If you understand this, and when you once in a while consciously choose to use a desire to initiate action, you learn to deal with it. And when you learn to deal with it, you will be increasingly better able to choose *when* you want to undertake action, and when you do *not* want to take action. So you gradually and increasingly control “acting normally”, which happens naturally, and your being will at a certain point simply do what you agree to. That is all. But then you have seen what desire is, for you are using it consciously! This means that you have mastered desire. And when you are the master, you might as well say: “Desire? Forget it. I do not need you now”. And you just ignore it. Only then will you come into Atman.

At this moment I regard desire as my enemy.

Desire is not a friend and it is also not an enemy: it is simply there, as nature, the fruits on the trees that surround us are there to be enjoyed. But you must not have too many of those things, for otherwise you eat too much or you have sunburn. That is what happens with desire too.

But doesn't it require more than this to come to Atman? Not only stopping to desire?

Strangely enough you do not need anything more, for there are many different kinds of desires, from very gross to very subtle. Do you know the pyramid of Maslow? This is actually the pyramid of desire. It is about the basal desires ... the luxury desires ... but then also the desire for Self-realization, recognition, etcetera. These are all desires. And when you are finished with basal desires, you automatically go on to luxury desires, and when you are ready with luxury,

you go on to spiritual desires. So our entire lives are filled with desires, and you can measure your progress in Yoga by gradually reducing desires. This is also the result of learning to deal with them. But that results in that you see everything in a more relative way and that you are not so fanatic anymore. You still initiate actions, but the frequency of doing so diminishes, for you are more aware, asking yourself whether it is really necessary or not. You will also be able to not initiate actions. As a result your actions become more sensible and wiser. And with time you will notice that you have less and less desires, and that you are increasingly better able to deal with them, and at a certain point you will still know that there are desires, but they are more at a distance. They are waiting there for you, until the moment comes that you wish to use them. And one day, at a certain point, eventually, you will still know that desires exist, but you are totally not interested anymore. They have had their function to help you in the confrontation with the matter, to become master over everything.

I have the feeling that every time my desires become less, I am confronted again with exactly that what causes my desires!

Just ask yourself the question: “What is it that I still want?” And then you list it up. With time you will see that this list will become shorter. This means that you are making progress in Yoga. It is this simple, but progress is agonizingly slow.

Hm, I fall back all the time ...

Yes, that can happen too. Everything goes in a wave-like motion. Dance. Play with it. It is of no use to suppress it. I am always of the opinion that when some desire is alive in me, I accept it and give in to it. But while giving in to it, I watch myself, to see how I live out my desire. And because I watch it, I can control it. I laugh with myself and say: “Look at me buying an ice cream again!” I am just giving some example. My wife is always perplexed. Everybody is quiet, and suddenly her great Yogi walks up to the ice cream stall, buying himself an ice cream. Not with *two* balls of ice cream, but with *three* balls of ice cream! Everybody is quiet and takes *one* ball. I am having *three*! Well, in that case I simply laugh with myself.

Reacting like this you have already solved half of the problem, for the next time you will be less attracted and there will be less desire. And at a certain point you will say: “I do not really need this anymore...” This is what I call dancing. It is playing, laughing. The conqueror of desire is the dancer, a cheerful child. As a result you will enter Atman. Little children are closer to God than adults. That is what this is about.

This afternoon I had a 4 months old child on my lap. Being with his nanny, the neighbor, he was crying his lungs out. I played with him, and soon noticed that he wanted to walk. So we walked, and it was marvelous. There was no desire; it was very basal, but still with a direct connection to paradise. You are very close to God when you can live like that.

Can you feel what I am talking about? Try to be like that. That is not so easy; you must get rid of all those conditionings that are based upon desire, and become plain and simple.

I always hear my wife saying: “Hmm, what am I going to wear?!” and “Does this fit with me?”, and “This color does not fit with my shoes.” Do you do this too? Of course you can say things like this, but to put so much emphasis on it is desire.

Yes, but actually that is not the way I intended ...

Just do as you please! Grab something from the wardrobe, and see: “Well, this will be alright ... come on, let’s go ...” Simple.

But when I compare this with myself, it is just as if I become attracted more and more by certain clothes. It is also as if I enjoy it more and more.

Yes, okay, now you go even *further*. Until you find it more relative, and the charge reduces. So, do as you please, but then quickly change the subject. Then leave it for what it is and go on.

But sometimes you wear something simply because it feels good ...

Well, then you wear it for a couple of months. People will then say: “Hey, you are always wearing the same clothes”.

Completely detached. Do you understand that? Do you understand to stay in Atman? It is a new way of life, which is what is called rebirth.

But maybe we do not know what to wear because we buy clothes impulsively in the first place. We just buy. That is where it goes wrong already.

In that case you have to go back. You will *first* have to learn to respect desire. And you also have to learn to respect the signals your being is giving you. That is the beginning. You use desire; *that* is where you must start. So you must try to please yourself as much as possible. And later on you try to deal with that easier and easier, and faster and faster, and more and more relative. *Only* the person who has experienced desire, will one day be able to conquer desire. Only the person who has experienced war, will be able to disband war from this world. I am not referring to the salon-socialists, who can only talk about peace with their mouths, eh? You cannot trust them, for they have no control over it, for they have never experienced it.

If you can deal with desire in this way, you will also get rid of impulsivity.

Exactly. Now you realize that desire is actually your teacher. And you respect and use the teacher, to eventually bring you to the point of total control. So do not fear desire. This is Tantra, of which most people do not understand *anything*. Especially when they are confronted with all those sex-pictures that are shown in all the temples in India and South-East-Asia. Then they say: “How is this possible?! This is utter promiscuity!” But that is not what it is about. It is about using desire consciously, to come to total control. In this respect it is also the road to the divine. But in the West we have an awkward approach to desire: All we do is desire, but at the same we do not *want* to desire, and consider it to be something bad. This is so inconsistent,

for it creates a situation that is *impossible* to solve. But *what* is all this about? Are you allowed to desire, or are you *not* allowed to desire? People spin around in vicious circles, and as a result they remain in Samsara, the law/cycle of rebirth.

All this is about, is to rationalize desire, and to gradually elevate your consciousness. Therefore you learn to initiate action through desire, but randomly. And then you try to attune it with each other – discriminative powers. Therefore quality is the most important element. Geishas are the last exponents of this in Japan. We say: “They are prostitutes...” I’d rather say that they are priestesses. The proof of that is that traditionally they are very spiritual. And Japanese men, well, they were totally crazy about those women. They visited them as much as possible. But that collides with our Western way of thinking. Here we have a very Catholic, Christian frame of mind. In 645 A.D., during the first Council of Constantinople, the church fathers actually started this fallacy that “sex is evil”, and that “desire is undesirable”, and so on. It pure oppression, rejected, and considered devilish.

But those Geishas are actually using desire to earn money?

Yes, that *too* is part of it. Everybody has to earn a living. But the background of this is very different from what we think about it. The background is: the meaning of life, the control of life. And the “captains of industry”, the great leaders, who were their customers, and still are their customers, were not really primitives as you can expect from them. They want quality, and they too are actually engaged with control. And finally they meet a female equivalent who has control in her program *too*. When men go to a prostitute here, well, they jump on them, and when they are done they pay and go home. What is this?! Animals do it even better! Or not?

But Geishas receive a *thorough* training – for many years.

*Absolutely!*

Please do not get me wrong. I am trying to explain Tantra, which is actually even more beautiful than what those Geishas do. Tantra is something that got lost, for it simply does not exist anymore. Do not attend Tantra courses! I know only one man who has ever been able to explain Tantra properly. That was professor doctor Kamalakar Mishra from Benares. He visited me one day, but unfortunately he died from a heart disease. He wrote a book about it, and it is in total compliance with what I am telling you. We compared things together. And he said to me: “Isn’t it fantastic! I wrote an entire book about it, and I explained my entire theory based upon the ancient texts, and you live here in the West and you are simply a natural example of Tantra, of what I have described in my book”. To which I replied: “Yes ... my teacher resides in my heart, and I have never listened to *anyone*. All that nonsense! I did not even listen to my *mother*”. My mother said: “This is such a licentious boy, it is *unbelievable!*” And the girls kept coming and going. Usually they called my mother to cry, haha!

Man and woman are also put together to use this game of desire for their growth, for their mutual growth towards control. *That* is what it is meant for. And if it works, the two will become balanced, and the action will not be necessary anymore. You can recognize a successful couple by the peace that lives between them. Can you follow this? So, Tantra leads

to Advaita, which is unity. This is Atmic consciousness/to sojourn in Atmic consciousness. You have given free rein to your desire and understood it. As a result you have received wisdom in it ... so, do it as consciously as possible, with as much power of discrimination as possible. Give priority to quality, and go ahead. Nothing is evil.

So, when you have to do something/go into action, you must stir up your desire consciously? You would not come into action if you didn't do that?

Exactly. So, it is possible, at that moment, for you know what it is and how it works, so you simply pick a desire. In my case I surf the Internet and check out the site of Mercedes Benz.

Then you think: "I would want to have this one"?

I can feel it ... hmm, wait ... and then I get back to work. Why? Simply because I find it a beautiful car! But I cannot afford such a car, so I have to work. And that is what keeps me going. When I stop with desire ... well, I will not do anything anymore. Then I sit down.

Do you have to look for the desire that is still in you?

Yes. You simply have to look: "What is my Dharma/what is that game exactly about?" And ask yourself whether you are done already. You have to pay attention to that too, for it is of no use to surf to the Mercedes Benz site when you are done/are in harmony. It is because I have not reached the point where I should be, that I look for aides to get me back into action again. Can you follow this? This is an interesting way of living. This is dancing. And laughing. And when it is really a beautiful car I find on the Internet, like the Ford GT... Do you know this car? It raced in Le Mans in the sixties of last century. This car is very flat and incredibly powerful. For me it is the most beautiful car in the world. So then I make a color print of it and hang it somewhere in sight. And when I do not know anymore what to do, I look at it. And then I get back to work again. This approach may be a little bit folkloristic, but it *really* works. And it provides you with vitality. As a result the energy flows through you. The most dangerous situation is when it does *not* flow anymore. For example, your conduct is exemplary, you are vegetarian, you meditate every day, you go to church, or whatever kind of virtuous things you do, ... and you look perfect ... well, that is something that really scares me. Such kinds of people really frighten me. Then I ask myself: is this *real*, or is this person forcing himself in this situation and did he actually stop living as a result? The danger here is that people get stuck in imagination, and that *that* becomes holiness. From my experience I tell you: that is *not* holiness. I have met other pure people who lived like me, who really lived and laughed, other than those hypocrites.

So, there is the danger that you mistake perfectionism for holiness?

That danger is *incredibly* big. *Very* big. Therefore I am a *very* big advocate of Tantra practice. This maintains your vitality and it gives you the guarantee that you reach your goal. For when you understand this, there is no other way but to reach the final destination, because you *continuously* experience, and because you are *very* sharp. You do not have to feel limited by *anything*. And all those rules that we have, all those norms and values that are so much

discussed these days, do more harm than good to the recovery of norms and value in society. That is because people do not understand Tantra. They do not understand that life has to be dynamic. It is like the shuttle of a loom, shooting from left to right, connecting all the threads of the fabric. This is the literal meaning of the word “Tantra”: Shuttle. Dancing between good and evil. It is impossible to be good if you are not also a little bit bad. Because of this, fear disappears, for you are constantly active and nothing is forbidden. It is spontaneous and vital, so it becomes *intense*. As a result you grow. This is very beautiful.

## 26. Tada Hi Viveka Nimnam Kaivalya Pragbharam Cittam

Then verily, the mind is inclined towards discrimination and gravitating towards *Kaivalya*.

Kaivalya = Liberation.

As a result of living in this atmosphere you will neutralize all limitations, feel more and more freedom, be more and more self-certain, grow more and more, obtain increasingly wider reach, and at a certain point you will not have any limitation anymore. You will understand that anything is possible for you. And everything is permitted. Everything is divine. And the feeling that comes with it is the feeling of incredibly big freedom.

We know that everything is energy. This energy is divine. This energy can sometimes adopt strange forms that you do not like, making you say: “That is an enemy”, or when it adopts a nicer form, you say: “That is a friend”, but it all does not matter. It remains divine and everything has a role to play. Everything is useful. The trip to Milan was hell, but at the same time it was divine. So, was it bad to go to Milan or not? It was simply what had to be done – it was in the line of things. Well, in that case you just go and you do not worry. And if that means that you have to spend 15 hours in a car, you just spend 15 hours in a car. Instead of making a problem out of it and that you start struggling with yourself, you say to yourself: “I am in the car ... and it is divine”. “Oh no ... I can spend my time in a more useful way ... I wish I were traveling by airplane ... You know what I would like to do at this moment? ... I would like to laze away the day ... not having to watch all those cars, and renovation sites ... the beltway of Antwerp ...” Do not use the beltway of Antwerp! I played cowboy at night, negotiating my way through all the renovation sites. I did all kinds of forbidden things. It was fun. When you practice Tantra you do all kinds of possible things that are forbidden, eh? For there are no rules anymore. So, I even ended up driving on the wrong side of the road! Because it was one big mess! And that is fun.

The national slogan of France is: “Liberté, Egalité, Fraternité. And Liberté – freedom – is *this* freedom. The French philosophers established this slogan, and still people do *not* understand it. It is *difficult* to explain. You needed some time yourself to reach that point, and I am happy to tell about it every time.

Why didn't you do this in the very first lesson?

I couldn't. In the first lesson you must learn to refuse desire. Otherwise you kill yourself. You will not be able to deal with it. It is a matter of slowly familiarizing yourself with the world, and to stay out of trouble. Then when you have become stronger and gain control at mental, physical and emotional level, through which you have thus arrived at causal level – to get in touch with Atman – only then is the right time to tell you all this. Only *then* you deserve this freedom. Only *then* you deserve this responsibility. But *until* then you are not able to deal with all this.

I do remember you telling us in the first lesson that there are no rules in Yoga.

Yes. I remember telling you driving through town at speeds up to 110 km/h, at night, ignoring the red lights. That is Tantra. Well, don't do this, eh? But the most important is not to ignore all those rules, but to increasingly feel the freedom inside you, and to follow *that*. *That* is the road to Liberation. And Liberation is the fusion of your being with the Supreme Being. And there is no alternative.

## **27. Tac Chidreshu Pratyayantarani Samskarebhyah**

In the intervals arise other *Pratyaya*'s from the force of *Samskara*'s.

Pratyaya = content of consciousness.

This is indeed the result of a Samskara. You are not completely ready yet; there are still Samskara's in you, which will arise.

I have a nice example of this. This is what is happening to me recently. Yesterday a student came to me after class, saying: "Look, I made a drawing. During the entire class I saw a woman behind you. She had 4 arms and was just as if she was there to protect you." So I did some research. There is goddess by the name of Kali. Have you heard of her? Kali is the feminine form of Kala, which means time. It is usually pictured completely black, and it is a terrible appearance. Black is the color of all colors. All colors disappear in black, and therefore it has the meaning of Nirguna, the goddess Nirguna, which means "being without Guna's". Therefore it is black, reflecting the abolishment of all Guna's. However, this process takes place through destruction. It is also said that Kali is an appearance of Parvati, Shiva's wife, taking on the appearance of a kind of she-devil. Her hair is totally a mess, and she is bloodthirsty, covered in blood. The destruction that she is responsible for is actually the destruction of your Karma. So she is actually an incredibly beautiful goddess that is there to help you. Or at least, who represents the last purification that you have to go through. This is *exactly* the stage I am going through at this moment. Also now I am mainly focused upon purification.

And after hearing the story of my Milan adventure, you have understood that my main problem is a problem with communication: Airplane – was not available. Car – was not available. Trouble with transferring. Communication through Internet and so on. This is all



communication, all expression. So, I engaged myself in purification in the field of expression – ether. And this is actually what the message from the goddess Kali is about. For she holds a sword in one of her hands – the sword that represents the power of judgment. You must understand that all the misery that comes to you is nothing less than a teacher, giving you a lesson you deserve, of which you are supposed to make a synthesis and say: “Hey, wait a moment! This is related to *that* element... or *this* element... or *that*... and I simply have to purify *there*”. Then you will have learned your lesson, and she has become your girlfriend. And you accept it; it is good. No, it is not good; it is *fantastic*. Because these are the last Pratyaya’s in you. This is a very particular game in which people who are not prepared do not stand a chance. They will destroy themselves, which is what the bloodthirstiness stands for.

Therefore you must perceive misfortune as a lesson, and immediately start looking inside you: “Where did it go wrong? What did I do wrong? What is going on inside me?” And you purify this – with contemplation or Samyama, or with whatever technique you can remember. Get to work with it *immediately*. This means that you must use common sense. This goddess represents using your common sense, and with that also the victory over the duality of thought. If you stay stuck in your thoughts, you will start complaining. You will say: “Boy oh boy ... what they are doing to *me*! It is terrible ...! And you go running to your mother, and your mother will say: “Oh ... you poor soul!”

You have to adopt a new attitude towards life here, in the sense of, “Oh! Nice! A problem is coming my way! What is this trying to tell me? ... Oh, I see! *That* is it! Fire level ... or ether level ... or air level ... mental ...” (and you go to work ...) Will I be purified already? Is there something else coming my way? Am I going to get more misery on my plate?

That is what this is about. And I really have the feeling that that is what is happening with me at this moment. An acceleration is taking place. You cannot imagine what kinds of coincidences are taking place. We are dealing with a gigantic financial hole. The bank called to ask if we would like to raise our continuous credit, from 4,500 euro negative to 18,000 euro negative? “How did you know that? What am I supposed to do for this?” “You do not have to do anything, and you do not have to show us your account books”. Ha ha, if they would see our books! Now we have a credit ceiling of 15,000 euro. And it happened *exactly* at the moment that we needed it! Can you imagine? It is all controlled from above.

I was already trying to find a solution: “What can I do ... what do I have to do... I have to do something, but *what*?” Suddenly I came to the conclusion that it was my throat Cakra that is not pure enough. *That* is where it all goes wrong. To miss a plane, to have my ID-card confiscated (identity is communication), and a car that breaks down ... this is all communication. Added to this the whole problem with the school; the fact that people continue to fail to receive this fantastic knowledge! Even though there are improvements with Internet and so on. It is all a matter of the throat Cakra. And although I could find the culprit in all kinds of expressions outside myself, but it really is something *inside* me. If this continues I am going to start singing! But all I know is soldier’s songs, which are not meant for ladies’ ears ...

But is this problem of giving shape to the school/program not related to fire?

Yes. That is your Dharma, which is also the result of Pratyaya. You feel that there are things that you have to do. That is the positive effect of the remainder of your Karma. And indeed it works, when there is action, with fire. But you are also dealing with the negative expression of your Karma, which is the misery that befalls you. Well, when you are appointed President, as happened with me, then it is of course a positive aspect of your Karma. So you must try to pay attention to all the signals, and try to purify as much as possible.

Does this mean that you must always be friendly to let things go smooth?

No, not necessarily, but in practice you do become milder, even though sometimes you have to reject somebody, but you do that in a mild way.

Doesn't that generate Karma?

You do not generate Karma if it happens out of love – for the other person's own good (to make something clear that he would otherwise not understand), because love is actually a higher feeling, meaning that you are connected, and therefore you are functioning as an instrument.

So you must not do it out of self-interest?

When you do it out of self-interest you do indeed generate Karma.

For this reason I wrote the person in charge of SYN (organization of cooperating Yoga teachers in Holland) a couple of days ago to inform him that I withdraw my intercession with the International Yoga Federation, because I felt that he was going in a direction that was totally based upon self-interest. In my opinion this constituted abuse of the name of the International Yoga Federation. I do not want honorary members of the federation that behave in this way, and therefore I wrote him a letter. This is once again about purification, you see? And I really found it a *terrible* thing to do. The *dream*, what I wanted to happen and what he wanted to happen: it remains alive – but suddenly I see the bare facts, and for a long time I walk around in agony. Then I decide: “This feels good/this does not feel good. Something is wrong.” And then suddenly I say: “And now it is over!” Send an email, following the required procedures ... Now the federation and the other (valuable) members of SYN receive their honorary memberships from me directly, instead of receiving them through SYN. Then I was happy, for it felt good. I did my duty, and it was purified.

But pay attention that you do everything as softly as possible, for if you apply violence ...

How about “appropriate” violence? It does not always have to be friendly.

You do what you can, but you do it as civilized as possible and also as austere as possible, with as little action involved as possible. For the danger of the Pratyaya's that are still in you, is that they could drag you along into a lot more actions, with the result of a chain-reaction. This is something you better avoid. Just finish what is left to finish. You have already come so far, that

you regularly feel that freedom already. That is all you need. You are close to the top now. It is like with someone who's life is coming to an end, and says: "I only have some little things left to finish, then I can go in peace." That is what it is like.

This is all related to this Sutra. So, remember the Goddess Kali!

## 28. Hanam Esham Klesavad Uktam

Their removal like that of *Klesa's*, as has been described.

This refers to the philosophy of the *Klesa's*, which I assume you still remember very well. How long does this go on? Well, it can go on for a long time to come, as long as there are *Pratyaya's/Karma* in you.

Here we see Yoga in its purest form: cleaning up/burning away *Samskara's*. You have now arrived at Karma Yoga, in which you make up a balance at the end of every day: "How much Karma did I gather? How much Karma did I purify? What is the balance between the two? How much progress did I make today? Do I possess *more* or *less* Karma today than yesterday?" And while *playing* with Karma, you must at the same time consider *consciously* what causes you to still produce Karma. And you *know* it (when you do it), but you try to do it while having a connection with the divine. You do not *dare* to base your functioning upon ego anymore, because when that happens you need at least three full days to recover to your former level. Becoming angry *one single* time makes such a *deep* impact in you. It costs you one *week* of practice to make up for that! And practice means every day at least one hour of contemplation.

So, when you become angry you actually produce Karma?

Immediately.

Can't you solve this problem by expressing it?

No, you cannot remove it. That is a fairytale told by ignorant people in the field of psychology. That is what is said in the West: "You must express your emotions, then you can get rid of them". I say no, because emotions are based upon *Samskara's*. The only thing you do is to rid yourself of the accompanying charge. This gives you a good feeling, but you do not rid yourself of the *Samskara's*. Then there is another drawback: The people in your surroundings receive your "dirty laundry" when you express your emotions, so you are spreading your Karma as well. After having an outburst of anger everybody is affected by you. Thanks, but no thanks! You did not only keep your problem – in fact you magnified it – but you have also magnified it in others! You should not do that.

But you do not achieve anything in this way either. I mean that you can convey some message or something.

That is correct, but if you do that, you produce Karma, which you instill so deeply in the other that you should ask yourself the question: couldn't I have done this differently? Couldn't I have done this in a friendly way? If you could do it in a strong way, somehow fed by anger, but *still* expressed in a friendly way, then you have acted properly.

These are the problems facing a Karma-Yogi. How do I approach this? I still have some things to take care of, but how *exactly* shall I do that, in such a way that this person – in the surroundings – becomes better from it? That is quite a task. Karma Yoga is the most *difficult* form of Yoga! And it is not the kind of Karma Yoga as it is often taught, telling you to wash the dishes of the teacher! Or telling you to be subservient to the Guru. This is a misunderstanding that has crept in over time. There is no way that you have to be subservient to a Guru. The only one to whom you must be subservient is your own soul! Do *not* be subservient to another person! If you would be subservient, you reduce yourself to be a *slave*, while the training is supposed to make you a *master*. To make you *realize* that you are a master; master over yourself, master over nature/life and over everything. Therefore, a *real* Guru would *never* accept your subservience.

This is all Karma Yoga, real Karma Yoga. You prepare yourself for the end.

## **29. Prasamkhyane 'Py Akusidasya Sarvatha Viveka Khyater Dharma Meghah Samadhih**

In the case of one, who is able to maintain a constant state of enlightenment and to exercise the highest kind of discrimination, follows *Dharma-Megha-Samadhi*.

Dharma-Megha-Samadhi, the rain cloud of all knowable things, is the Samadhi in which you end up in a cloud consisting of your own virtues. I have experienced this: I sat in a cloud of friendliness, loveliness, softness and everything at the same time. All those feelings came at the same time, and many more of those kinds of wonderful things. At that moment I realized that those qualities characterize my being. Or even better: it characterizes what I *am*. It is my true nature, meaning that it is the dominant Karma still present in me. I was very surprised about this. I had never thought that I was so sweet and friendly. Therefore I asked myself: "Then why am I so aggressive? Why did I have tendencies to kill someone so often?" It made me realize that my friendliness – whenever I expressed this friendliness – was often met by people who were *not* friendly.

At present I am dealing with a group of French-speaking Yoga practitioners in Europe that became part of my group. I am trying to familiarize myself with them and to establish contact with them. They are *utterly* unfriendly, saying: "I did not ask you anything! Who do you think you are?! I do not want to talk with you." This awakened this old anger in me: unfriendliness. But after all it is only a frustration of my own friendliness. This is something the goddess Kali has to take care of. So I have to let loose the idea/concept of the goddess Kali and say: "Well, okay, I have to deal with my own friendliness here, for it is responsible for my irritation when they are *unfriendly* to me." The world is simply as it is! So, I have a problem because I am

friendly! You cannot simply change the people! For they are what they are. Therefore I thank the goddess Kali, and make sure that somewhere in a Samyama I reduce those qualities of mine that I found in Dharma-Megha-Samadhi. As a result I will have nothing left anymore. She also *represents* Nirguna. Simply nothing. So, all your characteristics must also disappear.

“Yes, but wait a minute, this is not what I want! What about my identity and so on?!” But that is exactly what this is about! That is why the goddess Kali is *nude*. She is not only black, but she is also nude, which means that she simply has *no* identity anymore. She does not represent *anything* anymore. She is simply nude, which by the way is a requirement to enter paradise. This means that I cannot present myself in paradise – and therefore I cannot reach Enlightenment – if I am not also willing to obtain detachment towards friendliness, loveliness, softness, and all those fantastic properties that seemed to be a present from heaven when I felt: “Hey, that is I! Ooh, so *beautiful*! Gosh, thank you for allowing me to be like that!” I thought I was such a good bloke! Immediately telling my mother: “You know mum,…” Get out of here! You idiot! You haven’t understood a thing… This is a little bit a plastic way to explain this; the book uses a much more “scientific” way.

Is this Dharma-Megha-Samadhi a personal Samadhi – different for each person?

It is your consciousness that suddenly comes into contact with the remainder of Karma in you. But you have gotten rid of all the bad things first, which was the easy part (that was the misery that came to you). At a certain moment you are rid of all that, so no misery comes to you anymore. Only nice things remain that come towards you. *That* is Dharma-Megha-Samadhi, which is very personal indeed. But you must also be able to get rid of all those nice things as well. However, if you don’t *know* that, you simply don’t *do* that.

So you get stuck in it?

Yes, if you don’t know and if you are not well prepared, you get stuck in it. You will not be able to progress any further, even though you have managed to come so high already. This is the danger of all this title-giving: “Swami Bami Ananda” (bami means fried noodle in Dutch …). “I am Swami Bami Ananda. Ananda, so I am in love … which means that I got stuck in the delusion of love … and “Bami” … well, nice name … and *Swami* … I am a *master* …” So, as long as you call yourself Swami – whatever Swami – you are certain to get stuck here, at this 29<sup>th</sup> Sutra. Whether your Swamihood is correct or not correct, it does not matter; your imagination keeps you bound. You are finished!

But others can address you in that way if they would like to?

Others can say whatever they want, but when they say something towards you, it means that a Klesha is coming to you. Your attitude should be one of: “Call me whatever you want; I do not care.” In fact I prefer not to have a name at all anymore, for I am nothing anymore. You have simply become energy, which does not have a name.

There is this very beautiful spiritual movie called “My Name is Nobody”. Have you seen it? It is an American movie with Henri Fonda and Terrence Hill. It is the ultimate in culture – called

spaghetti-western. “My Name is Nobody”. It was not that bad (?), but that is often the case. However, I like the title, for there is no *reason* to have a name anymore. This is how you recognize the master; that he is detached from these kinds of matters. He has no interest in it because he stands above it.

### What is exactly the translation of Dharma-Megha-Samadhi?

Dharma-Megha-Samadhi means that you are in a cloud of virtue. Megha means cloud, but actually it means rain cloud. Dharma means virtue, or the expression of the remainder of your Karma, which at this point of your development can only be virtue, for you have purified all the trash already. But something very human happens: in this process you pay attention *not* to purify all the virtues in you. You do not purify those beautiful things in you, or do you? You keep them, so at this level you will bump into them again.

Doesn't this look like suicide? If even you brush away your virtues ... nothing remains. Is that what you want? Not really, eh? A normal human being does not want that to happen. But you must already have developed such a level of clarity, such a sense for the divine that you can feel: “Yes! All those forms are keeping me bound. And even though they are nice forms, they keep me bound. Because they function like anchors, I constantly fail to come to heaven.” Therefore, what you have to do is let go of them.

Fortunately, at this moment this does not apply to us – at least not to you. But I fear that it will not be for long for me anymore before I will have to go through this stage. Simply keep in mind that this will also happen to you one day. And please do not make the wrong decision after having done so much work to reach such a high level.

### Do you mean to make decision that it is pleasant that way?

That is all right. Then you choose the path of the pleasant, the left path. When you do that, you will crash *very* fast, for it is your ego that considers it to be pleasant. So beware. Beware of the pleasant. Look, I have no objections to the pleasant, but if it makes you a slave of your ego, it means that you have fallen from Atmic consciousness.

“Why don't you come sit in the sun with me. It is so *nice*”, my wife tells me. And of course, before I know it, I sit there next to her in the deck chair, caught again. *She* walks the path of the pleasant – enjoying sitting in the sun and so on – and without giving it a second thought, *I* follow her. Wrong! Don't do it! At least do *not* do it for the pleasure of it. Does this mean that you are not allowed to enjoy the world anymore? Well, at *this* point pleasure of sensorial nature is *kill*ing. Whoosh! You must go *high*. You must go so high that you are loose from everything. Asamprajnata Samadhi: “This is not I ... This is not I ... This is not I ... I am not the one who is enjoying ... I am not the one who enjoys sitting in the sun ... I am not the person watching the trees and listening to the birds ... no ... no ... no ... go away ... go away ...” Only *then* will you be able to have a taste of the Kingdom of God. Do not focus upon that *one* little bird singing its song. The universe is waiting for you! Are you crazy?! You'd rather be bound by a little bird?

Do you understand this? Please understand that I am not talking about the present situation. I am talking about that particular level, that particular moment that will come one day in the future. At this moment I simply cannot ask you to make such a gigantic leap as I described before. But you can anticipate on it, for you will go in that direction, for you have a certain line, and you continue your life as it is. But you will notice: everything happens slowly but certainly automatically. You are growing towards it. At a certain moment you are done here. Especially when you live very long, giving you the opportunity to process all this and gain control over it, then you will simply notice that one day you are done. You do not need all that turmoil anymore. The only precious thing left for you is the everlasting. Not the transient, but the everlasting. That is what you are working on. And to obtain that, you must simply reach Para Vairagya – supreme detachment, up until your self-image.

Which actually means following the red thread.

Yes, which are actually the Sutra's from Patanjali, which help you to follow this thread. A lot of students have this book on their night stand. And although they may not actually read it, but only *one* glance at night before sleeping and they say: "Oh yeah ... just a minute", and then they remember again. There are also those that open it – once in a while – and, because coincidence does not exist, their thoughts become focused upon some verse that is very relevant for them at that very moment. It is just as if your teacher is standing beside you, giving you directions when to do something. It is very exciting. I did this myself too for some time.

### **30. Tatah Klesa Karma Nivrttih**

Then follows freedom from *Klesa's* and *Karma's*.

You have first dealt with all the misery by purifying yourself in that area. You have used that as being your teacher. It means that you have dealt with your characteristics, and nothing remains as a result. It is said that the last thing that remains is your self-image. What do you think of yourself? In the film called "Little Buddha" – I hope you saw this movie – you see that Buddha is about to reach Enlightenment. Towards the end there are three dancing girls – who in reality dance before him naked, but they were dressed in the film – but he was able to detach from them. Just think about all the misery that is coming your way... At that moment his image arose from the water *before* him, and seated himself opposite to him. This is actually a wonderful way of imagination. What do you think of yourself? Then you actually see yourself. In the film it is said: "That is Mara, the devil". So, the image you have of yourself, or what you think of yourself is therefore very dangerous. This is something you must realize. Wielding the sword of judgment you must simply say: "It is worthless. It is nothing. I am nothing. Everything I think about myself does not mean anything."

To solve this problem, I think self-mockery is very important. I am making a habit of this now. I was appointed President of the European Yoga Council – something I still have trouble pronouncing. Immediately I went to my wife, saying: "My first deed as President is to appoint you Vice-President." We both laughed about it. That is what I mean: as long as you can laugh

about it, you have no problems. You will not get stuck in your self-image. And for the rest I am simply Ajita, but as for me, you may also leave that out.

The sense of freedom comes more and more to the surface, becoming more and more important. As a result I am less and less bothered by Pratyaya's – contents of consciousness.

### **31. Tada Sarvavarana Malapetasya Jnanasyanantyaj Jneyam Alpam**

Then, in consequence of the removal of all obscuration and impurities, that which can be known (through the mind) is but little in comparison with the infinity of knowledge (obtained in Enlightenment).

Because you are not stuck anymore in Samskara's you are now receptive to all Karmas of the universe, which you can therefore see. This is called "Jnana", or wisdom. It means that you know everything, making you omniscient, from which arises omnipotence.

Does this mean that you stand above all Karma, but that you perceive all Karma at the same time? Doesn't this affect you?

Yes, but at this point you are very strong. Therefore you do not absorb it anymore, because you are connected to the divine. However, you do indeed perceive it, everywhere, because you are pure Sattva. You are pure light. And an Enlightened person is an incredibly wise being. This is confirmed by a number of people who have achieved this in our school. I have watched those people's sudden changes as a result of this light in astonishment. They had so much more depth than before, pure wisdom. I have had a number of students who reached the Light, one of which is my wife. There were Lida, Tiny, Henk, Willem ... at least four people of which I am certain. There were also a number of people that showed signs of Enlightenment, but in their cases I was not completely certain. But it happened to Henk Plaatsman in 1991. He visited me in my home and said: "I want to talk to you, for this is *so* fantastic. Look ... what do you think?" It was so incredibly beautiful – he was surrounded by yellowish-white light. He just entered my home, illuminating the entire house. And I sat there listening to him; he became the teacher and I the student. The best present you can ever give me is to reach Enlightenment yourselves. The same happened when Lida climbed the stairs together with Tiny – when the school was still at the Prins Hendrikkade in Amsterdam: at the moment they entered the room it was light inside, even though they were only with two ... At a certain point they did nothing anymore during the class; no physical exercises. They would just sit down, and the entire room was illuminated. They never asked: "Are we allowed to do this, for it is sufficient for us?" I just sat there teaching, with all this light. It was magnificent! The question is of course what they did to achieve this. Well, suddenly it was there. You must ask those people yourself how it happened. At least it was the result of their practice.

What you receive now is a very great science. As a result you resonate with the universe. The enormous amount of Sattva in your being will cause you to be linked with all the other Sattvic



energies in the universe. Via this Sattva you are able to go all the way to the end of eternity. This is of course a contradiction in itself: the end of eternity.

### **32. Tatak Krtarthanam Parinama Krama Samaptir Gunanam**

The three *Guna*'s having fulfilled their object, the process of change (in the *Guna*'s) comes to an end.

This is about the goddess Kali – Nirguna, which means “without *Guna*'s”. The purpose of the *Guna*'s is to bring you to the Light, to Liberation.

I must carefully explain the last 2 Sutra's. They are dealing with “Kramah”, which is a typical concept.

### **33. Kshana Pratiyogi Parinamaparanta Nirgrahyah Kramah**

The process, corresponding to moments which become apprehensible at the final end of transformation (of the *Guna*'s), is *Kramah*.

This is about the formidable concept of “Kramah”, which can be best described as “fuss”: What a fuss! In the word Kramah we find the stem of the verb “Kr-”, which means “do”. We also find this back in the word Karma, the word Samskara, and the word Kriya, which are variations on the verb “do”. Kramah reflects the whole fuss called life. The better way to express its meaning is: “The perception or the becoming conscious of the play of all energies”. That is Kramah.

Another particular but somewhat disrespectful comparison is: Soup from a can with meatballs is comparable to Kramah. But this is a pot of soup with meatballs that moves a little bit. An even better comparison is a gigantic plate of spaghetti, with meatballs, and with all kinds of little ingredients. So, all the strings of spaghetti, mixed with all those miniature meatballs – which are the beings. And it is all in motion, flowing through time, in different dimensions, mixed. This is all Kramah. This is what you will become aware of in the very last stages. Because you are at the level of Atman, you get Mahatman. Your Atman has 2 possibilities: Jivatman and Mahatman. Jivatman is the looking of Atman at your personal Self – your own being – actually a little bit Tamas. Mahatman is the great soul. In this respect you should think about Mahatma Gandhi, who received this title. Mahatman means that your Atman is pointed towards the cosmos. This is the reason why Yogeshvaranda Sarasvati speaks about “cosmic consciousness”, and abbreviates it to “Mahat”. This means that you will come to a realization of the universe/cosmos.

But this is not a static picture – a black canvas filled with luminous little dots – but it is simply a process that is in motion. It is a gigantic, pulsating, enormous ocean. It is a soup, which for you becomes “tangible” and “understandable”. You will realize that you can deal with it and that you have to take it into account, that it is the entity to which you must surrender. Then, at that very moment, the real meaning for example of Isvara Pranidhana will expose itself.

Pranidhana = surrender to the Pranic streams.

These are the Pranic streams of Kramah that cause motion, for what we know of the universe. It is *incredibly* big. And you are standing there, looking at it in amazement. And at the same time you feel that *this* is your house, and that you are part of this. So it is not that you are some kind of stranger within this whole, but that you are part of Kramah. Everything is in fact part of Kramah.

Have you ever looked at pictures of the cosmos? It only gives you a slight idea of what it is that we are talking about here. With a Hubble-telescope and all those revolutionary appliances we get a view on outer space, farther and farther, and increasingly farther. Nevertheless, I have been much farther than with those appliances. I have seen what kinds of gigantic phenomena exist beyond what we already know, much bigger than we could ever have imagined. It is all Kramah.

Kramah is pure intelligence, is felt as love, is consciousness, and flows, and regulates, and *is*, and creates. Our Dear Lord is many times bigger and many times more beautiful than you could ever have dreamt. At least that is what *I* call Our Dear Lord, which is not an old man with a beard. All I saw of Him is energy: Kramah. Thanks to Kramah you can have an understanding of Prakriti, the primordial matter, and eventually also of Brahman.

(Suddenly there is a power outage) Well, that was Kramah. As if we are not allowed to finish the book, eh?

### **34. Purushartha Sunyanam Gunanam Pratiprasavah Kaivalyam Svarupa Pratishtha Va Citi Sakter Iti**

*Kaivalya* is the state (of Enlightenment) following re-emergence of the *Guna*'s because of their becoming devoid of the object of the *Purusa*. In this state the *Purusa* is established in his Real nature which is pure Consciousness. Finish.

So you perceive Kramah. You have achieved cosmic consciousness. What will happen after that? You see all those fantastic phenomena, and you realize that you are part of it. Your attention is pointed towards all those fantastic phenomena. What happens next? As a result of this attention towards the phenomena, you cause a *fusion* with those phenomena. So you lose more and more your human condition, for you see the *fantastic* Kramah/the *fantastic* energies, that pulsate and live. It feels as being your family. It is your *home*! That is where you come from! It is the ocean, and you are the drop of water. So, you are simply the drop of water that

finds its way back to the ocean, becoming one with that ocean. This is the process of losing your identity, at that moment, which is the Liberation. It is the Salvation that Jesus spoke about.

The Sutra mentions that the Guna's become devoid. In the beginning the Guna's were responsible for the creation of your Purusha (soul). Tamas and Rajas were responsible for that wrap, remember? It was about the creation of the sphere as a result of the Guna's, within which lay all those energy bodies. The entities have reached their goal, namely to bring you back to your origin. Therefore you are finished. It is as simple as that. But at the same time it is *so* difficult. Most people when they hear this story react by saying: "Yes, but this is not what I want. I really like the story: 'There is the gate to paradise. Peter is waiting for you at the gate, and you will enter – you are not allowed to carry anything – and you are allowed entrance, with a blank soul and so on ...'" Yes, this is symbolic, but in reality it is an energetic process, in which you will eventually touch the highest consciousness with your own consciousness while being naked – completely detached from everything – and completely dissolve in it.

Are you prepared to give up your identity? Prepare yourself gradually to not put importance on your name anymore, or in your status and all other things of this kind. For as soon as you feel you become settled, when everything goes smooth and prosperous, when you have found yourself a nice spot, you must be most careful. At that moment danger lurks around the corner. Like with me, here in this school, at this wonderful spot, where everything has been cut out for us – at a certain moment this can frustrate my development. But the gods take care of me. Because our benefactor has financial trouble, it is very well possible that we will have to leave by 31 December 2006. The first reaction then is: "O gosh ... what is happening to us now?!" And then we think: "What am I supposed to do with this ...?!", and then I come up with the following: "Come on! You became attached to this place. It was all becoming too comfortable." So the exercise continues. We are looking for a new place, and then again we try to solve the problems. The point is that you have to learn that *nothing* is important. "Yes, but now I am the President of the European Yoga Council!" I still have trouble pronouncing it ... That is dangerous too. I have to deal with this very, very carefully. It is only a title. But a human being has a tendency to put value on that title. No. No Ajita. Nevertheless, I do like "Shri Yogacharya Ajita" ... But on purpose I still sign my letters simply with Ajita. Only if I have no other choice I add other titles.

It is a new school, a new adaptation. Everything is transient. It means *nothing*. When you can do *this* – when *I* can do this – then I am out of here. Then I will move on, towards Liberation. So it becomes a game in which you must pay more and more attention, otherwise you will *not* obtain this Mahatman-condition. Instead you will be constantly focused upon Jivatman, and at lower levels. And Liberation will pass you by.

#### How about Mahatma Gandhi?

In my opinion he was not a Mahatman. Indian people are very generous with titles; just look at me for example. And I believe he hardly practiced any Yoga. He had only understood a couple of principles, among which the principle of non-violence. But then again, I wonder whether he had really understood that principle. I wouldn't say that I am such a champion when it comes

to this, but when you get killed it is a clear sign that you are full of violence yourself. It is only another Klesha that comes to you, attracted by the same in you. I was robbed – repeatedly – which means that there is theft in me. So you can simply notice it by what you experience. And using that as a starting point, you make corrections. You purify more and more. Then when you notice that violence does not come your way anymore, and that you are not robbed anymore, and that people do not lie to you anymore, you can draw the conclusion that you are improving.

Then you try to get to this last level, in which the play of the Guna's is finished for you. This means that you have seen it, that you have understood, and that you do not get caught anymore. You simply remain in the void, like Buddha. *This* is what Buddha is doing – this 34<sup>th</sup> Sutra. He is sitting somewhere – I wouldn't know where – probably in the astral realm – and he is simply trying to remain in Mahatman – cosmic consciousness – and to reach Liberation in that way.

Do you understand the difference between Enlightenment, Self-realization, and Liberation?

The end is the Great Enlightenment?

No, it is not Enlightenment anymore. Liberation is the fusion of your being with the Supreme Being, which is the goal of Yoga.

Then you do not come back anymore?

At that point you will not come back anymore for a long time! The process of reincarnation stops when you are able to meditate well. When you are able to meditate regularly for prolonged moments of time, you flatten the entire reincarnation cycle. Liberation is not a matter of less incarnating; it is the loss of your form, which is created by the Guna's. As a result you will simply enter Nirguna. That is what is awaiting you in the end. It is the play of the goddess Kali. You have no choice anymore. You *must* simply go towards the fusion with the divine. That is the meaning of the word "Yoga": Union. It is the union of your being with the Supreme Being. To achieve this you must go through all these stages, and realize that you are family, which is one of the first examples of your consciousness in Mahatman.

But before that ... you do not die?

The first thing you have to do is to try to restore your health and live longer. You must gain control over your gross body. When that is done, you try to gain control over the mind, so that you become increasingly calmer at that level, so that you do not have your life lived for you by others anymore. When you succeed in this, you simply do not come back anymore at all. Or you continue living here on earth for eternity. You can choose.

Hmm ... I do not understand all this ...

In practice you must be quite advanced. You must have reached the highest levels, of Mahatman and so on, before something like that can happen. But theoretically it is already sufficient when you master *real* meditation. It brings you to the point that you can theoretically

live forever and step out of the cycle of rebirth. But as far as I know, nobody is able to do this at present; otherwise they would be roaming the earth now. \_

What is the use of life when you hear this? What are we doing here, sitting here like this? We are born, and then we are told the story of: “Now you must go back to Our Dear Lord, and then everything stops”. Have I told you already that once we were angels? Deva’s. Have I told you that we tried to improve our condition, but that it was not possible in *this* world of the Deva’s? You need confrontation with matter; we must clearly feel the Guna’s. Then we have a better chance to gain control and create harmony.

So, Kramah is the trampoline I mentioned before. Actually we fell down from our condition of half-god. Through incarnation we jumped upon that trampoline. We simply chose to do that. And now we jump back up from this trampoline again, hoping that this time we will end up higher than the condition we had before, provided that we have understood the play of the Guna’s/reincarnation. Maybe we have reincarnated a thousand or a hundred thousand times already, or even *more*. Wouldn’t it be time that you would draw your lessons from it? So, back to the condition of half-god. Or, if possible, back to the condition of God himself, of whom you are family. Hmm, I would like that, become God. Wouldn’t you? Fine, you can already start calling me God. In Yoga they call each other “Baghwan”. When they greet each other, they say: “Baghwan”, meaning, “I greet the divine”. Okay ... but the danger here is that you start *thinking*: “Hmm ... God in personal form ... well ... Ajita ... Baghwan Ajita ... and you have to add some more ... Shri Yogacharya Baghwan Ajita ... hmm, nice ...”

The more titles, the bigger the chance that you are pulled down, so all this is irrelevant. And slowly you start to understand the play. The form becomes less and less important to you, like marks of honor and that stuff. Foremost you try to install harmony in and around you. And you understand that harmony in your surroundings determines your own harmony, and that it is all related to one another. As a result you will start carrying more responsibility for the harmony around you, which is typical for a Mahatman. And it takes a long *time*, *very* long indeed. For many centuries Buddha sits in *deep* meditation/contemplation/Nirbija Samadhi on his way to Liberation. He is a good example of a human being who has understood the meaning of life, and has learned from it, lived in accordance to it, and achieved results.

At a certain point everything is communal. At a certain point you are all in harmony. As a result you feel a sense of brotherhood between everybody. You feel that there is no difference anymore between beings, which is the origin of what in the Catholic Church is still called “brothers”, and monks who call each other “brother”. I find this marvelous. To me nobody is higher than the other. We are all brothers. This is also what I found in the International Yoga Federation. There is no hierarchy. Fernando and I, or Fernando and somebody else... it is all brothers among each other. We grab each other by the arm, and we *feel*, and we are happy. Just like brothers who meet after a long time. It is *that* simple/so obvious. And you simply say whatever you have to say, without restraint, and it is also understood: “Well, fine ... tell it as you feel it”.

Do you have to give account to others, for example people that stand close to you?

You become accountable/responsible for *everything*. But this happens in *such* simplicity, and in modesty at the same time. It is so natural. And it goes slow, and it goes increasingly further. In this way it is beautiful, and it gives you *such* a great feeling. This is the road to Liberation.

Does it stop there?

It will become more and more dim, resulting in your diminishing ambition.

(After the power outage, power is restored again)

Now we are in the world of form again. Just before we were entirely freed from the form. Now you become attracted by this and that: Guna's.

Beyond that there is nothing anymore, so it is only logical that people become simple. It is also logical that they become increasingly dimmer, and less active. I am working on this more and more – do less and less. So I try to let my wife do more work...

Now I understand why a king is not allowed to do anything.

*That* is exactly how it works. The king does not do a thing anymore!

Isn't this laziness?

No ... no ... it is evil tongues that claim such nonsense ...

Simply the act of opening the blinds has become such a disturbance that the quality of the class is badly affected. So, I should not have done that myself; next time I will stay put.

How about lighting the candles?

You are right; I should not have done that either ... calm ... calm ... Do you understand? Any action causes turmoil, and any turmoil causes harm.

But is it okay to let others do your chores?

Of course, for they have not reached such high level yet ...

What if you have to move? That includes a lot of actions that you have to perform ...

Well, in that case I can ask you for help, couldn't I?

You can always ask, of course ...

I have another question about the Sutra's, in relation to burning Karma: Who invented this?

It is an expression that is widely used in literature. However, when I read it for the first time it did not mean anything to me. So I did some research and asked questions: “What is this burning of Karma?” And at a certain moment I realized it. Didn’t I explain this before? Burning of Karma is a process in which the 2 energy streams accelerate increasingly, with the result that the little bridges in between are wiped out. A Samskara is in fact a little energy bridge in between Ida and Pingala. So it is a whirl of energy that came through, leaving traces behind. Those traces – which are not simply dents as I sometimes indicate, but connections – are in fact false connections between Ida and Pingala. Those false connections are the cause of one of those energies to suddenly make contact with the other energy. As a result the order at this large highway is disturbed. You can imagine what will happen when at a highway suddenly traffic breaks through the median strip and goes against the flow! First and foremost: that energy does not reach its goal – which is eternal – at *that* side. It goes back to eternity to the *other* side. Additionally loops occur. These are complete loops, which are actually beings or Anus, which are in fact atoms or Yin-Yang models. The loops occur between the two. In the end you have an increasingly accelerated flow that forms a little ball. These are the little balls in the soup. Our earth is also such a little ball, and the rotation of the earth is caused by the 2 different flows: Ida and Pingala. The earth spins around its axis. You can perceive it as being its axis, but it rotates because of the friction between the 2 streams. Strange enough the astronomers still have to discover that it works like this ... When you continue to accelerate these streams, the energy will have fewer tendencies to turn into a side street. So you gradually emasculate that being as you evenly – pay attention: *evenly* – accelerate. In this way you increasingly emasculate the other. But it must be evenly. As a result this being dissolves – *back* into the stream. This is burning of Karma.

The word “burning” therefore is a little bit difficult to explain. So you say: “This is not burning at all!” However, this does indicate the fire-process. The acceleration that occurs causes a fire-phenomenon within that being, and as a result of that it is called burning. It is energy that comes from below and rises up.

Is this some form of enlightenment?

No, it is not enlightenment. The fixed elements present in it slowly become fluid. The fluid elements become warmth. Warmth gasifies. Gasified elements become ethereal. Ethereal become mental. Mental becomes causal. Causal becomes Atmic, and the entire thing simply disappears. *This* is the process of burning.

Why do we have this tendency to go back to the cosmos?

That is difficult to say. Energy itself possesses intelligence, which automatically searches for its home. There is something inside us that – similar to a horse that smells its barn, or a dove that feels which direction to fly to find its dove house – feels or recognizes the way to follow. The way is acceleration. We *must* accelerate. We *must* purify. We must purify, and purify more and more, to come back home. That is the game we play. And at a certain point we must simply recognize this ingrained intelligence. It is what we call listening to the soul, and to the little voice in your heart. Once you really realize this you have become *incredibly* strong. It will be anchored so deep inside you that you will become incredibly self-assured. This is a

typical characteristic of a person who has realized himself. Terribly stubborn. Incredibly self-assured. Choking. Ridiculous. Irritating. Where did you get the guts to do what you are doing now?! You says thing that totally contradict everything other people say. And you postulate it as being *the* truth. And it is indeed annoying that you are right, but the way you say it is what irritates people. Well, this is very typical, so you must indeed take this into account.

But when you have reached that level, you must know what to say? Otherwise you produce Karma.

You do not only know what to say, you are also more and more bent on saying it in a very soft way, because you know that the truth can hurt very much. So you become more and more occupied with beating around the bush, to diplomatically push the pill down the throat, than that you are simply occupied with expressing what you know. This is all part of the road to Liberation.

Indeed courage is needed to take those last steps. You go to the condition of Nirguna. At that stage you must have already conquered ego. And you must be prepared to sacrifice yourself, which is called “Yajna”. This is a very important term: Yajna. It still exists in the form of an altar. Whenever I light a candle or some incense, at the beginning of a class, or when people present me some fruit or flowers, it is actually Yajna. Its purpose is to start up the fire, the acceleration, to such an extent that you experience the fusion in Nirguna with the Most High in the last moment. And in the beginning you have the person who sacrifices, the sacrifice, and the deed of sacrifice, but in the end it should all become one, so that you do not have this field of tension anymore of: “Here I am, and this is what I do”, but that it goes naturally. It will be spontaneous. At that moment your life is a sacrifice. From that moment on you start to seriously come close to Liberation.

What was this Yajna again?

Yajna is life as a sacrifice. You do not ask anymore what you get in return. The sacrifice goes increasingly deeper. This is actually brought to the fore during the fire-ceremony. The different acts that are part of it are actually an aide to reach *this*.

These are the 195 Sutra’s of Patanjali, which form the basis of the Science of Yoga. We call this traditional Yoga. All over the world this is still considered to be *the* fundament of Yoga. There have been numerous attempts to explain Yoga in different ways, but none has ever been successful. None, except this one.

How can you recognize whether someone is practicing or teaching Yoga correctly, or giving a teacher’s training that truly honors Yoga? You can recognize it by his respect for *this* work. So, there must be a *goal* – Liberation – and the 8 steps must be present. And for the rest ... hmm, everybody has its own interpretation, how he sees it and how he performs it. Within this framework you have all the freedom to do that. You will only be judged on your achievements. If nobody in your school ever reaches any considerable level, hmm, you might as well consider choosing another profession. So, a good Yoga school can be recognized by the number of



people that reach Enlightenment/Liberation. So, now you must become Buddha, eh? And *produce* Buddha's yourself.

And if *still* you are not able to do this ... I still have a ten-ride ticket on offer: the tenth ride of seven years in my Yoga school is for free.