



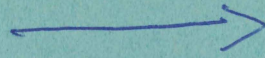
THE TEXTBOOK OF YOGA PSYCHOLOGY

Memorize that you are alone,
because Eternal Energy
is ~~at~~ eternally in you
and around you.

Go into silence and
realize oneness and
unity with the Supreme
Teacher.

Ram Mohan S. Mishra

translation of



Never think you are alone.
because ETERNAL ENERGY
is eternally in you
and around you -

go into silence and
realize oneness and unity
with the Supreme Teacher

Signed

*A new translation and interpretation
for meaningful application*

by Rammurti S. Mishra, M.D.

EDITED BY ANN ADMAN, B.S., M.A.

THE
TEXTBOOK OF
YOGA
PSYCHOLOGY

of Patanjali's Yoga Sutras

in all modern psychologic disciplines



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Dr. Rammurti S. Mishra is also the author of
FUNDAMENTALS OF YOGA

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1

The Samkhya system of philosophy

As mathematics is the foundation of physical sciences, so Samkhya is the foundation of metaphysical sciences. It is the central foundation of all philosophies, Western or Eastern. In analysis of world philosophies, one finds elements of Samkhya in some form.

Samkhya means mathematical knowledge, which is without exception and infallible. Of all sciences, mathematics is the only one that gives positive answers. Answers in other sciences are not positive but possible. The Samkhya system is so named because it arrives at truth not by speculation but by mathematical calculation and careful reflection of Self, *Purusa*, Supreme Consciousness, and Supreme Nature, *prakriti*. Samkhya means knowledge. *Sam* means complete, exact, and positive; *khy* means knowledge. Hence this school is called Samkhya system of philosophy. It is the foundation of Yoga psychology.

WHAT IS THE CAUSE OF SUFFERING?

People suffer because they do not understand the exact relationship of Self and not-self, of consciousness and unconscious matter, and of Conscious Noumenon, *Purusa*, and unconscious noumenon, *prakriti*. When man understands this relationship and realizes the nature of conscious Noumenon, *Purusa*, he becomes free from suffering and attains his real nature. The technical name of this knowledge is *prakriti-Purusa-Anyatakhyati* (exact knowledge and relationship of conscious Noumenon with unconscious noumenon).

In daily life, we suffer because we do not understand the true

relationships within our family or within our circle of friends or in surroundings where we work. If we understood our real relationship to our surroundings, we would not suffer. Misunderstanding is the cause of suffering.

Divisions of Samkhya Philosophy

The Samkhya system is among the oldest systems of philosophy. Its exact date goes beyond human history. Its principles are found in the *Vedas* and *Upanishads*. Its antiquity appears from the fact that the Samkhya system of thought pervades all the literature of ancient India. The Samkhya system is the work of the great yogin, Kapila, whose knowledge shines like the sun. His origin and time are unknown.

There are four classical divisions in the Samkhya system:

1/ Samkhya system in the *Vedas* and *Upanishads*: This Samkhya system is identical with Vedanta. It admits monotheism in relativity and monism beyond relativity. This is Kapila's Samkhya.

2/ Samkhya system in *Mahābhārata*, *Gītā*, and *Puranas*: In this period there was a relative distinction between *prakṛiti* and *Purusa*. *Purusa*, which is the twenty-fifth principle, is the subject of knowledge, and *prakṛiti* with its twenty-four principles is the object of knowledge. By realizing the exact nature of *prakṛiti* and *Purusa*, one obtains final release. In this period of Samkhya, souls are multiple and distinct from one another as long as they are in union with nature through ignorance. But when they realize their inherent character as distinct from nature, they return to the twenty-sixth principle, *Ishwara* (God). This epic philosophy is theistic. Cosmic forces, *gunas*, emanate from Self as a web emanates from a spider. *Prakṛiti* works under perfect control of Self. Intelligence, *mahat*; self-consciousness, *ahamkāra*; and mind-consciousness, *manah*, are microcosmic and macrocosmic functions of Supreme Spirit. Both Asuri and Pancha Sikha, who are among the greatest exponents of Samkhya philosophy, present theistic Samkhya and explain the supremacy of *Brahman*. The difference between souls and *Brahman* is the difference of relativity.

3/ Samkhya system in the Buddhistic period: Because of the influence of Buddhism, this Samkhya system is positively atheistic. Ishwara Krishna, who wrote the famous *Samkhya-Karika*, is among

the greatest exponents of Samkhya philosophy in this period. Buddhism challenged the reality of Self. Samkhya accepted the challenge and argued strictly on logical grounds for the reality of Self. When Samkhya developed on purely logical grounds, it was obliged to concede that there was no proof for the existence of *Ishwara*.

4/ Samkhya system in the period of Vijnana-Bhiksu, who was among the greatest exponents of Samkhya philosophy in the sixteenth century. He again presented theistic Samkhya.

Samkhya Metaphysics

The Samkhya system of philosophy is divided into two main classes: non-dualistic and dualistic. Non-dualistic Samkhya is identical with Vedanta. Here we are concerned with dualistic Samkhya. By its logical, cosmological, and philosophical investigation, Samkhya comes to the dualism of *prakriti* and *Purusa*.

By action and interaction of these two elements the empirical world is produced. All inanimate manifestations are dissolved ultimately into *prakriti*. All conscious elements ultimately dissolve into *Purusa*. *Prakriti* is one and unconscious. Empirical *purusas* are multiple and conscious.

This dualistic Samkhya admits existence of the external world to be independent of individual mind. From this point of view it is realistic. However, its realism admits only two ultimate realities, *prakriti* and *Purusa*. Hence its philosophy is dualistic realism. Everything can be produced by atoms except intelligence, mind, and ego. These structures must be of an element subtler than atoms. This element is *prakriti*. *Prakriti* is the fundamental principle of all unconscious elements including atoms and atomic particles. *Purusa* is the fundamental principle of all conscious elements. Thus modern Samkhya comes to the conclusion of dualism.

A third main branch of Samkhya, which comes as a result of a combination of dualism and non-dualism, is called theistic Samkhya philosophy. This is identical with Yoga philosophy.

The Samkhya Elements

According to the dualistic Samkhya system there are twenty-five metaphysical elements. Through knowledge of these elements, one obtains

liberation. In the philosophy of causation, cause and effect, the twenty-five elements are divided into four classes:

1/ Element which is cause only, uncaused cause. Such element is only one, *prakriti*, unconscious noumenon, Supreme Nature. *Prakriti* is the element which is the cause of the entire universe but it is never an effect.

2/ Elements which are both cause and effect. This class includes the seven elements which are cause and effect simultaneously: *mahat*, *ahamkāra*, and five *tanmatras*. Cosmic intelligence, *mahat*, is both the effect of *prakriti* and the cause of cosmic ego, *ahamkāra*. Cosmic ego, being the effect of cosmic intelligence, is also the cause of five *tanmatras*. The five *tanmatras* are both the effect of ego and the cause of five gross elements. Thus these seven elements are both cause and effect.

3/ Elements which are effect only and cause of none. There are sixteen such elements: five organs of perception, five organs of action, five gross elements, *mahabhutas*, and one *manah*.

4/ Element which is neither cause nor effect. This element is not influenced in any way by the mechanism of cause and effect. There is only one such element, *Purusa*.

The total account of Samkhya elements is the following:

<i>prakriti</i>	1	cause only
<i>prakriti-vikriti</i>	7	cause and effect
<i>vikriti</i>	16	effect only
<i>Purusa</i>	1	neither cause nor effect
Total	<u>25</u>	

Matter-Energy Transformation

Samkhya Yoga admits the theories of evolution and involution and holds that the total energy of the universe remains always the same. The world is constantly proceeding through evolution and involution. The causes and effects are merely more or less evolved forms of the same ultimate energy. The sum of effects exists in potential form in the sum of causes. In the process of evolution and involution, there is exchange of matter into energy and vice versa. This exchange of matter into energy and of energy into matter makes changes in grouping, collocation, and arrangement.

This exchange brings manifestation of latent powers of cosmic forces, *gunas*, without creation of anything new. Matter is the storehouse of tremendous energy. Were we to strip all energy from matter, we could not find any residual matter.

In modern science, the concept of matter has undergone revolution. Matter has been reduced to mere mathematical fiction, a radiation emanating from a center. Matter is not a substance. It is a series of events. This modern concept of matter is parallel to a concept in Samkhya Yoga philosophy.

According to Samkhya Yoga philosophy, matter is a state of energy. A matter particle is a vehicle of energy. In it energy is carefully protected from explosion as atom bombs are protected from accidental explosion. Each atom of matter is like an atom bomb which has immense energy within it. Matter particles are like safety storehouses for energy.

Matter is a form of energy; otherwise it could not prevent explosion of creative energy. Energy is sleeping in the form of matter. When energy is manifested from its cause, which is matter, matter is transformed into energy, which is effect. But certain conditions are necessary to manifest potential energy from the cause, matter, into the effect, activity and energy.

CONCOMITANT CONDITIONS ARE ACCESSORY CAUSES ONLY

The appearance of an effect is only its passage from potentiality to actuality, such as sprout and tree from a seed. Concomitant conditions, soil, season, water, etc., are accessory causes. Accessory cause is a sort of mechanical instrumentation to aid this transformation. Though potential energy is stored in the mass of water, something else is necessary to actualize it from the causal state to the state of effect. The effect cannot arise in the absence of concomitant conditions.

According to Samkhya Yoga philosophy, the sum of material causes potentially contains the energy manifested in the sum of effects. When conditions producing the effects are added to the sum of material conditions in a given mass of matter, a stimulus is imparted which removes the arrest and disturbs the relatively stable equilibrium of the mass of matter in the state of inertia. Thus this impetus frees stored energy from the mass of matter.

When energy, restlessness, activity, greed, and craving for objects arise, the prevailing state is *rajoguna*.

When darkness, inactivity, negligence, and infatuation prevail or increase, the prevailing state is *tamoguna*.

When the entire life is predominated by *satoguna*, the next life will be godly. When the entire life is predominated by *rajoguna*, the next life will be worldly. When the entire life is predominated by *tamoguna*, the next life will be dull and stupid.

Those who increase *sattvic* forces in their lives rise upwards; those who increase *rajasic* forces remain in the middle; and those who increase *tamasic* forces go downward.

The State of *Trigunatita*

Pure Consciousness is beyond *gunas*. Hence it is called *gunatita*, controller of *gunas*. The entire mechanism of cosmic forces can be controlled, and cosmic harmony can be established in individual consciousness which identifies, recognizes, and realizes that its reality is nothing but Cosmic Consciousness. Individual consciousness reaches the state of *trigunatita* when its functions and activities are not disturbed by the force of *gunas*, when its flawless flow of consciousness penetrates all subjects and objects of the universe. This Consciousness reaches beyond matter and material forces. Material happiness and unhappiness cannot touch it. He who concentrates on Supreme Consciousness with unflinching devotion and love rises above the three cosmic forces and becomes identical with *Brahman*. When he becomes identical with *Brahman*, he possesses all beauty and all prosperity. Everything becomes *Brahman* or the abode of *Brahman*, *prakriti* with its cosmic forces. *Brahman* is the eternal abode of the immortal and imperishable laws of nature and mind and Absolute Bliss.

The real forms of cosmic forces, Nature, are not known to an unenlightened person. Whatever is known to him is only gross forms which are momentary and illusory. The real forms of Nature and cosmic forces are known only to an enlightened one.

tion, when evolution ceases, the bond between *Purusa* and *buddhi* persists potentially as seed force. The special function of *buddhi* is to decide the ultimate nature of consciousness, as well as to make ascertainment, decisions, and final judgments. Supreme Consciousness, Cosmic Consciousness, and superconsciousness are used synonymously for *mahat*. It is pure *sattvic* condition and has these qualities:

- 1/ Virtue, *dharma*
- 2/ Knowledge, *jnana*
- 3/ Detachment, *vairagyam*
- 4/ Excellence, *aishvarya*

But when it is vitiated by *tamas*, it presents contrary attributes:

- 1/ Vice, *adharma*
- 2/ Ignorance, *ajnana*
- 3/ Attachment, *avairagyam*
- 4/ Imperfection, *ahaisvarya*

Buddhi is different from *Purusa*. *Purusa* transcends intellect and the products of intellect along with its qualities. Senses and mind function for *buddhi*. *Buddhi* functions directly for *Purusa* and enables It to discriminate Itself from *prakriti*. *Buddhi* contains all *samskāras* and previous impressions.

EGO-CONSCIOUSNESS IS SECOND EVOLUTE
OF SUPREME NATURE

Ahamkāra is the second evolute of *prakriti*. It arises directly out of *mahat*, the first evolute. It has distinction between subject and object. It is "I" consciousness, self-consciousness, or ego-consciousness. In the world of relativity it differentiates self, the real, from not-self, the unreal. It is the principle of reality and of individuation. The phenomenal "I" has nothing to do with the real "I," which is *Purusa*. The phenomenal "I" is purely a psychological unit predominating in *rajas*. The real "I" is *Purusa*, which is beyond subject and objects of relativity. It is not "I" in the grammatical sense.

Cosmic forces operating through ego-consciousness become distinct. Accordingly ego consciousness has three main classes including many subclasses:

- 1/ *Sattvic ahamkāra*
- 2/ *Rajasic ahamkāra*
- 3/ *Tamasic ahamkāra*

Rajas is active energy. When it joins *sattva*, it produces five sensory

2/ General, which means union and identity with Cosmic Consciousness

When all these three operate simultaneously, it is called *samyama*.

4. *Trayam ekatra samyamah.*

trayam, the three (*dhāranā*, *dhyāna*, *samādhi*)
ekatra, (working) together
samyamah, (is called) *samyama*

When fixation, suggestion, and cognitive trance operate simultaneously, it is called *samyama*.

Beginners take time to fix their attention, to suggest constantly, and to perceive the result of suggestion. Sometimes they do not perceive any result of their suggestion. In advanced state these three work together in a moment. In this state, one does not need to separate them. In fact, separation becomes impossible. For instance, when a man directs his mind to any particular object, fixes it there, keeps it there for a long time, and then feels its suggested result, this is not *samyama*. But when they work simultaneously, it is called *samyama*. This is the result of advanced meditation.

What is the psychological, philosophical, and practical application of *samyama*?

5. *Taj-jayāt prajñā-alokah.*

taj-jayāt, by victory of that (*samyama*)
lokaḥ, light
a, altogether, completely
prajñā, (of) intuitive cognition (comes)

As a result of mastering *samyama* comes the light of intuitive knowledge.

Achievement of this *samyama* brings direct perception of truth regarding the object.

As *samyama* becomes more and more firm, deeper and deeper, so the trance of cognition, *samādhi prajna*, becomes more and more lucid.

Application of *prajnaloka*, intuitive knowledge

6. *Tasya bhumisu viniyogah.*

tasya, its (that of *prajnaloka*)
viniyogah, application
bhumisu, (is) to discover higher and higher stages

Its application is to discover the planes of consciousness.

When one plane of consciousness has been conquered by *samyama*, it is applied to the next immediately following plane. He who has not conquered the lower stages and planes of consciousness cannot jump over the plane immediately following. If one did not gain *samyama* on the lower plane, how could one get it on a higher plane? And, in the absence of *samyama* in the higher plane, how could the light of that higher plane be manifested? He who is concentrating on *Purusa*, *Brahman*, does not need to meditate on anything else because it is the highest and it includes all beauty, all love, all existence, all knowledge, and the entire universe in itself. Experience of the higher state cannot be put into words and pictures; it can be experienced by mind-stuff alone.

“Yogena yogo jnatavyo,
Yogo yogat pravartate.
Yo-apramatastu yogena,
Sa yoge ramate chiram.”

(translation)

“By the practice of Yoga, the experience of Yoga must be gained. Experience is the teacher of the higher experience in Yoga. He who knows this secret remains in the state of Cosmic Consciousness forever.”

This completes the description of the eight steps of Yoga and their application. Now their general analysis and synthesis are presented. Among the eight steps, the first five constitute a class called *bahirangam*, external means.

7. *Trayam antarangam purvebhyah.*

trayam, the three (*dhāranā*, *dhyāna*, *samādhi*)
antarangam, (constitute) internal means
purvebhyah, rather than (or in comparison with) the preceding ones
(which are five: *yama*, *niyama*, *āsana*, *prānāyāma*, *pratyāhāra*)

These three, *dhāranā*, *dhyāna*, and *samādhi*, are internal and direct means in comparison with the previous five. These three are internal means in the sense of all-inclusiveness. For example, when one fixes one's mind, gives constant suggestion, and is absorbed in one's suggestion, the act of the previous five—*yama*, *niyama*, *āsana*, *prānāyāma*, and *pratyāhāra*—is accomplished in a higher way by these three because strong will power, *yama*; observances, *niyama*; postures, *āsanas*; *prānāyāma*, breath control; and *pratyāhāra*, sublimation of psychic energy, are going on automatically and spontaneously.

- Prakritilaya*, absorbed in Supreme Nature
pramāna, sources of valid knowledge
Pranavah, determinate *Brahman*, Sound Current, *Om*
prānāyāma, control of prana or energy; expansion of individual energy into cosmic energy
pratyāhāra, displacement of psychic energy from the lower plane and its sublimation to higher purposes
ṣurna, absolute
Purusa, Supreme Consciousness, Conscious Noumenon
purusa, individual soul
- radha*, magnetic force of individual mind
rāga, desire; attachment to material pleasures
rajas, cosmic force of motion
rajoguna, electronic force, energy-stuff
rasasvāpana, attachment to particular experience, dogma, etc.
rupa, form; beauty
- saksin*, witness-self
samādhi, state of superconsciousness; highest state of existence; identification of mind with Supreme Consciousness; state of union of individual consciousness with Cosmic Consciousness; consciousness operating with references
samāna, life force responsible for metabolic forces
samkalpa, synthesis
Sāmkhya, in metaphysical science, positive knowledge obtained by a scientific system of enumeration and classification of the constituents or principles of our world of experience
samprajñāta samādhi, union of individual consciousness with Supreme Consciousness
samskārayor, constructive driving forces
samskāras, impressions in the unconscious part of mindstuff
samyama, instantaneous control in simultaneous practice of fixation of attention, suggestion, and perception
sansāra, human existence incarnation after incarnation
Sat, Eternal Existence
satkarivāda, theory of existence of the effect in the material cause
satoguna, protonic force, intelligence-stuff
sattva, cosmic force of consciousness and order; psychic mechanism
satya, truth
shunya, radiant ether
siddha, liberated one
siddhāsana, accomplished posture for meditation, one leg over the other, arms held on knees; chest, neck, head in a straight line
siddhir, perfection
smriti, memory

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THE AUTHOR

Rammurti S. Mishra, M.D., is an endocrinologist, neurosurgeon, and psychiatrist. After graduating from medical school in India, Dr. Mishra was on the staff of Podar Medical College and Hospital where he was later named chief of service in internal medicine and surgery.

Shortly afterward, he went to London, England, for a year's advanced study in medicine. In the United States, Dr. Mishra studied American scientific methods and did research in the areas of his specialties at New York University Post-Graduate Medical College, Bellevue Hospital, Bird S. Coler Memorial Hospital, Metropolitan Hospital, and Rhode Island State Hospital for Mental Diseases. He also studied at McGill University, Montreal, Canada, and was on the staff at Queen Mary Veterans Hospital in the department of neurology and psychiatry.

Born in India of yogin parents, Rammurti S. Mishra was reared in the traditional way of a Brahmin family. His first teacher in Yoga was his mother, who instilled in her son from infancy the values and practices which shaped his thinking and development. As a youth he studied with other teachers, always seeking higher knowledge. His quest for knowledge carried him on various journeys in India—later, the world.

His succession of teachers and experiences led him to the world-renowned philosopher, Dr. S. S. Radhakrishnan, who is now president of India. In addition to various other teachers, the most enlightened ones among them, who absolutely transformed his life into spiritual consciousness, were Shankaracharya; Sri Purusottam-tirtha, head of the Siddh-yoga ashram, Benares; Param Sant Sadguru Baba Savan Sing, leader of Radha Swami Satsang, Dera Beas, Punjab; Baba Somanatha, leader of Radha Swami Satsang, Bombay; and Bhagavan Bodhisattva (Baba Bhagavandas) then living in Bombay.

Sanskrit was the language spoken in the Mishra household. Reading and reciting and memorizing Sanskrit poems and scriptures was an integral part of family life. Later, Rammurti S. Mishra, in his university studies, was granted the degree, Master of Oriental Languages.

With this unique combination of training and experience as his background, Dr. Mishra has produced this life-work, THE TEXTBOOK OF YOGA PSYCHOLOGY, a new translation and interpretation of Patanjali's Yoga Sutras.

Soeharto Heerd

Home: Djalan Raja Tamara

Office: Dept of Psychiatry, School of M

A.P. 343 - Rammurti

by Rammurti S. Mishra, M.D.

A major contribution to the advancement of cumulative knowledge in world philosophy and psychology is this new translation of *Yoga Sutras* by Patanjali, the most authoritative formulator of Yoga principles. Originally written in Sanskrit in the third century, A.D., the sutras, formulas or aphorisms, are here presented in word for word translation into current English with interpretation and commentary by Rammurti S. Mishra, M.D. Dr. Mishra, born in India in a Brahmin family, educated in India, has studied medicine and philosophy in his homeland and in England, Canada, and the United States. A Sanskrit scholar, he is eminently qualified to bring to contemporary readers the ages-old knowledge obtained by yogic experimentation.

Dr. Mishra, having done graduate study and research in three areas of medicine—endocrinology neurosurgery, and psychiatry—compares and contrasts Yoga psychology with psychological research, parapsychology, and psychoanalysis. He presents Yoga philosophy with logic and insight. This volume is the cumulative result of his life of study, experimentation, and research.

Part I introduces Yoga philosophy in all its ramifications showing that Samkhya is the underlying system on which all world philosophies are based. It is scientific, mathematical, and infallible. It is the basis of Yoga psychology. Part II gives the Sanskrit-transliterated text, translation, and interpretation of the *Yoga Sutras*. Dr. Mishra's commentary clarifies the meaning of the ancient formulae for Self-analysis so that every reader can understand their significance.

The wisdom of the ages is lost unless it is brought afresh to each generation of readers as the language and consciousness evolve. This is the life-work of the author, who presents Yoga psychology, not as a religion, not as a method for obtaining occult powers, but as a method of scientific investigation of self.

Eastern and Western thought and experimentation are integrated in this book and whether one is an avid reader of Yoga texts or whether one is a novice in the study and investigation of Yoga this message will inspire and enlighten the mind in its eternal search for truth. The principles discovered by yogis thousands of years ago are here made available to today's questing man, the intelligent, scientifically-oriented man of the atomic age.

Included in the book is the appended "Psychology and Philosophy of Breathing" which gives specific instructions for practice to anyone who desires to start his own experimentation.

The glossary and index are designed to facilitate use of the book as a text for serious study and as an aid to the casual reader who wants the best reference available.

The aim of study and practice in Yoga is physical, mental, and spiritual development through awareness of the infinite potential in man for knowledge, power, and happiness.

Relaxation, positive thinking, mental and physical health, dynamic self-confidence, creative imagination, memory, and will power are among the results of greater understanding which comes when one turns one's attention to reality as it is revealed through Yoga psychology.

It is not man's destiny to have suffering, sickness, and death; these experiences are caused by man's ignorance. Man needs to become aware of how to tap the powerful resources of his subconscious and unconscious mind for self-improvement and personality development. The purpose of this book is to show how one can change one's life, find greater knowledge, power, and peace through changing one's thinking. Anyone can start to practice the methods enumerated. Such practice will accelerate unfolding of self-awareness and will increase one's understanding of the nature of his self and his relationship to others and to the universe.