

**Acupuncture and Karma Yoga Institute.**

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## **Four sutras about yoga.**

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Four sutras about yoga. Meditation results.

1. The first sutra. Simply about the philosophical essence of yoga.
2. The second sutra. Simply about the Path of Yoga.
3. The third sutra. The possibility of social concentration.
4. The fourth sutra. Just about reaching the states.

Briefly about the author.



### **Four sutras about yoga. The first sutra.**

#### **Simply about the philosophical essence of yoga.**

Concentration, skill to concentrate, distraction of attention - an obstacle in the practice of concentration.

The terms: Yoga, Sutra, Samadhi, Siddhi, Samyama, Asana, Pranayama, Raja Yoga, Vritti, Shloka, Hatha Yoga.

- 1.1. The whole essence of Patanjali's "Yoga Sutras" is in the regular practice of attaining states.
- 1.2. The complexity of the practice of Patanjali's "Yoga Sutras" is the age of the text itself, which is over 2,000 years old. The "yoga sutra" of Patanjali is separated from the modern reader not only by time, but also by the difference in the mentality of the East and the West.
- 1.3. For a simple explanation of the "Philosophical Essence of Yoga," I apply the two principles of Pedagogy: "From simple - to complex" and "From general to particular". These two principles always work.
- 1.4. Complexities - repel many. Especially, the complexity of the Sanskrit terminology. Take Sanskrit terms as the names of new acquaintances. This makes understanding easier. The name of the person we learn at the first meeting. So it is the same with terminology.
- 1.5. Let's begin.
- 1.6. We all know Life. First of all, from parents. Then in school. Then in career. Then in the family. So, it is in yoga. And the process of learning Yoga is very similar to the process of learning Life. Yoga is the way to achieve practical skills for getting into high spiritual states. In a case, examples of such high states are the states of Happiness and Love. We will talk about classical definitions of yoga later.
- 1.7. States. High spiritual states are part of our life. Spiritual states are part of our lives. Ordinary states are part of our life. Each state has its own status. At the "first sutra" level, I just gave you three examples of this status.

1.8. At the level of physiology, the status of states can be measured. Measure with the hormones of happiness. For example, endorphins. Which create a state of euphoria, along with other hormones.

1.9. What is called a state of Samadhi in yoga is a state of higher euphoria. Which is achieved by the natural way of yoga practice. That is, the state of the Highest Happiness. Such a state cannot be experienced accidentally. To the states of simple and ordinary happiness one must go. One cannot just wait for happiness - it must be built and created. Large consists of small. It is necessary to begin from small to come to the highest. And it does not work the other way around. The path begins with the first step.

1.10. Now you know the goal of the philosophy of yoga. These are states. At the most primitive level. This is the achievement of the state of Happiness. Not with the help of drugs, but as a result of practicing yoga exercises. Of course, this happiness is very far from the usual human understanding (or definition) of happiness.

1.11. The yogis of antiquity have found their way to such a Highest Happiness. And the path to this Highest Happiness gives you many side effects called Siddhas or Extra Power Abilities. And these Extra Power Abilities open up AFTER reaching certain states, and not vice versa.

1.12. "Yoga Sutra" Patanjali writes about these abilities (Siddhas) in his fourth chapter. And this is not the ultimate goal - this is the beginning of Freedom. Simply because after Samadhi, there are many different Samyamas. That is, after attaining the state of Samadhi, 1000 paths open before the adept. And every practice of Samyama opens its way.

1.13. This view of yoga can be called a "look from above," or a description of the philosophical system of yoga "From the general to the particular."

1.14. Naturally, the peak of yoga practice, as it is commonly believed, is the state of Samadhi. This level is reached by just a few out of the millions of practitioners, and these "lucky ones" are not in a hurry to share their successes with the population of the planet. They just do not have time for us.

1.15. Three analogies on the "lucky" aspect. For example, at conception, of all spermatozoa, only about 10,000,000 spermatozoa fall into the uterus. The rest die in an acidic environment, even earlier, before entering the uterus. And the egg is impregnated with one sperm. One out of 10 million. This is just an example, to assess the statistics of "lucky" in nature. The same happens in the lottery, where the chance to win is less than the chance of conception. In sports, the statistics are different, but of the millions involved, there is only one gold medal.

1.16. In the practice of yoga, perhaps the same statistics. Although, this is a controversial issue. But you already have examples.

1.17. Now, the principal "From simple - to complex". Patanjali mentions "The Eight Steps of Yoga," but does not describe neither Asana or Pranayama. Mentions, yes. But does not describe. "Yoga Sutra" is a treatise on the practice of Raja Yoga. Patanjali begins his treatise on the practice of Raja Yoga with control over the activities of the mind. Patanjali calls this practice - Concentration.

1.18. Raja yoga begins with the formation of a concentration skill.

1.19. The skill of concentration is used not only in yoga. We learn concentration when passing school and college exams. We learn concentration in sports. We learn to concentrate on music lessons, programming, math. And in many other life situations. Without concentration there is no social achievement.

1.20. This skill, concentration skill, is not taught purposefully. In modern schools and colleges there is no such discipline "Practice of concentration". This is taught by yoga and other oriental systems of self-improvement.

1.21. Almost everyone who teaches himself concentration, is faced with a "distraction of attention".

1.22. This "distraction of attention" can be internal and external.

1.23. External "distraction of attention" during concentration practice -- are any signals that come from outside through our five perception organs of the world around us. Hearing, sight, smell, touch, tactile sensations. For example, if your child does lessons and listens to music, the sound distracts attention from concentration.

1.24. Like talking on the phone while driving, distracts the driver from the road.

1.25. Victory in sports, or in music, without concentration of attention - is impossible. All sports injuries occur with "distraction of attention".

1.26. Internal "distraction of attention" is our thoughts, emotions, subconscious programs, sensations of the body.

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## Four sutras about yoga. The second sutra. Simply about the Path of Yoga. Holding the concentration skill, the state of Light, the criterion for training the mind.

**The terms:** Path, Yama, Patanjali Yoga, Upanishad, Pratyahara, Dharana, Dhiana.

2.1. Many people live at the foot of the high mountains, but they never leave their valley. This is called “staying in the comfort zone.” That is, stay in your space, where everything is already familiar. And it’s okay to stay in your space.

2.2. Some climb, but not to the top, but to the middle of the road. To be in time to return home before dark (or for dinner). Each of us has its own limitations: internal or external. And it’s normal – to carry within yourself your limitations.

2.3. But there are “conquerors of peaks”. When you conquered one peak, you want to conquer others. This is the Way. That is, the Way is the conquest of the peaks.

2.4. While you are new, you need a guide to the top. In yoga, such guides are called teachers. And, each of the teachers, can only lead to those peaks that he himself conquered. Usually, one teacher sees only those peaks that are in the circle of his vision. Or, in the sphere of his interests.

2.5. In the sphere of Patanjali’s interests was Raja Yoga. The tops that were interesting to him, Patanjali described in his “Yoga Sutra.”

2.6. All Raja yoga, Patanjali describes in 4 short chapters. The essence of these four chapters is the description of the Path of yoga in achieving yogic goals.

2.7. Patanjali does not describe the way of practice of Asana. Patanjali does not describe the way of practice of Pranayama. Patanjali does not describe the path of Niyama. According to Patanjali, “Yoga is a training of stopping the activity of the mind.” Such training is called “concentration of attention.”

2.8. Regular practice of “concentration of attention” – teaches the mind to focus on the object, without distraction of attention to other objects, phenomena, thoughts, external stimuli.

2.9. But only concentration of mind on one object is not enough to fulfill the purposes of yoga. One has to constantly make efforts to keep the mind in a state of such concentration (on one object). The mind, as a separate object, persistently strives to escape from the state of concentration on one object.

2.10. Many adepts have suffered a complete fiasco in the way of “keeping one’s mind” in a state of “concentration on one object.” Perhaps this is the reason for a thought “it may be easier to try to simplify my practice?” Training the mind is too difficult.”



2.11. Other adepts learned “concentration of the mind” but met (on this inner path) with various obstacles that prevented “holding the mind” in the state of Concentration. There were many such obstacles, but one of the obstacles was the emotions of the adept himself. Emotions in the Concentration process, and in the process of Attention Hold.

So, there were schools of “training of emotions and feelings,” or Pranayama.

2.12. The third adepts “knocked out” of the Concentration and Retention of attention by various memories (the voice of Conscience) about the violation of the five great rules (the rules of Yama – the first step of the Eight-step yoga). So, the schools of Yama appeared. The division into Asana or Yama schools is conditional. The teacher of any school can change the direction of his practice.

2.13. Therefore, each adept chooses his “spirals (circles) of yoga,” or the schools which he must pass. In order to start your journey in Raja Yoga. And for this, you need to cleanse yourself of the violations of the five rules of Yama. Or get the experience of subjecting the body – Asana. Or tame your emotions and feelings with Pranayama. And maybe, go through all three paths (schools) consistently.

2.14. When the body, emotions and feelings, memory do not interfere with Concentration, you can start. But, for each of these three schools, you can write a separate, multivolume study.

2.15. Concentration is a skill that can be exercised.

2.16. As the body trains, the mind also trains. How emotions are tamed – the “disturbances of the mind” are also tamed. As memory is cleansed of memories and mistakes of the past, the mind is cleansed.

2.17. Proper (successful) concentration creates its own result. It is a state of euphoria, an increase in the concentration of endorphins and other hormones of happiness. Or the state of “energy inflow”. Or the state of “purification of Consciousness” – or Light.

2.18. If it is possible to “maintain the correct concentration” for a long time, then the quantity and quality of Light (the influx of Energy, the state of Purity) is strengthened.

2.19. And, at this stage, there is a new obstacle – this is our Imagination. Imagination is a wonderful quality, but at this stage, it is an obstacle.

2.20. Obstacles on the Way – will always be. This will have to get used to. Without overcoming the Difficulties, it is impossible to conquer the Peaks.

2.21. So, yoga is the stopping of the activity of the mind. What for? To concentrate the consciousness of the adept on one object, at one point. What does this concentration give? An increase in the number of endorphins, the state of balance, a sense of light, a sense of energy. Such energy, obtained as a result of concentration, can accumulate. Should be accumulated. The adept must train himself to accumulate energy, or Light, or states.

2.22. What does the practitioner encounter when concentrating? With obstacles. The mind (thought) tries to escape and “think” about anything other than the “object of concentration.” Yoga Patanjali teaches that one must subordinate one’s mind. Subordinate to his will. Simply because the Will is above Mind, as it is written in the Upanishads.

2.23. To “subordinate the mind”, his (mind) must be trained. How to train the mind? Practice concentration, for example on the tip of the nose. Or at another point, for example in the area of the third eye.

2.24. How does the adept know that his training is “right”? The adept receives energy, a sense of light, a state of joy and balance.

2.25. And what about obstructions? With obstacles, you can “work” differently, but the basic technology of yoga is ignoring the obstacles. Or stopping your reactions to the signals of the five senses. After all, it’s just signals. Like the phone’s ring. Do not notice. Turn off your attention from the signal. Do not turn off the signal itself but break the connection between the signal and your attention to the perception of this signal. The practice of turning off one’s consciousness from the signals of the five senses is called Pratyahara. Pratyahara is the fifth stage of yoga, or the first, the initial stage of Raja yoga.

2.26. So, we have defined some steps of the Path.

Recognize your limitations (2.1 - 2.2.)

Define your peaks(2.3 – 2.4.)

Identify your School and find your Explorer (2.4 – 2.14.)

Get your experience in the practice of concentration (2.14 - 2.18.)

To realize the received Energy, Light, Happiness, as a result of your concentration (2.17 – 2.18.)

Learning to control your Imagination (2.19 – 2.20)

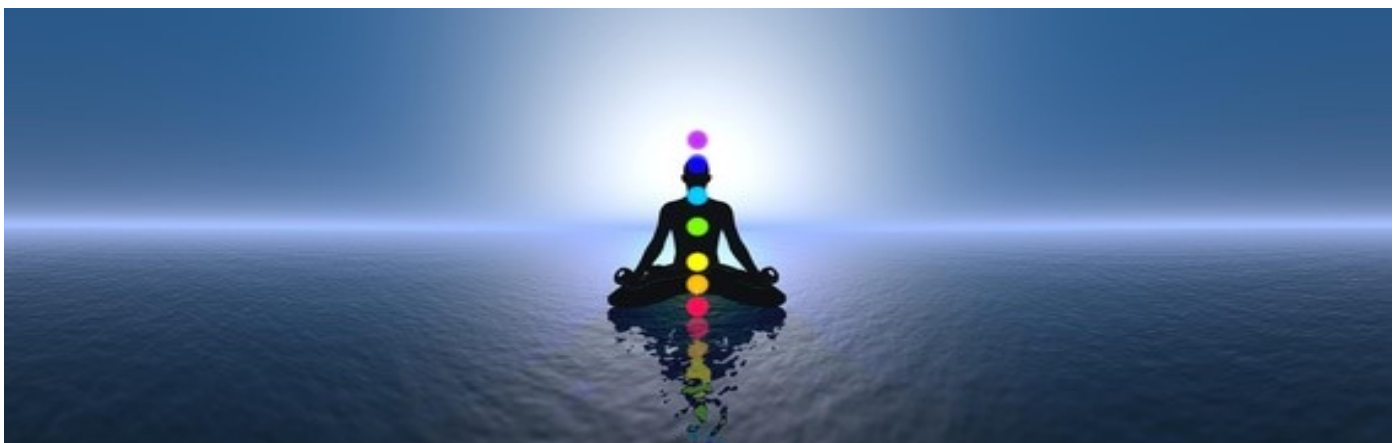
Get your experience in controlling the activities of the mind, namely, to forbid the mind to transform (think, imagine) thoughts, changing their forms. To force the mind to contemplate only on one object (2.17. – 2.24.)

2.27. All of the above is not Raja Yoga yet. This is the door to Raja Yoga. Threshold. Arch. Goal. This is “before”. Raja Yoga itself begins with Pratyahara (2.25.)

2.28. The rest is simple. The strength of concentration and the duration of concentration determine the result. As Patanjali wrote: “Success comes at the highest energy.” Dharana is the formation of the concentration skill. Dhyana is the practice of keeping concentration for a long time. What does it mean – the accumulation of energy. It is the accumulation of energy that leads to the states described in the Yoga Sutra.

2.29. These states are the Path of Raja Yoga. In such a superficial, simplified version. Simply, that would be where to begin.

2.30. Second sutra, lectures “Four sutras about Yoga”, finished.



**Four sutras about yoga. The third sutra. The possibility of social concentration. Fate and practice, the laws of Fate, the development of “vision”, the choice of “meaning of Life”, yoga and “Maslow’s pyramid”, conscious choice and Freedom.**

**The terms:** Karma, expansion of Consciousness, Laws of Fate, freedom of Choice, conscious choice, life Mission, meaning of Life, Maslow pyramid, school of yoga, Yoga of the reverse spiral, social Destiny, Karmic healing, Samsara wheel.



3.1. Did anyone ever suggested to you, “Hey, do you want ideal conditions for practicing yoga? I will create them for you. I will solve all your social and physiological needs, pay all your debts. Just do it”. No, nobody offered me that. And, if offered, “free cheese comes only in a mousetrap”.

3.2. Therefore, the practice of Raja yoga is always parallel to work, family, children, career, grandchildren, changing presidents and senators, wars, stock exchange crashes and irregular currencies. That is, our Inner world is ALWAYS intertwined with the Outer world. And I just have to explain it to you. I am sure that you already know this, but still... This is the most difficult part of the path – from exercises to the first small (petty, not interesting, modest) Siddhi. It is this piece of the Path that passes through the Darkness. Then, your Path reveals your Vision.

So, I explain the points:

- Destiny or the Life Path from birth to death must be analyzed in meditation.

It teaches to see what is hidden.

- The skill of “social concentration” on the turns (events) of one’s Fate leads to an understanding of Life. Social Destiny consists of situations and this mosaic (of situations) one must be able to see. And the skill of the mystical (occult) vision is simply the result of practice.

- The skill of “social concentration” **on the situations** of one’s Fate gives a vision of the overall picture. Situations are governed by the laws of Fate (Karma). The vision of the “big picture” means “expansion of consciousness”.

- The skill of “social concentration” **on the laws** of your Destiny gives you an awareness of situations and their root causes. The need for the “practice of recognition” of situations and their laws leads to the “vision” of your Destiny.

- The development of the “vision” of the laws of Fate gives an understanding of Karma in its essence. The skill of anticipating new situations opens by itself, as a result of practice.

Not everyone has freedom of choice. Conscious choice is acceptance of responsibility. Responsibility for your choice leads to Freedom to choose.

3.3. The Path is never even. The Path is not a straight line. The Path is a labyrinth. And you will not pass it without mistakes.

3.4. So, **Destiny or Life Path from birth to death.**

3.5. Any Birth always ends in Death. Sooner or later. If you think that we all live only once, then there is no point in such a Birth. And in Nature everything is saturated with meaning.



3.6. If you like the theory of Reincarnation, then the meaning comes to Birth. This is the development of the Soul in a long chain of endless rebirths. And, believe me, I do not argue with your religion, I just seek the meaning in the birth of a person on Earth.

3.7. Therefore, any meditation on the subject of the Path, one's own Destiny, the Life's mission, leads to reflections on the Meaning of Life. Why are we born? Just to die soon. Probably not. But everyone can choose for themselves the answer to this question. And your Destiny will depend on your choice.

3.8. Choice: "Get everything out of life. Maximum pleasure."

3.9. Choice: "Serving money."

3.10. Choice: "Career. Power."

3.11. Choice: "Family. Children. Home. Grandchildren."

3.12. Selection: "Sex in all manifestations."

3.13. Choice: "Love. Kindness. Happiness."

3.14. Selection: "Spiritual Development. The Path."

3.15. Choice: "Will. Subdue your body. Victory. Success."

3.16. Choice: "Serving God. Absolute. Higher Power."

There may be other options for your choices. There could be a choice at every stage of your Destiny. There may be several choices simultaneously or sequentially.

3.17. Your choice is manifested in what you do in your free time. Your choice is to follow your needs (within your social possibilities), according to the well-known "Maslow's pyramid". Realization of your needs determines who you are at the moment.

3.18. No shameful or stupid life goals. After all, each need (according to Maslow's pyramid) has its "roots". School years – the need for authority among peers.

Coming of age is sexual realization.

Then there is a need for money, and, therefore, for a career.

Then comes the need for family and children, the house.

Then, family happiness loses its charm. There is a need for rest (for some), or a need for attention (for others). And so on. But most of our needs are a continuation of our physiology and subconscious programs.

3.19. Only those whose needs are little related to social realization come to Raja yoga. Or, the implementation of which has already been completed. Because the practice of Raja Yoga REQUIRES time. And this time (in practice) is always LITTLE. Therefore, each adept has his own time limit in the daily practice of yoga.

3.20. But, in order to fully concentrate on the Practice, you should have a SOCIAL OPPORTUNITY. The possibility of social concentration. To do this, you must have means of livelihood (or profession “in hands”) and realized vital needs in sex, home, security. According to the same “Maslow’s pyramid”. The author believes that according to “Maslow’s pyramid”, the solution of ordinary social problems is a prerequisite for successful practice. Otherwise, the adept CONSTANTLY faces the phenomenon of “distraction of attention” in his concentration.

3.21. Which way did I go?

I started practicing yoga in 1978, while still in school, in the 9th grade. One hour a day, every day.

In 1984 I went to a yoga school and studied two hours a day, every day.

In 1986, I started teaching yoga once a week, in a group of 40 students. At this stage I realized that the skill of concentration is the most difficult one in the practice of yoga.

In 1988, I realized that to succeed in yoga, you need to do more. I quit my engineering job (it sounds silly, I understand) and began to teach yoga professionally. In 1988 I had 10 groups in which more than 300 people studied. At each session, in each group, I paid attention to meditation for up to 20 minutes. A written survey of 300 students showed that “unsolved social problems”, daily “struggle for survival”, and internal “negative emotions” interfere with “the practice of concentration of attention”. To work with these “obstacles” courses were created, seminars were held, healing and relaxation sessions were appointed.

But yoga was in no hurry to reveal its secrets.

In 1994, I realized that “social realization in yoga” was enough for me.

I also realized that the school, in which I teach, carries its main goal – self expansion, instead of the “internal development” of its adepts. Expanding the school (my directorial activities, managing 18 branches and 120 yoga instructors) took a lot of my time. In 1994, in our “Institute of Yoga Pedagogy”, about 3,000 students were engaged in 18 cities of the former USSR.

In 1996, we developed a “Training Program” for the “School of Yoga” (course 1, 2, 3 – three years of study) and “Institute of Yoga” (courses 1-4 – four years of study). I passed the “School of Yoga” to my students and worked ONLY with the instructors of the “School”. The “Institute” classes were held in four cities, with 16 training hours in each group, with the practice of meditations for 1 hour. Such an approach significantly changed the results of the “practice of concentration” towards improvement.

In 1998, I realized that personal practice and the training of others are two different directions. I had a lot of social achievements (1986 – 1998) from a children’s yoga school for 400 children to a published book (about yoga philosophy, about the Path) of 500 pages, plus much, much more... But I didn’t go to yoga for that... And I decided to give freedom to all my students.

In 2005 I had a need to change my profession.

From 2009 to 2014, I practiced Raja Yoga exercises from 30 minutes to an hour a day.

In 2015, I realized a new need – to share experiences. Thus, three books of 400-560 pages each were written – of the “Yoga of the reverse spiral” Project. In the process of writing each of the three books (2015 – 2018), I spent about 300 hours in meditations.

3.22. You may have your own path. But for regular practice of Raja Yoga, you need a Social opportunity and spiritual demand.

**3.23. The skill of “social concentration” on the turns (events) of your Destiny. Social Destiny consists of situations.**

3.24. Everybody has his own way of life. Destiny always depends on your choice. If you “let Fate take its course”, you lose control of it.

3.25. When we solve the situations of our Destiny incorrectly – these unsolved situations repeat infinitely. Unresolved situations can be External and Internal. Diagnosing your dependence on External or Internal situations is the basis of Karmic healing. Patanjali calls such a relationship – Attachments.

3.26. Each of us, literally, is tied to certain situations of our Destiny, which are repeated again and again. For some people, situations that began in their youth are methodically repeated to an old age. The endless repetition of the same situations in life (when all days in life are the same) is called “Groundhog Day” (see the film with the same name).

3.27. Leaving the “Groundhog Day” leads to a “turn of Fate”, to a change in the “wheel of Samsara”, to new life situations. Changing several “turns” gives an understanding of social Destiny as a “kaleidoscope of situations”.

3.28. The concentration of attention (long meditation) on the flow of situations from one into another – makes it possible to see the “wheels of Samsara”, which are the “attachments” described by Patanjali.

**3.29. The skill of “social concentration” on the situations of one’s Destiny gives a vision of the overall picture. Situations are governed by the laws of Destiny (Karma). The skill to see the laws of one’s Destiny is the criterion of the Expanded Consciousness.**

Here are some examples of the practice of such concentration. Or the Laws of Destiny.

3.30. Example one: “Destiny makes its claims to you through situations. Destiny’s Situations cause a storm of your negative emotions.”

3.31. Example two: “Your Mission will not come to you by itself – it must be sought. You must come to it.”

3.32. Example three: “Helping the lazy, you yourself sit them on your neck.”

3.33. Example four: “All chances carry their consequences.”

3.34. Example five: “Difficulties in Life are not a punishment. All difficulties are preparing you for your future.”

3.35. Example six: “If it didn’t work out – don’t worry. Go through this test. Like a child learning to walk. It will work out after many attempts.”

3.36. Example seven: “Life does not include the routine of the gray days. Negative memories are unfinished situations. Life is the light that remains in you.”

3.37. Example eight: “Do not be afraid of your problems. Each solved problem is an open door to a new Freedom.”

3.38. Example nine: “Love always carries with it a multitude of colors and shades. For example, sadness. Or suffering. Love can be brief, and it can delight or torture for years.”

3.39. Example ten: “Over the years people forget situations, problems, mistakes. But they always remember their feelings. Negative or positive. The feelings that we experienced are very difficult to forget.” This is the “attachment”.

3.40. Example eleven: as Steve Jobs once said: “Take a step, and the road will appear by itself.”

3.41. Thousands of such “laws” can be written. The formulations of these “laws” are the result of the spiritual work of many Seekers of Truth and the meaning of Life. These “laws” were formulated because the Seekers concentrated on their life situations and found common solutions to their problems.

**3.42. The skill of “social concentration” on the laws of one’s Destiny gives an awareness of situations and their root causes. The need for the “practice of recognition” of situations and their laws leads to the “vision” of your Destiny.**

3.43. When you lay out situations into laws, you see the typicality of many situations. Typicality of life situations is like examples of the same action in arithmetic.

3.44. Why would Fate create a stream of typical situations for you? So that you learn how to solve them correctly. And to solve correctly means to SEE!!!

3.45. So, you finally SAW the typical (repetitive) situations in your Life. “Typical” means having something in common. You may have found “laws” on the Internet that describe your typical situation. Now you can reach a new level of understanding – understanding of the root causes of your personal life problems.

3.46. All our problems have one root – the lack of knowledge and experience.

3.47. For example, the law: “The word is silver, and silence is gold”. “Silence will help you avoid many problems”. “Big Artist – Big Pause”. “Be quiet, you will look smart”. “The word can be a source of quarrel, hatred, revenge. Silence saves in many difficult situations”. Many do not even suspect the existence of such a “law”. Others know about it but cannot follow.

3.48. At some point in his life, a person realizes that unnecessary words lead to big and small problems. From the moment of such awareness begins “work on yourself”. More precisely, “inner work on yourself”. As a result of such a “job”, a person acquires the skill “Silence is gold”. Knowledge of this “law” and the experience (skill) of its application are two different stages of “personal development”.

3.49. When a person “has passed” many such “laws”, he begins to see which way his Destiny follows.

**3.50. The development of the “vision” of the Laws of Destiny gives an understanding of Karma in its essence. The skill of anticipating new situations opens by itself, as a result of practice.**

3.51. The collection of “the laws of your Destiny” can be called Karma. The concept of “Karma” can be defined in different ways. But the essence of Karma is a gradual transformation of the Personality in the process of implementation of the “laws” of Destiny.

3.52. The “Laws of Destiny” come into your Life and leave it. Some “laws” are being replaced by others. What your children understood, your grandchildren do not want to understand. That’s life. And you need to be able to follow its hidden “laws”.

3.53. When many meditations have been done on the “Laws of Destiny”, a “foresight skill” appears as a result of meditative practice.

3.54. It is not necessary to meditate on the “laws of Destiny” in the traditional version. (With closed eyes and in the Lotus pose.) A group discussion of situations, brainstorming, consultations with an experienced psychologist lead to the same results.

3.55. These results can be called “vision of laws”, “understanding of situations”, “skill of solving life problems”. A personal collection of such results leads to “Freedom of Choice”. This is a new step in the practice of “development of the Person”.

**3.56. Not everyone has freedom of choice. Conscious choice is acceptance of responsibility. Responsibility for your choice leads to Freedom to choose.**

3.57. This whole (Third) sutra, “The Possibility of Social Concentration”, shows the reader stages of development. Sutra does not give a complete picture of ALL possible steps and paths. This is just an example of one of possible options.

3.58. When skills, on the passed steps, are received – “Freedom of Choice” appears by itself. As long as the Personality does not possess the necessary skills, “Freedom of Choice” is another Illusion.

3.59. When Destiny gives us the opportunity to choose, we see only “part of the iceberg”. In other words, we do not see FULLY what we choose. After all, each bride, hides something from her groom. Each iceberg has a visible and, a hidden under the water, part. “The visible part of the iceberg is always much smaller than the hidden”. The last phrase can be considered one of the “laws of Destiny”.

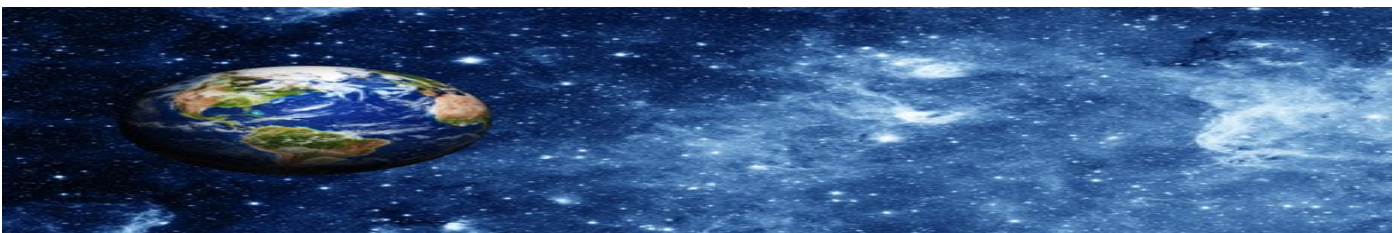
3.60. When your children want to have a dog, someone must clean up after the dog, feed the dog, walk, bathe, teach. The pleasure of playing with a dog and the responsibility for a pet are inseparable. But some people do not want to see the hidden part of the iceberg. And such people do not have the right to choose their Destiny. That is, the very “right” there is, only they cannot realize this “right” in their ordinary, social life.

3.61. The practice of states management in Raja Yoga leads to the possibility of managing your Destiny. The possibilities of controlling Destiny are preceded by “taking responsibility for your choice”. “Accepting responsibility” is preceded by “seeing choices”.

3.62. The practice of states management in Raja Yoga creates the skill of “long concentration of attention”. This skill leads us to the knowledge of the surrounding world not through the five senses. For such a practitioner, the formulation of matter as an objective reality takes on a different meaning for itself. (“Matter is the objective reality given us in sensation”)

3.63. The practice of states management in Raja Yoga can go different Paths. And each such Path consists of steps. All these Paths lead to the same summit.

3.64. Sutra Three, lectures on “Four Sutras on Yoga”, is finished.



## Four sutras about yoga.

### The fourth sutra. Just about reaching the states.

Terms: Meditative analysis, Karmic canvas, Karmic error, Muladhara chakra, Svadhisthana chakra, Manipura chakra, Anahata chakra, Vishudha chakra, Ajna chakra, Sahasrara chakra, Kundalini, Prana, Sushumna, Chakra status, Chakra realization.

4.1. Each person who appears in your Life, brings a state with him. This condition affects you. Such an effect provokes a response in you. This response changes your state. In this way, Fate draws you into certain situations.

4.2. Each situation carries a special state. This particular state binds a person to a certain wheel of Samsara. Attachment of the Personality to a certain wheel of Samsara forms Karma. This is the status of "unconscious choice". Any unconscious choice is an attachment to the wheels of Samsara.

4.3. The states of awareness are what every follower should strive for.

4.4. A state of awareness gives us the opportunity to make choices in our Fate.

4.5. Achieving a state of awareness comes to us through a meditative analysis of the actions of the past.

4.6. The skill of awareness of one's Life experience appears naturally, after a meditative analysis of one's decisions and their consequences.

4.7. Such an analysis reflects, as in a mirror, our wisdom or stupidity. The adherent's attitude to these two opposite qualities should be equally calm. Wisdom is manifested in the correct perception of one's actions that have already been completed. Mistakes should be perceived as a way of finding your own wisdom. And nothing more. Mistakes of the past is a natural process of Personality development. This process cannot be good or bad.

4.8. The state of conscious Life experience is a way of accepting one's mistakes as a necessity for gaining wisdom. Perception of one's Destiny, as a movie, consisting of tests, separates Karma from our consciousness.

4.9. According to the law of Karma, one has to suffer through own mistakes. A meditative analysis of one's own mistakes opens the path to wisdom. Every life's mistake is a small fragment of the Karmic canvas. The practice of awareness of life experience provides a vision of many fragments simultaneously. Having a vision of many fragments will show the way to correct your Karmic mistakes. Correction of one's Karmic mistakes leads the Person out of this wheel of Samsara. Freedom (even partial freedom) from the wheel of Samsara creates a state of Happiness. The full state of Freedom is called Kaivalya, but this is the achievement of a completely different status. This status is difficult to achieve without the experience of moving from Suffering to Happiness. Without this path, the found Freedom will be lost with each new addition of the Karmic canvas.



4.10. The skill of building your social Happiness. This topic begins with "laws". Thus, part of the discipline "Yogic Law", which refers to the "building of your social happiness".

4.11. On someone else's misfortune happiness cannot be built. In order to see one's happiness, one must find grief. You cannot buy happiness and love in the market. Each blacksmith of his own happiness. Do not be born beautiful but be born happy. Who scolds life - that does not know happiness? Look for new happiness, but do not lose the old. To be afraid of grief - not to see happiness. Happiness without brain - a leaky bag. Happiness is hard to find, but easy to lose. Do not envy someone else's happiness. Where happiness is - there is bad weather. Where happiness is, there is envy.

4.12. All of these laws govern specific life situations. To perceive these laws, we need a base of negative life experience. Each of these laws is "tied" to its wheel of Samsara.

4.13. For example, the wheel of Samsara named Envy. Laws: "Don't envy someone else's happiness", "Don't count someone else's money", "Don't envy someone else's talent (success, luck, wealth, beauty, etc.)". Object of influence: the consciousness of people who emotionally react to other people's advantages. The illusion of implementation: instead of achieving practical best practices that lead to the same benefits - the "envious" (the captive of the wheel of Samsara - automatic wheel) spends a huge amount of personal energy to obtain the same benefits. "Envious" believes that his "object of envy" can be obtained "in a short way": through the death of the copyright holder, through robbery, through deception. That is, in a way contrary to the five rules of Yama. Not to reach through labor or suffering, but to receive. A positive teacher's aspect: envy, as such, in its essence, still leads its "robot" to the realization of falseness of the path traveled. Such a path always goes through suffering. Passed by the "robot" situation, develop a "captive of the wheel". Achievements of the "envious" often turn against himself. Thus, Understanding and Awareness of one's mistakes appears. Awareness of errors leads to the Spiritual development of the Person.

4.14. To begin to "build" (forge) your happiness, you need to determine (diagnose) what you already have. According to the law: "Look for new happiness, but do not lose old". To do this, you can use the usual chakra diagnosis. The happiness of the Muladhara Chakra is your home (real estate, property, possessions). Happiness of Svadhithana is a constant sexual search, achievement of inaccessible sexual objects, getting a new sexual experience. Manipura's happiness is realization in management, accumulation of money, victory and war (including economic wars with competitors). The happiness of Anahata is love, compassion, joy to any natural phenomena. The happiness of Vishudha is the joy of creativity, the realization of the desire for usefulness to society, own spiritual growth. Ajna's happiness is victory over yourself. Victory over your body and mind. The happiness of the Sahasrara is the receipt of ideas, the feeling of the Higher mind, understanding beyond the boundaries of sensory perception.

4.15. To begin to "build" (forge) your happiness, you need to master the diagnosis of your physiology. This is a different view of happiness. A view in terms of hormone production: serotonin, dopamine, endorphins, etc. What situations increase your hormonal (in terms of happiness) background? What gives you a state of "anticipation", "soaring", "excitement", etc.?

4.16. The skill of maintaining the states of ordinary social Happiness. Everyone is trying to keep (maintain) their social happiness. Different people (with different backgrounds) do it differently. The skill of "keeping" one's happiness is similar to the skill of "keeping" one's attention on one subject. Therefore, between the Path of Life and the Path in Yoga there are analogies.

4.17. Personal Happiness cannot be held by pretensions and emotions. Just because pretensions and emotions are states of the lowest status. The state of Happiness has a status much higher than the state of pretensions, or envy. Therefore, the state of Happiness can be kept by INTERNAL WORK ON YOURSELF.

4.18. In addition to achieving a state of Awareness and building a state of Happiness, there is another type of state that an adherent must experience. This is the state of Love.

4.19. The skill of finding your Love. Each of our Chakras has its own secret energy. Naturally, each energy has its own Source. Everyone knows about the secret energy of the Muladhara Chakra, which is called - Kundalini. But the secret (hidden) energy, Light - is in every Chakral space. The heart Chakra, Anahata, also has its own Light. The energy of this Light is manifested as Love. Few people know about the sources of chakra energies.

4.20. Many confuse the energy of the sexual Chakra, Svadhisthana, with Love. Love and sex drive are different energies. Sexual attraction may "open" the heart (Anahata Chakra), but not ignite the Anahata Fire. Such "love" quickly passes. And, each of you can have a similar life experience.

4.21. Love comes by itself when a person tries to search for the state of Love in his heart. Such a "search" initiates the Anahata Chakra Fire.

4.22. The skill of initiating such a Fire is achieved by practice.

4.23. Awareness of the state of Love according to the Chakras. Oddly enough, but Love begins with Affection. The affections of each chakra are similar to the states of Happiness - 4.14. Love for one's home (attachment to one's home) is a state of Social dependence. All states of Social Dependence are Attachments to external objects through which one can influence the states of the adept.

4.24. The influence on the state of the adept through his Affection is determined by the personal attitude of the adept to the objects themselves. House is ownership (Muladhara). Sexual relationships - attachment and commitment (Svadhisthana). Cash accumulation, own business (school, business), financial and property obligations (Manipura). All variants of Love in the lower Chakras determine the addiction (Attachment) of the adept. Any social achievement in the three lower Chakras may be subject to social pressure. Be the object of envy. Accumulate other negative emotions. Therefore, adepts rarely cultivate the state of Love in the space of the three lower Chakras.

4.25. Of the seven human Chakras, the heart (Anahata) is the "intermediate" Chakra between the "lower" and "upper". All Chakras can be subjected to social pressure, but the states of Love of Anahata, Vishudha, Ajna, Sahasrara are not material and it is difficult to choose (appropriate, possess, sell, use) them.

4.26. Therefore, the process of "raising the Kundalini" from the Muladhara Chakra is similar (in some aspect) to the process of Castaneda's change of "assembly point" as a method of "concentration of Attention". Adept tries to accumulate his energy outside the "reach" of any "social Attachments". And the "reach zone" (the possibility of direct social impact) is located in the heart Chakra and higher. Therefore, the energies of the body (including Kundalini) are recommended to move up.

4.27. The well-known technique of "connecting Prana with Apana" has similar goals. By pushing Prana down, while pushing Apana up. The purpose of such an action is to unite energies, purify Sushumna, create conditions for "pulling out" Kundalini from its secret refuge in Muladhara Chakra.



4.28. And the Kundalini energy itself, by definition, is "tied". And this is the same Affection that Patanjali wrote about. After all, each Kundalini (basic energy) is "tied" to its Lingam (creative Force, the natural program of "continuation of the Family"). And no matter how much the adept tries to "raise" this "basic energy" upwards through exercises and practices, she (Kundalini) will always find a way to return. Attachments ALWAYS bring us back to our "starting position". As water flows always down. Like fire always burns up.

4.29. As long as the adept follows his subconscious program of "continuation of the Family", the symbolic connection (Affection) of the Kundalini to his Lingam (program) is extremely strong.

4.30. Awareness of personal "Chakra Status". Each achieved by work and practice (work on oneself, self-improvement), Chakra status, creates its own unique state. Conditionally, and for ease of understanding, we will show three stages of the state of "Chakral Status". Since the Chakras are not visible with ordinary eyesight, the criteria for determining the "Chakra Status" should be simple and understandable without the use of any superpowers.

4.31. Chakras "show" themselves in ordinary social life - in human behavior in society. This is the very first (initial, social) stage of human Chakral realization. The chakras "show" themselves in the "practice of inner concentration", which determines the "position of the assembly point" (according to Castaneda) or the Spiritual realization of the Personality of the adept. Naturally, the "position of the assembly point" must correspond to the Spiritual needs of the adept (according to the Maslow pyramid). The Chakras "show" themselves in "reaching the sources of Chakra energies". Unfortunately, this status is invisible from the level of the first (initial) stage. The reason is a huge difference in development. As a beginner chess player does not see what the grandmaster sees on the board. And this is completely natural.

4.32. The first stage of the Chakral realization of a person (social behavior) can be (conditionally) divided into three sub-stages. When all the Chakras are in a negative emotional state. When all the chakras are in a state of internal balance and maintain a balance of positive and negative emotional energies. When all Chakras radiate a state of Happiness and Light.

4.33. The second stage of the Chakral realization of a person demonstrates his accentuation of attention, inside his own Chakral system. That is, the status of its Assembly Point. For example, a student can study diligently, but in the evenings and during weekends disappear in the gym to pump muscles. Where is the emphasis in this case? Study - Vishudha or body - Muladhara? A mentor can give lectures on the search for the Atman, but at the same time regularly hint that help in "such a search" is very expensive. Where is the emphasis in this case? On the Sahasrara (or Anahata) or on Manipur? A politician promises to defeat corruption, and he stuffs his pockets... Where is the emphasis in this case? On Ajna or on Manipur?

4.34. Is there an adept's fault in such inconsistencies? No. If he frankly believes in his sermons but carries in himself (in the depths of his subconscious) unworked programs. Yes. If he openly lies from the scene about Love and Development, and he (after lectures) "lives to the fullest", forgetting about Tapas and Concentration.

4.35. The discrepancy between the "head" and the "tail" is easily diagnosed for many adepts, mentors, teachers of theological schools, and other orthodox or copyright traditions. This situation just needs to be accepted. After all, every army has its own vanguard and convoy.

4.36. In these cases, the author uses "tail" diagnostics. "Life to the fullest" - means attachment to the Pleasures - Svadhisthana. Concentration on your body is Muladhara. Financial interest in any activity - Manipura. Therefore, any adept's practice of "working out his tails" raises the status of "Assembly Points" at the Second stage of the Chakral realization.

4.37. "Achieving the Sources of Chakra Energies" is the final stage of the Chakral realization in the practice of attaining the states of the Chakral status. The chakra source cannot be manifested (used) in the Social space (world). Therefore, those who have achieved this status have practically no ordinary, human, social needs. Otherwise, the "rulers of the human world of the planet" would have long possessed these sources. Nevertheless, these sources are in each of us.

4.38. Any aspect of Chakral development, starting with the status of the Second stage of Chakral realization, leads the adept to the question of the meaning of Life. The skill of awareness of the "meaning of Life" is a state of consciousness that is achieved through meditative practice at different stages of yoga.

4.39. The concept of "Human Mission on Earth". When the adept's consciousness is aimed at searching for the "meaning of Life", the state of the Mission on Earth and the search for such a state is achieved by the adept in a natural way, as a result of meditative practice.

4.40. Everyone should find (choose) their Mission.

4.41. The development (implementation) of his Mission on Earth, gives the adept knowledge of many wheels of Samsara.

4.42. Thinking (meditation) on the completed wheels of Samsara (meditation on one's Destiny) leads the adept to the state of a conscious "Life mission".

4.43. The state of a conscious "Life Mission" leads to an understanding of Attachments (according to Patanjali) and dead ends in the practice of yoga. When the "dead ends" are completed (worked out), the adept acquires the skill of Recognizing the false from the true. When such a state of consciousness is reached, the goals of Raja Yoga manifest themselves.

4.44. The states of Raja Yoga. Achieved with conscious (or naturally achieved) fixation of the second stage of the Chakral status not lower than Anahata. They are achieved in the absence of Attachments to one's personal History (according to Castaneda), or after attaining the state of a conscious "Life Mission" in meditative practice on one's Destiny. Other ways of working with attachments are possible, but the mere presence of ordinary human needs (according to Maslow) prevents the attainment of Raja yoga states.

4.45. The position of "living to the fullest" means for the adept - getting maximum pleasure from the senses. Which contradicts the definition of Pratyahara as "the practice of disconnecting consciousness from the senses". Which contradicts the concept of "Tapas" as part of the second stage of yoga, Niyama.

4.46. The position of "maximizing profits" binds any mentor, teacher, healer to achieve the initial (social) status of the Manipura chakra, which simultaneously blocks (prevents) the achievement by the adept of the Chakra status of the Anahata chakra and above.

4.47. The position of "changing the text of the translation of the "Yoga Sutra" for oneself ", or according to the needs of one's listeners, attaches the adept to the violation of Satya and blocks the attainment of Raja yoga states in practice.

4.48. One can name hundreds of such "life positions" (ideologies) that block the achievement of any states of Raja yoga. But, each of these "vital positions" is demonstrated to the adept by his Destiny for a specific purpose. This goal is the "practice of Recognition" (according to Patanjali).

4.49. "The Yoga Sutra" describes the SIX STATES of Raja yoga, of which the adept must be warned. Warned before starting his Path to Raja yoga. Warned with a purpose of accepting CONSCIOUS CHOICE.

4.50. Therefore, as the achievement of any states of Raja yoga, it changes the personality of the adept, his psychology, psyche, and perception of the world around him. Knowledge of terminology, philosophy, sequence of exercises - this is the practice of Initiation of the adept. At the same time, the psyche of the adept remains normal from the point of view of ordinary (social) human communication. A qualitative change in the perception of the outside world after the practice of raja yoga is called Initiation. A change in perception changes the personality, life goals and values, attitude to the usual (social) space.

4.51. Pratyahara is the first stage (state) of Raja yoga. Means "disconnection of consciousness from the senses". Dharana is the second stage (state) of Raja yoga. Means "a steady concentration of consciousness ON ONE object". Sustainable, but not long. Dhyana is the third stage (state) of Raja yoga. Means "sustained, long-term concentration ON ONE object". Samadhi is the fourth stage of Raja yoga (or the eighth stage of Yoga). Means "complete fusion of consciousness with the object of meditation". There are three degrees of depth of "immersion" in the state of Samadhi.

4.52. According to many authors, Samadhi is the "ultimate goal" of yoga practice. Maybe this is so, but from the point of view of the author of this text, the "Yoga Sutra" should be able to read to the end. Indeed, in the fourth chapter, Patanjali describes two more states of raja yoga. The names of these states are Samyama and Kaivalya.

4.53. Samyama is a combination of the results of the last three steps of Raja Yoga into one, UNIFIED PRACTICE. The union of Dharana, Dhyana, Samadhi. According to Patanjali, it is precisely this practice that reveals the adept's Superpowers. Samyama is the fifth state of Raja yoga that Patanjali describes.

4.54. If the author of the "Yoga Sutra", Patanjali, has reached the state of Samyama, then perhaps he still "lives among us"? How else can one explain the preservation of this text for 2100 years? And the perception of these two questions as revelation, or, as sarcasm, depends only on your choice.

4.55. Kaivalya is independence, the eighth state of Raja yoga that Patanjali describes. This is a state of complete Freedom, or "independence from all-Natural Forces". This is INDEPENDENCE from all attachments, achievements, including the achievement of any Superpowers. Sutra Four, the lecture "Four Sutras on Yoga", is completed.



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