

YOGA SUTRAS OF PATANJALI

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FOREWORD

The Yoga Sutras of Patanjali are the standard Text on Yoga and these Sutras constitute a philosophy as well as a practical technique of meditation. The present edition is a result of the labour of love extended by Dr. Sita Nambiar, a recognised scholar in Sanskrit literature and Indian philosophy. The author has carefully selected relevant Sutras from the original Text and has given her annotations which are highly useful to beginners seeking to gain knowledge of this majestic production of Sage Patanjali, which is one of the Six Darshanas or systems of philosophy in India.

Here I would like to mention that Sutras I. 17 "Vitarkavicharananda—smitarupanugamat samprajnatah." and III. 42 "Bahirakalpita vrittih mahavideha tatah prakashavarnakshayah" are not properly explained by commentators who mostly gloss over these Sutras with a few words of remark as if the whole thing is very clear. I feel that these two Sutras are the high watermark of the meditational technique, the meaning of which cannot be understood by mere intellectual scholarship. The meaning is highly mystical and profound. Sutra I. 17 describes the

various stages of Samapatti or Samadhi, that is, the various degrees of the ascent of the spirit to the Ultimate Reality.

Sutra III. 42 is intensely practical. This Sutra briefly indicates how the mind in meditation can transcend itself by switching itself on to the Cosmic Mind through a technique of placing itself outside the body and locating itself in a region beyond the body, this location outside the body being the Universal Mind itself. The subjective thought gets transmuted into an objective reality, a methodological secret which is the final aim in the practice of Yoga. The epistemological process becomes a metaphysical existence.

I commend this beautiful book to all seekers on the path of Yoga, as a ready reckoner and a vade mecum for all.

THE DIVINE LIFE SOCIETY
P.O. SHIVANANDANAGAR, U.P.,
Dated the 30th August, 1997.

SWAMI KRISHNANANDA

INTRODUCTION

योगेन चित्तस्य पदेन वाचाम्
मलं शरीरस्य च बैद्यकेन ।
योऽपाकरोत् तं प्रवरं मुनीनाम्
पतञ्जलिं प्राञ्जलिरानतोऽस्मि ॥

(quoted in राजमार्ताण्डवृत्ति of भोजदेव¹)

“He who removed the impurities of the mind by (the teaching of) Yoga, of speech by (his exposition of) grammar and of the body by (composing his treatise on the science of medicine), unto that doyen of sages, I bow with joined hands.”

This verse shows that the author of the above mentioned three treatises is one and the same Patanjali. This view is not well established. When Patanjali lived is also not known. Scholars guess that Patanjali wrote the Yoga Sutras somewhere between 4th C.B.C. to 4th C.A.D. The Yoga doctrine was known to the authors of the Upanishads much before Patanjali. Patanjali perhaps restated them in the sutra form and gave a philosophy of his own. His philosophy is dualistic. But modern scholars like Swami Vivekananda and Swami Krishnananda, from their own experience perhaps, say that in its ultimate stage the experience is non-dualistic only. According to them the Ultimate Consciousness is only One. There cannot be a Purusha separate from the other Purushas and separate from Prakriti.

1 This verse is often cited by authors on Yoga although its original source is unknown.

In making the notes on Yoga Sūtras in this book I have consulted many books by noted scholars. I have tried to make these notes as simple as possible, so that a lay student can grasp the subject. I hope this will be useful for the Yoga-Vedanta Forest Academy Students.

Om Tat Sat.

Sivananda Ashram,
Rishikesh.
1-10-1997

Sita K. Nambiar

Chapter I
SAMADHIPADA

अथ योगसूत्रम् । १ । १ ।

(अथ योगसूत्रम्)

Yama — the observance of five vows in the beginning is considered essential and is supposed to impart a blessing. The study of scriptures should be undertaken without any impediment. The 'yama' cannot be properly used if one is 'unacquainted' without having a meaning in the context. It means that 'that means the meaning of the word'.

YOGA SUTRAS OF PATANJALI

Yama (अथ योगसूत्रम्) There are five and it is supposed to be the first step towards the attainment of the goal. It is explained by Swami as "with the attainment of 'samadhi' (समाधि) i.e. after the cessation of all the activities, they are:

1. the power to discriminate the real from the unreal,
2. dispassion towards the enjoyment of fruits of one's action in this world or the other,
3. the possession of the six qualities such as control of the mind etc. and
4. the desire for liberation.

One should undertake the study of Brahmas after achieving the above mentioned four qualities. But here the word 'yama' is not used and is not the authority for Patanjali's authority to undertake the teaching and commencement of the yoga.

Chapter I

SAMADHIPADA

अथ योगानुशासनम् । I-1

(Atha yoganushasanam)

'Atha' — the utterance of this word in the beginning is considered auspicious and is supposed to impart a blessing. The study undertaken should be completed without any impediment. But 'atha' cannot be simply used to indicate 'auspiciousness' without having a meaning in the context. It means 'then'. That means this teaching comes 'after' something else. Now the question arises, what is that which should precede the learning or teaching of Yoga? In the Brahmasutras too, the first Sutra starts with 'atha' (atha atah brahmajijnasa). There too the word is supposed to denote auspiciousness. But the meaning of 'then' is explained by Sankara as "sadhanachatushtaya sampatti-anantaram" i.e., after one possesses the fourfold prerequisites. They are:

- i. the power to discriminate the real from the unreal,
- ii. dispassion towards the enjoyment of fruits of one's action in this world or the other,
- iii. possessing of the six qualities such as control of the mind etc. and
- iv. the desire for emancipation.

One should undertake the study of Brahman after achieving the above mentioned four qualities. But here the word 'atha' expresses adhikara and anantarya i.e. Patanjali's authority to undertake the teaching and commencement of the topic.

'Yoga'—According to commentator Vyasa Yoga is samadhi. The word is derived from the root 'yuj'. When it is taken as 'yujoyate' or 'yunakti', it means Samadhi and when it is taken as 'yojayati' it means 'to join' or 'to restrain or keep under control' as in yoking.

Taking into consideration all these 'Yoga' can mean (i) samadhi, as in samadhi a union of the individual self with the universal self is experienced; (ii) as per the oral tradition the explanation is that the process of leading to samadhi begins with restraining the senses and yoking the mind to the inner-self and the experience of samadhi itself is joining the lower self and the higher self.

'Anushasanam'—from anu plus the root shas. 'Anu' means 'subsequent' and 'shas' means 'to impart a discipline or teaching'. This discipline is to be imparted to a student who has the necessary self discipline. It also can mean 'shishtasya shasanam—anusasanam' i.e. to teach that which has been taught before, to teach within an existing tradition, not claiming that anything new has been created by the author.*

योगश्चित्तवृत्तिनिरोधः । 1-2

(Yogaschittavrittinirodhah)

Yoga is the control of the thought waves in the mind-field i.e. chitta.**

*Arya Usharbudha

**Chitta from the root 'chit' meaning 'to incite', 'to enlighten', 'to make aware' etc. Hence 'chitta' means 'that which is excited, enlightened and made conscious'. As Prakriti is jada (non-sentient) it is unable to act or be conscious. The mere presence of Purusha influences Prakriti and makes it conscious. So the sphere of 'chitta' is when consciousness becomes manifested in the human organism. So chitta is active right from gross body level where sensations of the sense organs is present right up to the mind inclusive of its subconscious and unconscious levels and even beyond mind to its superconscious level.

—Karambelkar

What is the mind-field? It is the antahkarana (the inner organ) including mind (manas), intellect (buddhi) and 'I'ness (ahamkara). All these together form the mind-field. Their modifications have to be controlled.

Nirodha—from the root 'rudh', does not mean suppression or even restriction. As will be seen later in the Yoga Sūtras IV-34, 'nirodha' means 'gunanam pratiprasavaḥ'—the return of the gunas into their causes. Here it means that the mind merges into antahkarana (asmita or 'I'ness) which in turn merges into mahat (buddhi—the intellect principle) which in turn merges into the Prakṛiti—where the three gunas are in balance. This is involution or laya. There is no more disequilibrium. So Yoga is dissolution of the thought waves into their origin in the mind-field.

तदा द्रष्टुः स्वरूपेऽवस्थानम् ।। 1-3

(Tada drashtuh svarupe avasthanam)

Then the 'seer' i.e. man remains in his own nature.

Vyasa explains the word 'drashta' (the seer) as the 'chiti-shakti'—the 'spiritual self'. When the mind-field is in that state, there being no objects, the seer rests in his own nature. This state of isolation is 'kaivalya'.

वृत्तिसारूप्यमितरत्र ।। 1-4

(Vritti sarupyam itaratra)

In states other than this (asamprajnata samadhi) the seer 'appears' identified with the vrittis (the thought waves).

When the 'seer' (man) is not in samadhi he is known as vyuthana chitta i.e. he whose chitta is involved in the external world and is no more in samadhi. Even though in reality, the seer is immutable and pure, he appears to be mutable and impure. There can be two hypotheses. Take the example of a crystal and red flower. The red flower

kept near a crystal reflects in the crystal, and the crystal appears to be red while in reality it is not red. When the flower is removed the crystal is no more red. In the same way, when there are thought waves (vrittis) in the buddhi, they reflect in the spiritual self and he identifies himself with the vrittis. This is not acceptable as this makes the Purusha appear to be mutable.

The second example of the shell and silver is better. The shell appears to be silver. The shell remains throughout the same. There is no reflection. What happens is—when there are no more vrittis, the buddhi which is now purely sattvic in nature and is like a mirror receives Purusha's illumination and in turn illumines the external objects, experiences them and creates the wave like vrittis within itself. Here the 'seer' (Purusha) remains completely untouched. The assumption of a 'personality' is created only in the buddhi and chitta while Purusha remains immutable and ever free. It is buddhi that says 'I am happy, unhappy, etc.' but Purusha himself is a neutral witness! The conclusion is—as the moon does not break up even though its reflection in turbulent water appears fragmented, so Purusha remains unaltered in the process of thought waves in the buddhi.

वृत्तयः पञ्चतय्यः क्लिष्टाक्लिष्टाः । I-5

(Vrittayah panchatayyah, klishhta-aklishtah)

Vrittis are fivefold; afflicted and not afflicted.

Even though the vrittis which are to be controlled are many in number, they have been brought under five heads. Even these are of two kinds. The same may be both afflicted and not afflicted. The afflicted are those which create bad samskaras or impressions. They, in turn, themselves become the cause of further afflicted vrittis. The unafflicted ones through discrimination help one to free himself from the domain of karmās (karmashayah).

Ultimately we have to overcome even those thought waves which are good, pure and truthful (the unafflicted ones) as even these create disturbances in the mind. To control the vrittis one should know them.

प्रमाणविपर्ययविकल्पनिद्रास्मृतयः । I-6

(Pramana-viparyaya-vikalpa-nidra-smritayah)

The fivefold vrittis of the mind are: 1. Pramana (valid proof), 2. Viparyaya (perverse cognition*), 3. Vikalpa (imaginary cognition or verbal delusion), 4. Nidra (sleep) and 5. Smriti (memory).

प्रत्यक्षानुमानागमाः प्रमाणानि । I-7

(Pratyakshanumanagamah pramanani)

Perception, inference and scriptural authority are the valid proofs.

Pratyaksha is perception, the knowledge you get when the senses (indriyas) are in direct contact with the object.

Anumana is inference. When the object itself is not in direct contact with the senses, but something else which is always associated with it, is in direct contact, you infer that the other object is present. E.g. You see smoke in the mountain and you infer that there is fire in the mountain, because you have always seen the coexistence (vyapti) of smoke and fire as seen in the kitchen etc.

Agama is verbal testimony or scriptural authority. You hear from an intimate person (apta) that there is a snake in the room, you believe him and avoid going there. In the same way you accept the Vedas and other scriptures in which you have faith. You do not doubt their teachings.

The other pramanas accepted by other schools vary

*Translated in this way by Bangalibaba in his book 'Yogasutra of Patanjali'.

from school to school. The Nyaya school accepts four, the Advaitins accept six, the Charvakas accept only one i.e. Pratyaksha and so on. The other pramanas are upamana (comparison), arthapatti (presumption—the conclusion derived from the meaning of the sentence) and anupalabdhi or abhava (non-existence).

विपर्ययो मिथ्याज्ञानमद्रूपप्रतिष्ठम् । 1-8

(Viparyayo mithyajnanam atadrupa pratishtham)

Perversive cognition is false knowledge without a basis in the nature or form of the respective object. This vritti is viparyaya—not valid, because this is later contradicted by another valid proof. For example the one moon seen as two. This is refuted by the sight of the single moon. This is the mithyajnana of the Vedantins. This is avidya. A dream can be taken as viparyaya, so also the mistaking of a rope as snake is viparyaya.

शब्दज्ञानानुपाती वस्तुशून्यो विकल्पः । 1-9

(Shabdajnananupati vastushunyo vikalpah)

Imaginary cognition (vikalpa) is the vritti depending upon a verbal knowledge only, but devoid of a real object. It is verbal delusion. It does not arise out of any pramana or viparyaya.

Vyasa gives an example of philosophical vikalpa. "Consciousness is the form and nature of Purusha". This sentence sounds great. But when you think of the real meaning of the sentence you start questioning "When consciousness itself is Purusha, what is being designated by what?" The grossest form of vikalpa, the non-philosophical imaginations, are brought together in the following verse.

“There goes the son of a barren woman,
He has worn a crown of sky flowers,
After bathing in the water of mirage,
He carries a bow made of hare’s horn”.*

अभावप्रत्ययालम्बनवृत्तिनिद्रा । I-10

(Abhavapratyayalambana-vrittirnidra)

Sleep is a wave of thought resorting to the cognition of nothingness. It is a positive experience of nothingness, because one reflects about it. “I had a good sleep etc.” Sleep cannot be considered as a state of unconsciousness because: (i) Only the surface layer of mind, that is the conscious mind is overcome by *tamas*. (ii) Only that part of the mind sleeps which normally undergoes alterations of wakefulness, dream and sleep. The rest of the mind never sleeps during one’s life-time. The rest of the mind continues its normal operations. (iii) The entire mind never sleeps during one’s life-time. For the purpose of *samadhi*, this *vritti* (sleep) too should be brought under control.

अनुभूतिविषयासम्प्रमोषः स्मृतिः । I-11

(Anubhutipishaya-asampramoshah smritih)

Memory (*smriti*) is the *vritti* which is not lost (stolen) after experiencing an object.

In memory only the substance of a *vritti* is experienced and not the external object. Memory is of two kinds:

(i) something imaginary is remembered and

(ii) where something not imaginary is remembered.

Of these the former manifests in dream and the latter during wakefulness. In dream there is remembrance of something actually experienced and something imaginary.

*Translated from original Sanskrit verse.

So dream is like a memory. Strictly speaking dream is viparyaya — having no substance.

Of these five vrittis the first three (pramana, viparyaya and vikalpa) occur in the wakeful state. Sleep is a unique state where there is absence of other vrittis. Memory is the effect of any or all these vrittis.

Buddhi is the raw-material from which these vrittis are shaped as images are shaped from gold. These vrittis are mutations (parinama) of buddhi.

अभ्यासवैराग्याभ्यां तन्निरोधः । I-12

(Abhyasa-vairagyabhyam tannirodhah)

These vrittis can be controlled by practice and dispassion. Both abhyasa and vairagya are pre-requisites for attaining nirodha. If one has disinterest in the world but no practice of meditation, the mind's agitations will be pacified but the mind will enter into sleep (laya). The Yoga of samadhi will not be fulfilled. Only with gradual practice, meditation may be elevated to greater heights.

तत्र स्थितौ यत्नोऽभ्यासः । I-13

(Tatra sthitau yatno abhyasah)

Between these two (abhyasa and vairagya), i.e. tatra, abhyasa is the effort to remain still or stable.

Stillness or stability means the mind-field flowing peacefully when it is without vrittis. Does it mean a total absence of vrittis? No. At this stage even samprajnata samadhi is not attained. It only means that the chitta is freed from any vritti other than that which is the object of concentration. 'Yatna' shows that some endeavour is needed. This endeavour is directed towards sthiti (stillness).

The sutra can also be translated as "the effort to remain there (tatra), is practice." We see that in the

beginning stages of meditation one slips down and during the activities of daily life, the depth remains elusive. Only by continuous application of will and constant practice it becomes possible for one to learn to remain 'there', at first during meditation and later to maintain that depth in daily life.

स तु दीर्घकालनैरन्तर्यसत्कारसेवितो दृढभूमिः । I-14

(Sa tu dirghakala nairantaryasatkara sevito dridhabhumih)

That (practice) becomes firmly grounded when pursued for a long duration of time without interruption and with a welcoming (positive) attitude.

It means that the practice must be consistent, repeated for a long time everyday, without interruption and with a positive feeling.

दृष्टानुश्राविकविषयवितृष्णस्य वशीकारसंज्ञा वैराग्यम् । I-15

(Drishtanushravika vishaya vitrishnasya vasikarasamjna vairagyam)

The vairagya (dispassion) of one who is disinterested in all subjects (or objects) seen (or) heard through hearsay, is named vashikara (mastery).

According to Vyasa, vairagya (dispassion) known as vasikara (perfect mastery) is attained only when one has lost the craving for matters perceptible, such as women, food, drink, power and affluence (aishvarya) as well as one has lost the craving for matters that are heard of in tradition and scripture such as, the attainment of heaven or the state of videha and prakritilaya (yoga sutra I-9) or the attainment of the eight siddhis like anima, mahima, garima, laghima, prapti, prakamya, ishiva and vashitva (yoga sutra III-45).

तत्परं पुरुषख्यातेर्गुणवैतृष्ण्यम् । I-16

(Tatparam purushakhyatergunavaitrishnyam)

That is the highest kind of dispassion when through

knowledge of the Purusha, there is freedom from all craving for the three gunas.

The ultimate limit of knowledge (khyati) itself is dispassion. Immediately after this very dispassion follows Kaivalya (Isolation).

According to Karambelkar, the only purpose of this sutra seems to be to caution a sadhaka to be always on the alert. A sadhaka who has developed desirelessness for all sensuous objects may begin to feel that as now those objects are not giving him any pleasure there may not be any harm if he uses them in a detached manner. However gradually this vairagya diminishes by continuous use of these objects and the sadhaka begins slowly to take pleasure and attachment develops. So one has to be very careful even after vairagya of a high quality has been achieved.

वितर्कविचारानन्दास्मितारूपानुगमात् सम्प्रज्ञातः । I-17

(Vitarkavicharanandasmitarupanugamat samprajnatah)

Samprajnata (known in its totality and in all details) is known so because it is accompanied by (various) forms of questioning, thinking, bliss and "I am-ness".

The adjective samprajnata is from sam + pra + jna meaning 'that which is completely known in all details'. The substantive for this adjective is not mentioned by Patanjali. All the old commentators have followed Vyasa and have assumed the substantive to be samadhi. Dr. Kenghe and Karambelkar say that the substantive for this adjective is "yoga-pradesha" i.e. the sphere or region of yoga—the antaranga (inner) yoga or the inward going process of dharana, dhyana and samadhi.

Even if we accept the substantive to be samadhi, this is not the final stage of samadhi. To reach the final stage these four stages of samprajnata have to be crossed. As

the inward journey starts first there appear vitarkas (II-34) questioning caused by violence, untruth etc. arise. Then come vicharas, the rational thoughts. These will slowly lead to the disappearance of vitarkas. As the practice continues these too lose their power and disappear. The consciousness goes further and enters a province of mere experience which has no actual thinking, what is experienced can only be described as 'ananda' (bliss). This state is also relative. This has to be transcended. The next stage is of simple 'asmita' (I am-ness). So far is the field of samprajnata.

The journey continues and even this 'asmita' (I am-ness) has to be transcended. When this 'I' consciousness is dissolved (as there is no experience) who will experience and who will be able to describe it, even if the state is experienced in a subtle way. To give any designation to it is also therefore meaningless and so it is very correctly indicated by Patanjali by a word of common usage as 'anya'—the other (than samprajnata) in the next sutra. Vyasa calls this 'anya' as asamprajnata in contrast to samprajnata which the later commentators followed. The word asamprajnata would mean completely unknown i.e. indescribable.

विरामप्रत्ययाभ्यासपूर्वः संस्कारशेषोऽन्यः । I-18

(Viramapratyayabhyasapurvah samskarasesho'nyah)

The other—anya (region traversed by the superconscious part of chitta, after transcending asmita) is preceded by repeated practice of total cessation of experience, yet leaving a residual effect (samskarasheshah).

Vyasa and his followers call this 'anya' as asamprajnata samadhi. This is attained by repeated practice when even the consciousness of 'I am' ceases to exist. But even at this stage (even though this cannot be

described as a stage) some impressions are left behind. Kaivalya or Isolation can be achieved only when even these samskaras are rooted out.

भवप्रत्ययो विदेहप्रकृतिलयानाम् । I-19

(Bhavapratyayo videhaprakritilayanam)

The videhas (bodyless ones) and the prakritilayas (those merged in Prakriti) will have to enter into samsara for further experience. In their new birth they remember the practice of samadhi and can proceed to asamprajnata samadhi.

The videhas (bodyless ones) stop at the 'ananda'—accompanied stage of samprajnata samadhi. Their chittas (mind-fields), using only its samskaras, experience control over various evolutes of Prakriti, even without a body. They misidentify this as Kaivalya and will have to be born again.

Similarly is the case with the prakritilayas, whose chitta is still active in its domain and is merged into unevolved Prakriti. They have reached the asmita—accompanied samprajnata only. Like Vishvamitra, they may create their own universe over which they are Brahma the creator with devas under their control. They also misidentify this stage as Kaivalya. This stage of cosmic ego must also be dissolved. To do this they must again be born as human beings and practise 'anya' (asamprajnata) samadhi. Upon rebirth they also, like the videhas, remember the practice of samadhi and can proceed to asamprajnata.

श्रद्धावीर्यस्मृतिसमाधिप्रज्ञापूरवक इतरेषाम् । I-20

(Sraddhaviryasmriti-samadhi-prajnapurvaka itaresham)

For the others (other than videhas and prakritilayas) i.e. the true spiritual aspirants, the inner journey towards the realisation of the spirit or Purusha is followed by

faith, energy (virility), constant reminder (of the ultimate goal), meditation and illumination or wisdom.

From shraddha to prajna are the means (upayas) for attaining samprajnata samadhi and its resulting wisdom. When one develops dispassion even towards these "asamprajnata samadhi" ensues.

तीव्रसंवेगानाम् आसन्नः । I-21

(Tivrasamveganam asannah)

It (success) is quite easily achievable for those with acute urge.

This sutra explains the way of progress. The intensity of the method and the momentum of progress depend on the method and the accumulated samskaras from past lives and when the strength of the upaya (method) and samvega (the urge) reaches its peak, samadhi is imminent.

मृदुमध्याधिमात्रत्वात् ततोऽपि विशेषः । I-22

(Mridumadhyadhimatratvat tato'pi visheshah)

Even from among those of great momentum, there is a distinction of means adopted as mild, medium and intense.

At the ultimate stage the effort is most intense, the ground becomes completely firm, the mind becomes completely incapable of causing vyuthana (coming back to the world-consciousness) and simply dissolved.

ईश्वरप्रणिधानाद्वा । I-23

(Ishvarapranidhanadva)

Or, samadhi can be attained quickly (asannah) through practising the presence of God. Pra + ni + dhana is a special form of devotion.

This can also be interpreted as 'samadhi can be attained by chittavrittinirodha or Ishvarapranidhana. Most

of the commentators say that both paths should be combined. Ishvarapranidhana is to place oneself down in all humility and egolessness in the proximity of God, to dwell near and close to God, to surrender and place oneself at the disposal of God even though one will not know the nature of God till after asamprajnata samadhi is reached. The devotion should be mental, vocal and physical.*

क्लेशकर्मविपाकाशयैः अपरामृष्टः पुरुषविशेषः ईश्वरः । I-24

(Kleshakarmavipakashayair apamrishtah purushavisheshah ishvarah)

Ishvara is a special Purusha not smeared by afflictions, actions, their fruition, or their samskaras.

Kleshas are avidya (ignorance), asmita (I am-ness), raga (attachment), dvesha (hatred) and abhinivesha (will to live or fear of death). He has no personality, so no body, no chitta even. So there is no karma, hence no samskaras. Ishvara is God as He appears within Prakriti, is Prakriti's ruler, not its servant.

तत्र निरतिशयं सर्वज्ञबीजम् । I-25

(Tatra niratishayam sarvajnabijam)

In Him is the unsurpassable source of all-knowingness. In Him knowledge is infinite while in others it is only a germ.

स पूर्वेषामपि गुरुः कालेनानवच्छेदात् । I-26

(Sa purveshamapi guruh kalenavanavachhedat)

He is Guru even of the earliest teachers since He is not limited by time.

तस्य वाचकः प्रणवः । I-27

(Tasya vachakah pranavah)

The word which expresses Him is Pranava—Om.

Pra + nu (nute)—who is eminently eulogised; nu means i. to praise, ii. to lead. So Pranava means i. intense praying, ii. powerful instrument which leads to the goal very rapidly.

तज्जपः तदर्थभावनम् । I-28

(Tajjapah tadarthabhavanam)

This word (Om) should be repeated with its meaning at heart. Japa (repeated recitation) is practised in three ways: i) Vaikhari—uttered by mouth in an audible tone with correct pronunciation. ii) Upamshu—pronounced in a whispering tone so that it is audible to ones own ears. iii) Manasa (mental)—without any sound at all.

ततः प्रत्यक्चेतनाधिगमोऽप्यन्तरायाभावश्च । I-29

(Tatah pratyakchetanadhigamo'pyantarayabhascha)

Then one attains the realisation of the inward consciousness (the self). The impediments are also removed.

व्याधि-स्त्यान-संशय-प्रमादालस्यविरतिभ्रान्तिदर्शनालब्ध-
भूमिकत्वानवस्थितत्वानि चित्तविक्षेपास्तेऽन्तरायाः । I-30

(Vyadhistyana samshayapramadalasyaviratibhrantidarshana-labdhabhumikatvanavasthitatvani chittavikshepaste'ntarayah)

Illness, mental laziness, doubt, negligence, sloth, non-abstention, false perception, failure to gain ground (for concentration) and instability are the distractions of the mind-field; they are the impediments.

Bhrantidarshana can mean confusion in the understanding of yoga philosophy with other philosophies or seeing visions which are imaginary.

दुःखदौर्मनस्याङ्गमेजयत्वश्वासप्रश्वासाः विक्षेपसहभुवः । I-31

(Duhkha daurmanasyangamejayatva-shavasaprasvasah
vikshepasahabhuvah)

These distractions are accompanied by grief, frustration, unsteadiness of the limbs and (irregular) inhalation and exhalation.

तत् प्रतिषेधार्थमेकत्वाभ्यासः । I-32

(Tat pratishedharthamekatattvabhyasah)

To prevent these (impediments) the practice of one principle is prescribed.

Single minded devotion is stressed here. One may resort to Ishvarapranidhana and stick to it.

मैत्रीकरुणमुदितोपेक्षाणां सुखदुःखपुण्यापुण्यविषयाणां
भावनातश्चित्तप्रसादनम् । I-33

(Maitri karunamuditopekshanam sukhaduhkhapunyapunya
vishayanam bhavanataschittaprasadanam)

The mind becomes pleasant by cultivating friendliness towards those who are happy, compassion for the unhappy, delight towards the virtuous and indifference towards the non-virtuous.

In this sutra Patanjali tells us how to purify and attain calmness in the mind. He prescribes the mental attitude we should take towards our neighbours in this world. When others are happy be friendly to them. (Do not be jealous). When others are unhappy be compassionate towards them. When others are virtuous, be glad and appreciate it. When others are non-virtuous, doing wrong things, do not go to give advice. Be indifferent. Do not get involved. Avoid emotional self-involvement in all cases. This is the therapy to attain chittaprasadana.

प्रच्छर्दनविधारणाभ्यां वा प्राणस्य । I-34

(Prachhardana-vidharanabhyam va pranasya)

Or by forceful exhalation and controlled inhalation of prana.

Patanjali is not mentioning here a Pranayama technique which he will deal later in Chapter II. This is merely a preliminary technique involving breathing for achieving chittaprasadana.

विषयवती वा प्रवृत्तिरुत्पन्ना मनसः स्थितिनिबन्धिनी । I-35

(Vishayavati va pravrittirutpanna manasah sthitinibandhini)

When a perception of sense objects is born in the mind (during concentration) stability (of the mind) is achieved.

Here the object is only a creation of the mind. In order to make the mind stable Patanjali recommends that one should try to develop some "extraordinary perceptions". It is said that if a man concentrates on the tip of his nose he will get celestial smell. By concentrating on the tip of the tongue one can get celestial taste and so on. These can be used for strengthening one's power of concentration. Success here fastens the chitta into stability and also dispels doubt in the achievements of yogic practice. But one should not stop here. When once this is achieved, one should give this up and proceed.

विशोका वा ज्योतिष्मती । I-36

(Vishoka va jyotishmati)

Or when the natural mental state becomes luminous without any grief (it stabilises the mind). Vishoka jyotishmati is a technical term. The transparent radiant sense of ego, radiant from the lotus of the heart to infinity is called vishoka jyotishmati or the effulgent light free from sorrow.

वीतरागविषयं वा चित्तम् । I-37

(Vitaraga vishayam va chittam)

Or by meditation on the heart of an illumined soul (one can attain stability of mind).

Both Hindus and Chinese do this kind of meditation. Meditate on the heart of some holy personality like Buddha, Christ, Ramakrishna or Sivananda. Sometimes the mind is fixed on the hands, feet or even the whole form.

स्वप्ननिद्रज्ञानालम्बनं वा । I-38

(Svapnanidrajnanalambanam va)

Or by meditation on a dream experience or the experience of dreamless sleep.

Meditate on the dream experience of a holy personality or a divine symbol to stabilise the mind. Or meditate on the hazy idea of inactivity which remains during deep sleep. Here the inactive feeling is the object of meditation.

यथाभिमतध्यानाद्वा । I-39

(Yathabhimatadhyanaadva)

Or by meditating on whatsoever thing one may like (the mind becomes steady).

According to Patanjali, one is free to fix his mind on any form, divine or other. The goal is to steady the mind so one should stick to that form.

परमाणुपरममहत्वान्तोऽस्य वशीकारः । I-40

(Paramanuparamamahatvanto'sya vashikarah)

When the mind becomes capable of remaining stable on any object of any size from the atomic to the infinitely great, then the mind comes under control.

Contemplating on subtle things the mind can attain

stability on the minutest, e.g. the tanmatras which are the minute form of gross elements. Sound is the tanmatra of the subtle form of akasha (space). By concentrating on the infinitely great, like akasha, mahat, Prakriti etc. also one can attain stability of mind meditating between the two extremes, the mind acquires unimpeded power of holding on to whatsoever object it desires. This is complete mastery over the mind.

क्षीणवृत्तेरभिजातस्येव मणेर्ग्रहीतृग्रहणग्राह्येषु

तत्स्थतदञ्जनता समापत्तिः । I-41

(Kshinavritterabhijatasyeva manergrahitr grahanagrahyeshu
tatsthatadanjanata samapattih)

Just as a pure jewel or crystal takes up the colour of the object next to it, the chitta (mind-field) whose vrittis (thought waves) have already dwindled and has become abhijata (pure and clear) imbibes all the qualities of the object of concentration. (This may be a gross object, or the organ of perception or the ego). The chitta which grasps (grahita) and the object (grahya) and the process of grasping (grahana) all become one. This is called samapatti (coalescence).

Sam + a + patti means the process of completely merging into a thing. It is a merger of the chitta with the object it wants to comprehend or grasp. Once the chitta, the comprehender (grahita) has completely identified himself with the comprehended (grahya)—both have become one, there is no further activity of comprehension (grahana) possible. The comprehension has also, as if, merged with the comprehender and the comprehended. Hence the illustration of mani (crystal).

तत्र शब्दार्थज्ञानविकल्पैः संकीर्णा सवितर्का समापत्तिः । I-42

(Tatra shabdarthajnanavikalpaih sankirna savitarka samapattih)

There the samapatti (coalescence) with a gross object

along with the word (which denotes its name), the object denoted by that word and its knowledge is called savitarka samapatti, e.g., let us take the object as a 'cow'. There is the word (shabda) cow, then the object indicated by the word 'cow', the mental impressions created by the word 'cow' implying its form, its various uses etc. and the ideation (knowledge) itself. When all these three are mingled in the engrossed mind of the yogi it is called savitarka samapatti. This is the lowest form of samadhi.

स्मृतिपरिशुद्धौ स्वरूपशून्येवार्थमात्रनिर्भासा निर्वितर्का । I-43

(Smritiparishuddhau svarupashunyevarthamatranirbhasa nirvitarka)

When the memory is purified, the mind appears to be devoid of its own nature and only the object on which it is contemplating remains illuminated then it is called nirvitarka samapatti.

When by practice the memory is purified, the mind takes on the nature and form of the object itself. Unmixed with the awareness of name, quality and knowledge (of the object). It abandons, as it were, its own nature and form, and transforms as it were, into the nature and form of the object, it is called nirvikalpa samadhi.

Samadhi starts here (yoga sutra III-3).

एतयैव सविचारा निर्विचारा च सूक्ष्मविषया व्याख्याता । I-44

(Etayaiva savichara nirvichara cha sukshnavishaya vyakhyata)

In the same manner, when the object of concentration is a subtle one they are distinguished as savichara and nirvichara.

In the savitarka and nirvitarka samapattis, the gross elements in various tangible forms grasped with the external senses are the objects of concentration.

In the savichara and nirvichara samapattis the five

subtle elements (tanmatras) and the subtle senses can be the objects of concentration. They can go even beyond this as seen in the next sutra.

सूक्ष्मविषयत्वं चालिङ्गपर्यवसानम् । I-45

(Sukshmvishayatvam chalingaparyavasanam)

And the degree of subtleness of the object (of meditation) can go upto alinga i.e. Prakriti.

But Prakriti is not the ultimate limit. The prakritilayas (I-19) reach this stage and attain mastery over Prakriti. They do not go beyond this.

ता एव सबीजः समाधिः । I-46

(Ta eva sabijah samadhih)

Those very ones are said to be samadhi with seed.

All these being concentration on and realisation of alambanas (supportive factors) are samadhi with seed.

निर्विचारवैशारद्येऽध्यात्मप्रसादः । I-47

(Nirvicharavaisharadye'dhyatmaprasadah)

Upon reaching the purity and proficiency of nirvichara the yogi gains spiritual clearness.

ऋतम्भरा तत्र प्रज्ञा । I-48

(Ritambhara tatra prajna)

Therein occurs that wisdom which bears the supreme Truth.

This wisdom of this bearer of supreme Truth (ritambhara) does not give the ultimate knowledge at the first appearance of it in this early part of sabija samadhi. This Wisdom (prajna) develops gradually. There are seven steps (II-27). At every step the sadhaka feels that he has reached the ultimate. But as he progresses he finds that the Reality is farther away. At the end of the 7th step the 'dharma megha samadhi' (nirbija samadhi) will be perfect.

श्रुतानुमानप्रज्ञाभ्यामन्यविषया विशेषार्थत्वात् । I-49

(Shrutanumanaprajnabhyamanyavishaya vishesharthatvat)

The wisdom that bears supreme Truth (ritambhara prajna) is of a different kind from the knowledge gained through the study of scriptures and inference and is of a higher order.

Here out of the three pramanas the last two are mentioned. At this stage pratyaksha is out of question as the sadhaka has already accomplished pratyahara (withdrawal of the senses). This particular knowledge is attained through samadhi only. So it is different.

तज्जः संस्कारोऽन्यसंस्कारप्रतिबन्धी । I-50

(Tajjah samskaro'nyasamskara pratibandhi)

The samskara (impressions) produced by that (ritambhara prajna i.e. sabija samadhi) is the remover and preventor of all other samskaras.

When the ritambhara prajna awakens in the earliest part of sabija samadhi, the yogi begins to see things in a completely new way. He now begins to understand the reality behind things and phenomena. All the previous knowledge which is based on the samskaras collected so far become unreal and so invalid. Thus the effect of the samskaras gathered so far is nullified. No doubt no new samskaras can accumulate hereafter. Thus the sabija samadhi removes the effect of all the past samskaras. However its own samskara remains upon the chitta, which is removed in the nirbija samadhi as said in the next sutra (I-51).

तस्यापि निरोधे सर्वनिरोधान्निर्बीजः समाधिः । I-51

(Tasyapi nirodhe sarvanirodhannirbijah samadhih)

When the nirodhah (dissolution) of even that

samskara occurs the nirodha of all else and thereby nirbija (seedless) samadhi is attained.

In the sabija samadhi the samskara produced by the realisation of the Reality is the only samskara left because as said in the previous sutra this samskara removes the previous samskaras and prevents the new samskaras being accumulated. As already explained (I-48) this realisation of the Reality is not all at once of the Ultimate Reality. This will be realised only on the perfection of nirbija samadhi when all samskaras are dissolved. The Vedantins call this Ultimate Reality, Brahman.

Chapter II

SADHANAPADA

(Yoga and Its Practice)

तपः स्वाध्यायेश्वरप्रणिधानानि क्रियायोगः । II-1

(Tapah svadhyayeshvarapranidhanani kriyayogah)

Austerity, study of scriptures and surrender to God is the Yoga of action.

Tapas produces heat i.e. energy. In order to conserve energy one should practise discipline. Otherwise energy will be wasted in unnecessary things.

Svadhyaya means reading of scriptures and books which are conducive to spiritual progress.

Surrender to God ultimately comes to surrendering all one's actions to God. These are the initial practices needed to attain samadhi in the end.

समाधिभावनार्थः क्लेशतनूकरणार्थश्च । II-2

(Samadhibhavanarthah kleshatanukaranarthascha)

Kriya Yoga has as its objects promotion of concentration and thinning (removal) of afflictions.

If one practises Kriya Yoga through tapas, svadhyaya and Ishvarapranidhana one can attain stability in samadhi and the afflictions which obstruct the mind from attaining steadiness and make the mind vacillate are slowly removed.

अविद्यास्मितरागद्वेषाभिनिवेशाः क्लेशाः । II-3

(Avidyasmitaragadveshabhiniveshah kleshah)

The afflictions are ignorance, 'I am-ness', attachment,

hatred and desire to cling to life. These are hindrances in the path of samadhi, psychic hindrances.

अविद्याक्षेत्रमुत्तरेषां प्रसुप्ततनुविच्छिन्नोदाराणाम् । II-4

(Avidyakshetramuttaresham prasuptatanuvicchinnodaranam)

Ignorance is the (breeding) ground for the latter afflictions which may be dominant weak or fully spread out.

Ignorance of a thing causes all misunderstanding which in turn causes confusion, e.g. not knowing the real nature of the self, one mistakes it for the body and identifies the body with the self (asmita). This leads to the attachment to the body and hatred towards things not conducive to the happiness of the body. Ultimately there is clinging to this life and hence fear from death. Thus ignorance is the root cause of all afflictions. These afflictions in some may not come to the surface level, in some they may be very weak and could be overcome. But in some they are fully developed, i.e. the feeling of I-ness, attachment, hatred and fear from death will be very strong. They will not let the sadhaka do his sadhana.

अनित्याशुचिदुःखानात्मसु नित्यशुचिसुखात्मख्यातिरविद्या । II-5

(Anityashuchiduhkhanatmasu nityashuchisukhatmakhyatiravidya)

Ignorance is to regard the non-eternal as eternal, the impure as pure, the painful as pleasant and the non-Atman as Atman.

Ignorance is the cause of superimposition (what the Advaita Vedantins call adhyasa).

दृग्दर्शनशक्त्योरेकात्मतेवास्मिता । II-6

(Drigdarshanashaktyorekatmatevasmita)

Identification of the organs of cognition with the self is asmita (I-am-ness)

Buddhi is the primary organ of cognition. On the

other hand. When the real nature of the two, the self and buddhi is known, it leads to liberation.

सुखानुशायी रागः । II-7

(Sukhanushayi ragah)

Attachment is that which follows pleasure.

Desire born of the latent impressions of pleasure enjoyed, is what is meant here. Hankering after a thing or greed is that state which brings about a longing to obtain it. In greed the sense of right or wrong is generally vitiated. Hence attachment is considered an affliction.

दुःखानुशायी द्वेषः । II-8

(Duhkhanushayi dveshah)

Aversion is that which follows suffering.

Animosity, raga, the desire for revenge, or anger towards the thing or person who caused the suffering when recollected creates aversion.

स्वरसवाही विदुषोऽपि तथारूढोभिनिवेशः । II-9

(Svarasavahi vidusho'pi tatharudho'bhiniveshah)

Abhinivesha is the will to live (the fear from death) which is inborn flowing from the earlier experiences, which is found even in the wise.

This clinging to life is found in an ignorant person as well as one who has learnt the sastras. In this sutra there is a reference to the samskaras carried from the previous births. The impressions stored in the previous births flow into the next birth. Man has to die so many times before he frees himself from his shackles. The fear of death carries with itself the taste of the experience of death in the previous births (svarasavahi). This also is an obstruction in the path of spiritual progress.

ते प्रतिप्रसवहेयाः सूक्ष्माः । II-10

(Te pratiprasavaheyah sukshmah)

These afflictions (kleshas) which are subtle have to be destroyed by the process of revolution i.e. resolving into the cause.

These when they become burnt seeds cannot sprout again. Then they disappear along with the mind which has finished its task.

ध्यानहेयाः तद्वृत्तयः । II-11

(Dhyanaheyah tadvrittayah)

The gross manifestations of these (afflictions) have to be removed by meditation.

Meditation helps in burning the seed power of these afflictions. Like the parched seeds they cannot sprout again.

क्लेशमूलाः कर्माशया दृष्टादृष्टजन्मवेदनीयाः । II-12

(Kleshamulah karmashaya drishtadrishtajanmavedaniyah)

A man's latent impressions of actions (karmashaya) which have their roots in these afflictions are experienced in the present birth (which is seen—drishta) and the future births which are not seen now (adrishta). The samskaras created in the previous life form the karmashayas. They will fructify in this birth (which one is experiencing now), or in the future births if one does not burn them up by meditation.

सतिमूले तद्विपाको जात्यायुर्भोगः । II-13

(Satimule tadvipako jatayayurbhogah)

As long as these psychic disturbances (kleshas) remain at the root, their fruition takes place in the form of the (future) births, span of life and the nature of experiences.

The afflictions are psychic disturbances only which obstruct spiritual progress. Even when they do not appear on the surface, they remain in the root as the samskaras. At certain congenial circumstances they come up and fructify which results in future births. How long one should live in that particular birth is also decided by it. So also the kind of experience favourable for spiritual progress or not is also decided then. If a sadhaka who has progressed well in the spiritual path falls from his goal due to the fruition of some past samskaras, the Bhagavadgita says that he will be born again in a conducive atmosphere where he can continue with his sadhana. He will be born in a prosperous family (shrimatam gehe*) or in the family of yogis (yoginameva kule**). Some samskaras when they fructify must be giving painful experiences. Both the pleasant and painful samskaras have to be burnt up.

ते ह्लादपरितापफलाः पुण्यापुण्यहेतुत्वात् । II-14

(Te hlaparitapaphalah punyapunyahetutvat)

These (birth, span and experience) result in pleasure and pain as they are caused by merit and demerit.

परिणामतापसंस्कारदुःखैर्गुणवृत्तिविरोधाच्च
दुःखमेव सर्वं विवेकिनः । II-15

(Parinamatapasamskaraduhkhaiguna-vritti-virodaccha
duhkhaveva sarvam vivekinah)

For, the man of discrimination considers all experiences as painful, because he has experienced the sufferings caused by the impressions that all the pleasures ultimately end in suffering only and also because of the opposing ways in which the gunas function.

*Bhagavadgita VI-41

**Bhagavadgita VI-42

The wise people know that even what one considers as a pleasant experience, in the end causes pain as one feels sorry that that pleasant experience has come to an end. So all experiences end in misery only. These leave behind an unpleasant impression in the mind. So also one's moods change and accordingly the same thing which gave pleasure one day may not be so the next day. Because of all these, for one who discriminates, everything is painful.

हेयं दुःखमनागतम् । II-16

(Heyam duhkhamanagatam)

The pain which has not yet arrived is to be avoided.

Past suffering cannot be avoided as it has already been experienced. Present suffering is operative and cannot be avoided. So only the pain which has not yet come can be avoided. The fruits of one's past karmas have already been experienced or are being experienced now. The karma one does now will produce the results in future. The next sutra tells us, how to avoid this.

द्रष्टृदृश्ययोः संयोगो हेयहेतुः । II-17

(Drashtṛdṛśhyayoh samyogo heyahetuh)

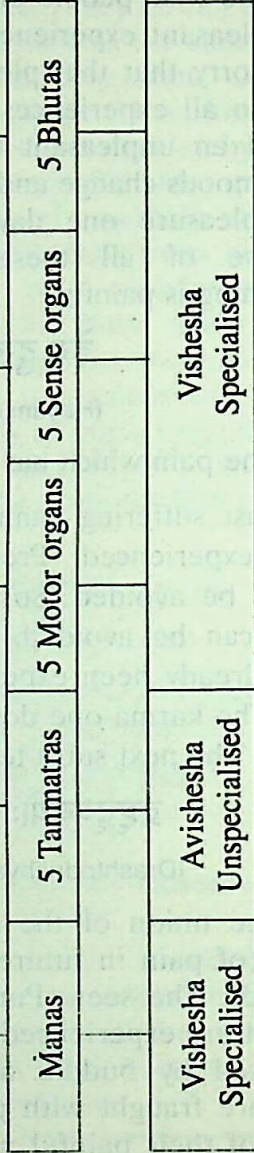
The union of the seer and the seen, which is the cause (of pain in future) should be given up (has to be avoided). The seer (Purusha) is the reflector of buddhi. All that are experienced are the objects. Since the objects presented by buddhi are witnessed by Purusha, when these are fraught with pain, Purusha also appears to be aware of their painful nature. So this union which is the cause of pain should be avoided. (See note on Sutra III-36.)

Sutra No. II-19

Prakriti (Alinga—unevolved)

Mahat (Buddhi) (Lingamatra—primal)

Ahamkara (Avishesha—unspecialised)



प्रकाशक्रियास्थितिशीलं भूतेन्द्रियात्मकं
भोगापवर्गार्थं दृश्यम् । II-18

(Prakashakriya-sthithishilam bhutendriyatmakam
bhogapavargartham drishyam)

The object (the knowable) of the nature of illumination, activity and inertia, consisting of the elements and senses is meant to serve the purpose of experience and liberation.

The objects are in the form of the five elements and the senses. They are sattvic, rajasic and tamasic in nature. Those which are sattvic are luminous, rajasic are active and the tamasic are static. These objects are meant for the experience of Purusha and also to attain liberation through them.

विशेषाविशेषलिङ्गमात्रालिङ्गानि गुणपर्वाणि । II-19

(Visheshavishesha-lingamatralingani gunaparvani)

The gunas go through four stages, the specialised, not specialised, primal (just distinguished) and unevolved (not distinguished).

The specialised ones are the five elements (earth, water, fire, air and space); the five sense organs (the organs of seeing, smelling, hearing, tasting and feeling); the five motor organs (of speech, hands, feet and the two excretory organs); and the mind—total 16. The unspecialised ones are the five tanmatras (subtle elements) and ahamkara ('I am-ness')—6 in number. The primal is the mahat (buddhi) and unevolved is the Prakriti. Thus we have the number 24, i.e. 23 evolutes of Prakriti.

When the gunas are in equilibrium there is no creation. When the gunas are in disequilibrium, the evolutes come out of the unevolved Prakriti.

द्रष्टा दृशिमात्रः शुद्धोऽपि प्रत्ययानुपश्यः । II-20

(Drashta drishimatrah shuddo'pi pratyayanupashyah)

The seer (the Purusha) is only the ever pure act of seeing. (He is the absolute knower). Though pure, he is the witness of the modifications (of buddhi).

The seer (the Purusha) is pure consciousness itself. Even though he is pure, because of his association with a thought wave of buddhi he appears to be experiencing the externalised world.

तदर्थ एव दृश्यस्यात्मा । II-21

(Tadartha eva drishyasatma)

The object of experience exists only to serve the purpose of the Purusha.

कृतार्थं प्रति नष्टमप्यनष्टं तदन्यसाधारणत्वात् । II-22

(Kritartham prati nashtamapyanashtam tadanyasadharanatvat)

Although it (the object) ceases to exist in relation to one who has achieved his goal, it does not cease to exist as it is being used by others.

The object of experience becomes unreal for one who has realised his real nature but for others who are not realised the object world does exist as real.

स्वस्वामिशक्त्योः स्वरूपोपलब्धिहेतुः संयोगः । II-23

(Svasvamishaktyoh svarupopalabdhihetuh samyogah)

Union of Purusha, the master and Prakriti (power) is the cause to understand the real nature of both.

तस्य हेतुरविद्या । II-24

(Tasya heturavidya)

Nescience is its cause.

तदभावात् संयोगाभावो हानं तद्दृशेः कैवल्यम् । II-25

(Tadabhavat samyogabhavo hanam taddrisheh kaivalyam)

When it (nescience) ceases to exist the union also ceases. The union is given up (as it has no meaning). This is the isolation (liberation) of the seer (the self).

Isolation of the seer means that only the seer exists. When there is alliance of the seer and the seen, it cannot be said that the seer is alone. It may be asked whether separation and non-separation are states appearing to the seer? No, it is not so. Buddhi only undergoes change in the form of cessation or disappearance from view, which does not and cannot affect the seer. This state of Purusha in Himself is the correct expression, while liberation of Purusha is a description by implication.

विवेकख्यातिरविप्लवा हानोपायः । II-26

(Vivekakhyaতিরaviplavah hanopayah)

Unswerving discriminating knowledge is the means by which one gives up the union (see II-17).

तस्य सप्तधा प्रान्तभूमिः प्रज्ञा । II-27

(Tasya saptadha prantabhumih prajna)

To one (who has acquired the discriminative knowledge) seven stages of knowledge come.

The seven stages according to Vyasa are: (i) I have known what is to be known. There is nothing more to be known. (ii) the causes of the growth of the things to be given up have been attenuated; they need not be further thinned. (iii) liberation has become a matter of realisation through nirodha samadhi. (iv) discriminative enlightenment has been recognised as the means of liberation. (v) buddhi has fulfilled its function. (vi) the attributes of buddhi are getting merged in their cause, whence they will not rise again. (vii) in this seventh stage

Purusha is revealed as being in Himself, pure, luminous and beyond any relation with the gunas.

योगाङ्गनुष्ठानादशुचिक्षये ज्ञानदीप्तिराविवेकख्यातेः । II-28

(Yoganganushthanadashuchikshaye jnanadiptiravivekakhyateh)

With the performance of the limbs of Yoga, the impurities are destroyed, then arises the enlightening knowledge which culminates in the discriminative knowledge.

यमनियमासनप्राणायामप्रत्याहारधारणाध्यान-
समाधयोऽष्टावङ्गानि । II-29

(Yama-niyama-asana-pranayama-pratyahara-dharana-dhyana-
samadhayo'shtavangani)

The eight limbs are: 1. yama (discipline), 2. niyama (observances), 3. asana (posture), 4. pranayama (exercise of the life-force), 5. pratyahara (withdrawal of the mind from the sense objects), 6. dharana (concentration), 7. dhyana (meditation) and 8. samadhi (absorption in the self).

अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहाः यमाः । II-30

(Ahimsa-satya-asteya-brahmacharya-aparigraha yamah)

The self-disciplines are ahimsa (non-injury), satya (truthfulness), asteya (non-thieving), brahmacharya (continence) and aparigraha (non-acceptance).

One should not cause injury to anyone through thoughts, words or deeds; this means that one should cultivate love for all. One should be always truthful. Not stealing or thieving means that one should not be covetous. The Bhagavadgita says that one who does not share his things is a thief*. One should not hoard things, more than that is needed. Continence means not over

*Bhagavadgita III-12

indulging in any kind of pleasure, especially sex. Non-acceptance means abstention from greed, also abstention from receiving gifts. Receiving gifts makes one a slave of the giver. It certainly binds the receiver to the giver.

एते जातिदेशकालसमयानवच्छिन्नाः सार्वभौमाः महाव्रतम् । II-31

(Ete jati-desha-kala-samaya-anavacchinna sarvabhaumah mahavratam)

These are great forms of abstention, universally applicable without any restrictions of caste, place, time and other conditions (profession, life style etc.).

Of course, according to Patanjali, these forms of discipline are meant for everybody, irrespective of all caste restrictions or where he is born (it may be any country) or when he is born or at what time (age) he should practise these, or the circumstances under which he has to live. This is the universal aspect of Yoga. It is open to all and also the same person is expected to follow these disciplines without any reservations of where he is, when he should and other considerations.

शौचसन्तोषतपःस्वाध्यायेश्वरप्रणिधानानि नियमाः । II-32

(Shaucha-santosh-tapah-svadyayeshvarapranidhanani niyamah)

The observances are purity, contentment, austerity, self-study and devotion to God.

Purity of body, mind and environment should be observed. External cleanliness has its own psychological effect. So also the mind should be kept pure by good thoughts and good company. One should be contented with one's lot. There are some so-called sadhakas who always complain with whatever they have or get. They are always finding fault with others. They should be happy always. Then they should observe austerity in their life. Tapas does not mean mortification of the body. It only

means that one should preserve energy and not allow it to dissipate by unnecessary talks, actions etc. One should devote to self-study (study of the texts which help one to progress in samadhi) and finally surrender to God i.e. surrendering one's actions to God.

वितर्कबाधने प्रतिपक्षभावनम् । II-33

(Vitarkabadhane pratipakshabhavanam)

When distracting thoughts come to one's mind, one should counteract them by contemplating on the opposite point of view. This is explained in the next sutra.

वितर्का हिंसादयः कृतकारितानुमोदिता लोभक्रोधमोहपूर्वका
मृदुमध्याधिमात्रा दुःखाज्ञानानन्तफला इति प्रतिपक्षभावनम् । II-34

(Vitarka himsadayah kritakaritanumodita lobha-krodha-moha-purvaka mridumadhyadhimatra dukkhajnana-anantaphala iti pratipakshabhavanam)

The distracting thoughts are caused by greed, anger and delusion (stupidity*) and result in (one resorting to) injurious actions or justifying such actions done by others. They may be mild, moderate or grave. The counter measure to this is to contemplate that these yield to endless sorrow and ignorance.

अहिंसाप्रतिष्ठायां तत्सन्निधौ वैरत्यागः । II-35

(Ahimsapratishthayam tatsannidhau vairatyagah)

When a man becomes well established in his attitude not to injure others, hostility comes to an end in his presence.

When people and even animals come to feel that a particular person or saint will not injure anyone, in his presence even hostile people become friends. Even hostile animals stay together. We have in our literature

*Swami Venkatesananda translates moha as stupidity

description of Ashrams where a lion and a goat drinking water at the same time from the same tank.

सत्यप्रतिष्ठायां क्रियाफलाश्रयत्वम् । II-36

(Satyapratishthayam kriyaphalashrayatvam)

When one is well established in speaking truth only, his words always become fruitful.

He understands truth as it is and can see the results (reaction) of actions and speak them even before they occur. His blessings come true. sometimes people call this a miracle.

अस्तेयप्रतिष्ठायां सर्वरत्नोपस्थानम् । II-37

(Asteyapratishthayam sarvaratnopasthanam)

When a man is steadfast in his mind not to covet or steal things which do not belong to him, all precious gems come to him.

This can be explained in two ways. One is, that when a man is no more greedy and has no desire to hoard things, he is contented and feels as if he is possessing all wealth. It can also mean, that when people know that such a person is not greedy and will not cheat them, they would leave their precious things with him with full trust.

ब्रह्मचर्यप्रतिष्ठायां वीर्यलाभः । II-38

(Brahmacharyapratishthayam viryalabhah)

When a man is well established in his observance of continence, conservation of energy takes place.

By indulging in sexual thoughts and activities energy is dissipated. By conserving it through the practice of self control it becomes sublimated as spiritual energy.

अपरिग्रहस्थैर्ये जन्मकथान्तसंबोधः । II-39

(Aparigrahasthairye janmakathanthasambodhah)

When a man is well established in his mind not to

accept anything he becomes capable of knowing the mysteries of his life (past, present and future).

Aparigraha is very difficult to practise. It is not only greed which makes you accept things such as gifts etc. Sometimes by not accepting a gift you will be hurting the feelings of the donor (which means you are causing himsa (injury) to that person). You have to be firm to say 'no' to even to those donors who donate without expecting anything in return. Once you accept a gift you are mentally bound to that person. Once you learn to say 'no', your mind is free. With a free (pure) mind you will become capable of knowing your past and future.

शौचात् स्वाङ्गजुगुप्सा परैरसंसर्गः । II-40

(Shauchat svangajugupsa parair asamsargah)

When one becomes extremely clean there arises disgust for one's own body as well as disgust for physical contact with others.

सत्त्वशुद्धिसौमनस्यैकाग्रयेन्द्रियजयात्मदर्शन-
योग्यत्वानि च । II-41

(Sattva shuddhi-saumanasyaikagryendriyajaya-atmadarshana-yogyatvani cha)

And also one achieves purification of mind, pleasantness of the mind, power to concentrate, control of the senses and ability to realise (see) the Atman.

By observing the above mentioned niyama (i.e. cleanliness) one's mind is purified, one becomes cheerful and pleasant always, with a pure and cheerful mind one is able to concentrate properly which leads to the realisation of Atman.

सन्तोषादनुत्तमः सुखलाभः । II-42

(Santoshad anuttamah sukhalahbah)

From contentment one attains supreme happiness.

When one is content with his lot, he does not run after things he does not have. He is at peace with himself. That itself is supreme happiness.

कायेन्द्रियसिद्धिरशुद्धिक्षयात्तपसः । II-43

(Kayendriyasiddhirashuddhi-kshayat-tapasah)

Austerity (tapas) leads to the disappearance of all impurities which begets special powers to the body and senses.

Due to austere living energy is preserved and the impurities are destroyed. This sharpens the sense organs and the body itself becomes fit. Through this certain psychic powers like clairvoyance, telepathy etc. are achieved.

स्वाध्यादिष्टदेवतासम्प्रयोगः । II-44

(Svadyayad-ishta-devata samprayogah)

By self study, the consciousness is united with the chosen divinity.

By reading books conducive to spiritual progress one learns to choose one's deity of one's liking and slowly by practising to worship that deity one is united with that deity.

समाधिसिद्धिरीश्वरप्रणिधानात् । II-45

(Samadhi siddhirishvarapranidhanat)

As the result of surrender to God one attains samadhi (complete absorption in oneself).

स्थिरसुखमासनम् । II-46

(Sthirasukham-asanam)

Asana (posture) should be firm and comfortable. For meditation the posture should be sitting only. One should be seated firmly and in a relaxed way. While sitting one should not move the limbs. If one is not seated

comfortably one will have to move one's limbs often. This will not help the mind to be steady. This will cause obstruction in meditation. The Bhagavadgita says that the posture should be straight with the body, head and neck in straight position (samam kaya-shirogrivam*).

प्रयत्नशैथिल्यानन्तसमापत्तिभ्याम् । II-47

(Prayatnashaithilyanantasamapattibhyam)

Such a posture can be attained by abandoned effort and absorption in the infinite.

While meditating the body should not be tense. All the limbs should be relaxed and when the mind is absorbed in the infinite self, the posture becomes firm and comfortable. As a matter of fact one has lost the body consciousness and there is no discomfort or comfort feeling.

ततो द्वन्द्वानभिघातः । II-48

(Tato dvandvanabhighatah)

Thereafter, one is no longer troubled by the pairs of opposites.

Dvandvas or the pairs of opposites are heat and cold, pleasure and pain, good and evil etc.

तस्मिन् सति श्वासप्रश्वासयोर्गतिविच्छेदः प्राणायामः । II-49

(Tasmin sati shvasaprashvasayorgativichhedah pranayamah)

Pranayama (the regulation of life force) which is of the nature of regulating the inhalation and exhalation of the life force is to be practised after getting mastery over posture.

*Bhagavadgita VI-13

बाह्याभ्यन्तरस्तम्भवृत्तिः देशकालसंख्याभिः
परिदृष्टो दीर्घसूक्ष्मः । II-50

(Bahyabhyantarastambhavrittih deshakalasanghyabhih
paridrishto dirghasukshmah)

Breath is seen regulated by holding it within or without or suspended, some are long and some are short depending upon the place, duration and numbers.

Different techniques of pranayama are explained. It depends upon exhalation and inhalation and stopping the breath. It also depends upon how long you stop the breath and where you stop the breath, within or without. It also depends upon the number of times you practise the cycle.

बाह्याभ्यन्तरविषयाक्षेपी चतुर्थः । II-51

(Bahyabhyantaravishayakshepi chaturthah)

There is a fourth type (of pranayama) where the breath stops spontaneously while concentrating on something external or internal.

This happens without any personal effort when one is concentrating on an external thing such as reading a book or watching a movie or internally thinking deeply about something.

ततः क्षीयते प्रकाशावरणम् । II-52

(Tatah kshiyate prakashavaranam)

Then the veil that covers the inner light is removed. Ignorance which acts as a veil covering the reality is removed and reality shines.

धारणासु च योग्यता मनसः । II-53

(Dha .nasu cha योग्यता manasah)

The mind is now able to concentrate.

स्वविषयासम्प्रयोगे चित्तस्वरूपानुकार

इव इन्द्रियाणां प्रत्याहारः । II-54

(Svavishayasamprayoge chittasvarupanukara
iva indriyanam pratyaharah)

The senses follow the mind in withdrawing themselves from their objects. This is pratyahara. The indriyas are no more drawn into contact with their objects as the mind has already withdrawn itself from them. This withdrawal is called pratyahara.

ततः परमा वश्यतेन्द्रियाणाम् । II-55

(Tatah parama vashyatendriyanam)

Then there is complete mastery over the senses. Pratyahara brings the senses under control. They will no more be tempted by their objects. This is the fifth limb of Yoga.

Chapter III VIBHUTIPADA

(Powers)

देशबन्धः चित्तस्य धारणा । III-1

(Deshabandhah chittasya dharana)

Mind's fixation on a particular point in space is dharana (concentration).

When you fix the mind on any part of the body, such as navel circle, on the heart, the tip of the nose or external sounds, forms etc., it is dharana.

तत्र प्रत्यैकतानता ध्यानम् । III-2

(Tatra pratyaikatanata dhyanam)

There the continuous flow of similar mental waves towards the object is dhyana (meditation).

The mental waves in this state flow without any break like the flow of oil (taila dharavat). This is the dhyana in the Yogic terminology. It is a particular state of calmness of the mind and can be applied to any object of meditation.

तदेवार्थमात्रानिर्भासं स्वरूपशून्यमिव समाधिः । III-3

(Tadevarthamatranirbhasam svarupashunyamiva samadhih)

The same, when only the object of meditation shines forth in the mind, as though devoid of the thought of even the self, that state is called samadhi or absorption.

When the meditator identifies himself with the object of meditation, forgetting, as it were, his own nature, he is said to have attained samadhi.

त्रयमेकत्र संयमः । III-4

(Trayamekatra samyamah)

The three (dharana, dhyana and samadhi) together on the same object is called samyama.

तज्जयात् प्रज्ञाऽलोकः । III-5

(Tajjayat prajna-alokah)

By mastering this (samyama) one has the vision of knowledge.

तस्य भूमिषु विनियोगः । III-6

(Tasya bhumishu viniyogah)

This (samyama) has to be practised stage by stage.

Patanjali warns us not to be in a hurry. The practice has to be step by step; first dharana, then dhyana and then samadhi. One should not attempt at samadhi without proper purification of the mind. With desires hankering in the mind if one attempts to achieve samadhi, there will be hallucinations and one would even go mad. So one has to be very careful.

त्रयमन्तरङ्गं पूर्वेभ्यः । III-7

(Trayamantarangam purvebhyah)

These three are inner spiritual practices compared to the earlier (five).

Dharana, dhyana and samadhi are mental activities while yama, niyama, asana, pranayama and pratyahara are external (depending on body mainly).

तदपि बहिरङ्गं निर्बीजस्य । III-8

(Tadapi bahirangam nirbijasya)

But even these (dharana, dhyana and samadhi) are external (not direct aids) to the seedless samadhi.

Samyama leads to lower samadhi only. Asamprajnata is the seedless samadhi.

व्युत्थाननिरोधसंस्कारयोरभिभवप्रादुर्भावौ निरोधक्षणचित्तान्वयो
निरोधपरिणामः । III-9

(Vyutthana-nirodha-samskarayorabhibhava-pradurbhavau
nirodhakshana-chittanvayo nirodha-parinamah)

The impressions of one who is not in samadhi (vyutthana) and those when one is trying to control the thought waves (nirodha) when they rise up and are overpowered, the mind (immediately) connects itself with the moment of control, this is called nirodha-parinama.

After continuous practice one gets the power to control the mind the moment the samskaras accumulated during vyutthana (when one is not meditating) or the samskaras of the period when one is practising control (nirodha) arise. He is capable of recognising them and immediately restrains them. That connection of the mind with this moment is called the nirodha-parinama (modification of restraint).

Hariharananda Aranya explains thus: "Latent impressions of the fluctuations are characteristics of the mind. They are not the nature of cognition; so on of the cessation of cognition, they do not disappear. Latent impressions of the arrested state of the mind are also characteristics of the mind. Their appearances and disappearances are thus attenuation of latent impressions of the fluctuations and accumulation of latent impressions the arrested state respectively and they figure in a mind in an arrested state. This change of latent impressions taking place every moment in the same mind is called nirodha-parinama or the mutation of an arrested state of the mind. At the time the mind has nothing but subliminal impressions." (See I-18.)

तस्य प्रशान्तवाहिता संस्कारात् । III-10

(Tasya prashantavahita samskarat)

When the habit of restraint is formed, there is effortless tranquil and spontaneous flow of the movement of restraint.

सर्वार्थतैकाग्रतयोः क्षयोदयौ चित्तस्य समाधिपरिणामः । III-11

(Sarvarthataikagratayoh kshayodayau chittasya samadhiparinamah)

When the all-pointedness of the mind subsides and one pointedness rises it is called the samadhi parinama or modification of absorption.

It is the nature of the mind to be all-pointed. It can also be made one-pointed. Whenever the mind becomes all-pointed, its all-pointedness is made to subside and is made one pointed, there is an inclination towards samadhi. This is known as 'samadhi-parinama'.

शान्तोदितौ तुल्यप्रत्ययौ चित्तस्यैकाग्रतापरिणामः । III-12

(Shantoditau tulyapratyayau chittasyaikagrata-parinamah)

The one-pointedness of the mind is the modification when it is in a balanced state when the thought waves rise and subside.

When the mind is no more bothered when the thought waves rise or subside and is being able to concentrate on one point it is called ekagrata-parinama.

"It has been said that if the mind can be made to flow uninterruptedly towards the same object for twelve seconds, this may be called concentration. If the mind can continue in that concentration for twelve times twelve seconds (i.e. two minutes and twenty-four seconds) this may be called meditation. If the mind can continue in that meditation for twelve times two minutes and twenty-four seconds (i.e. twenty-eight minutes and forty-eight seconds) this will be the lower samadhi. And if the lower

samadhi can be maintained for twelve times that period (i.e. five hours, forty-five minutes and thirty-six seconds) this will lead to nirvikalpa samadhi.”*

एतेन भूतेन्द्रियेषु धर्मलक्षणावस्थापरिणाम व्याख्यातः । III-13

(Etena bhutendriyeshu dharmalakshanavasthaparinama vyakhyatah)

Thus, the nature, the characteristics and the stages relating to the senses and their objects (bhuta) have been explained.

In the previous sutras were explained the mutations of thought waves, during the process of culmination of nirodha with regard to the senses and their objects and the stages through which they pass.

शान्तोदिताव्यपदेश्यधर्मानुपाती धर्मी । III-14

(Shantodita-avyapadeshyadharmanupati dharmi)

A dharmi (a substance) is which possesses dharmas (characteristic(s)) which may be dormant (shanta), manifest (udita—arisen) or in a mingled state (avyapadeshya—which cannot be pointed out or described).

क्रमान्यत्वं परिणामान्यत्वे हेतुः । III-15

(Kramanyatvam parinamanyatve hetuh)

The difference in their order causes the difference in their modifications.

The substance (dharmi) possessing different characteristics (dharmas—such as dormant, manifest and mingled) is the cause of the different modifications of the thought waves.

परिणामत्रयसंयमादतीतानागतज्ञानम् । III-16

(Parinamatrayasamyamad-atita-anagatajnam)

*Swami Prabhavananda

By practising samyama (dharana, dhyana and samadhi) of the threefold stages of modification (see sutras 9, 11 and 12), one can attain the knowledge of the past and the future.

At this stage one starts getting occult powers. One should not run after these powers. They do come while doing sadhana. One should not get elated by these achievements. Actually when one starts exhibiting these powers to others, one gets out of the track and forgets his goal. So these powers are called obstacles in the path of Yoga.

शब्दार्थप्रत्ययानामितरेतराध्यासात् सङ्करस्तत् प्रविभागसंयमात्
सर्वभूतरुतज्ञानम् । III-17

(Shabdarthapratyayanam itaretaradhyasat sankarastat pravibhaga samyamat sarvabhuta rutajnanam)

There is confusion because of the superimposition (adhyasa) of each other of the word, its meaning (i.e. the object which is denoted by the word) and its conceptualisation (pratyaya). When one practises samyama on their differences one gets the knowledge of the sounds produced by all.

संस्कारसाक्षात्करणात् पूर्वजातिज्ञानम् । III-18

(Samskara-sakshat-karanat purvajatiijnanam)

When one comes face to face (understands) with the impressions (samskaras) (through the practice of samyama) one gets knowledge of previous births.

प्रत्ययस्य परचित्तज्ञानम् । III-19

(Pratyayasya parachittajnanam)

Through samyama on knowledge (intimately) one attains knowledge of other minds too.

न च तत् सालम्बनं तस्याविषयीभूतत्वात् । III-20

(Na cha tat salambanam tasya-avishayibhutatvat)

This however is not particularised as that particular chitta is not made the object of samyama.

By doing samyama on pratyaya in general, one is capable of knowing the details, such as the background etc., for this knowledge of the other mind is impersonal.

कायरूपसंयमात्तद्ग्राह्यशक्तिस्तम्भे
चक्षुःप्रकाशसंयोगेऽन्तर्धानम् । III-21

(Kayarupasamyamat-tadgrahyashaktistambhe chakshuh
prakashasamyoge antardhanam)

Samyama on the form of one's body brings about the obstruction in the perceptibility of the body and it is no more in contact with the light of the eyes of the beholder. At this stage one's body becomes invisible.

एतेन शब्दाद्यन्तर्धानमुक्तम् । III-22

(Etena shabdadyantardhanamuktam)

With this the disappearance of sound etc. also has been said.

Thus the outward manifestation of sight, sound etc., are obstructed. The yogi may be in a room but his presence is not felt, he is not seen or heard.

सोपक्रमं निरुपक्रमं च कर्म

तत्संयमादपरान्तज्ञानमरिष्टेभ्यो वा । III-23

(Sopakramam nirupakramam cha karma
tatsamyamad-aparantajnanamarishtebyo va)

Karma are of two kinds, those which have started giving fruits and those which have not yet started yielding fruits. By practising samyama on these one gets the knowledge of death, its time etc. (not of the ultimate

death which is kaivalya). This knowledge can also be gained by such discipline (samyama) directed towards omens.

मैत्र्यादिषु बलानि । III-24

(Maitryadishu balani)

By practising samyama on friendliness etc. one gets strength.

Here the reference is to sutra I-33. By practising samyama on maitri, karuna etc., one becomes strong in these qualities and thereby gets spiritual strength.

बलेषु हस्तिबलादीनि । III-25

(Baleshu hastibaladini)

By practising samyama on any kind of strength one attains strength like that of elephant and others.

प्रवृत्त्यालोकन्यासात् सूक्ष्मव्यवहितविप्रकृष्टज्ञानम् । III-26

(Pravrittyaloka nyasat sukshmvavyavahita viprakrishtajnanam)

By practising samyama, and focussing the light on the activities (of the senses and their objects) one gets the knowledge of the subtle, hidden and even remote objects.

भुवनज्ञानम् सूर्ये संयमात् । III-27

(Bhuvanajnanam surye samyamat)

By practising samyama on the Sun one gets the knowledge of the physical world.

चन्द्रे तारव्यूहज्ञानम् । III-28

(Chandre taravyuhajnanam)

By practising samyama on the moon one gets the knowledge of the stellar system.

ध्रुवे तद्गतिज्ञानम् । III-29

(Dhruve tadgatiijnanam)

By practising samyama on the Dhruva star (pole star) one gets the knowledge of the movement of the stars.

नाभिचक्रे कायव्यूहज्ञानम् । III-30

(Nabhichakre kayavyuhajnanam)

By practising samyama on the navel (on the manipura chakra; one gets the knowledge of the physiology of the body).

कण्ठकूपे क्षुत्पिपासानिवृत्तिः । III-31

(Kanthakupe kshutpipasanivrittih)

By practising samyama on the pit of the throat (on the vishuddhi chakra) one gets freedom from hunger and thirst.

कूर्मनाड्याम् स्थैर्यम् । III-32

(Kurmanadyam sthairyam)

By practising samyama on the kurma nadi (which is below the throat) one gets steadiness (of the body and mind).

मूर्धज्योतिषि सिद्धदर्शनम् । III-33

(Murdhajyotishi siddhadarshanam)

By practising samyama on the light on the crown of the head (during meditation) one gets the vision of the siddhas (those who have attained perfection).

प्रतिभाद्वा सर्वम् । III-34

(Pratibhadva sarvam)

All these can also be achieved by the practice of samyama on the inner light.

हृदये चित्तसंवित् । III-35

(Hridaye chittasamvit)

By practising samyama on the heart one gets the knowledge of chitta i.e. buddhi, asmita and manas.

सत्त्वपुरुषयोरत्यन्तासंकीर्णयोः प्रत्ययाविशेषाद् भोगः परार्थत्वात्
स्वार्थसंयमात् पुरुषज्ञानम् । III-36

(Satvapurushayoratyantasamkirnayoh pratyaya-avisheshad bhogah pararthatvat svarthasamyamat purushajnanam)

When the sattva and Purusha which are totally different from each other are understood to be not different (identical) enjoyment (of pain and pleasure) arises. The sattva exists for the sake of other. Purusha exists for Himself. By practising samyama on this concept one gets the knowledge of Purusha.

When sattvaguna alone remains in the buddhi after clearing the rajoguna and the tamoguna, Purusha's reflection is clear in the buddhi. This reflected Purusha considers himself to be the Real Purusha and experiences pain and pleasure. This sattva-buddhi is meant for someone else i.e. Purusha while the All conscious Purusha is for himself only. The concept that this sattva (buddhi) shaped after Purusha i.e. the 'I' sense is separate from the Purusha is the object of samyama, ignorance about Purusha is dispelled and knowledge about Purusha is attained. Vyasa stresses in his commentary that at no stage Purusha is the object of samyama. He quotes the Brihadaranyakopanishad "By what indeed would one know the knower?"

ततः प्रतिभश्रावणवेदनादर्शास्वादवार्त्ता जायन्ते । III-37

(Tatah pratibhashravanavedanadarshasvadavarta jayante)

As a result, one gains (as the knowledge of Purusha is attained) the powers of hearing, touch, sight, taste and smell.

ते समाधवुपसर्गा व्युत्थाने सिद्धयः । III-38

(Te samadhavupasargah vyutthane siddhayah)

They (the psychic powers) are obstacles to samadhi

while considered as powers when one is out of samadhi i.e. in the worldly state.

बन्धकारणशैथिल्यात् प्रचारसंवेदनाच्च चित्तस्य

परशरीरावेशः । III-39

(Bandhakaranashaithilyat pracharasamvedanaccha chittasya parashariraveshah)

When the cause that binds Purusha to the body (karmabandha) is loosened, his chitta can enter into the body of another through proper understanding of how to withdraw from one's own body and how to enter into the other body.

Here we have the example of Adi Sankaracharya entering into the body of King Amaru in order to know the secrets of sexual love before which he was not allowed to climb the sarvajnapitha (the seat meant for the knower of all).

उदानजयाज्जलपङ्ककण्टकादिष्वसङ्ग उक्क्रान्तिश्च । III-40

(Udanajayajjalapankakantakadishvasanga utkrantischa)

By controlling (the vital force called) udana (the ascending vital force which helps the passing out of the body, seated in the throat), one gets the power to walk on water, mud, thorny bush and similar objects, and the power to levitate.

This experience while controlling udana is said to be a near death experience.

समानजयात् प्रज्वलनम् । III-41

(Samanajayat prajvalanam)

By controlling the vital force called samana (that which assimilates food and drink and converts them into blood, semen, etc., seated in the middle of the body) the body becomes effulgent and radiant.

One of the brother disciples of Shri Ramakrishna actually had this power; and it is recorded that he once used it to light the path for Ramakrishna on a dark night. Ramakrishna later found it necessary to take the power away from him because it was making him dangerously egotistic.*

श्रोत्राकाशयोः संबन्धसंयमादिव्यं श्रोत्रम् । III-42

(Shrotrakashayoh sambandha-samyamaddivyaṃ shrotram)

By the practice of samyama on the relation between ear and space, one gains power to hear divine sounds.

The guna (quality) of akasha (space) is sound. Hence by knowing the relation between these two one is capable of hearing divine sounds through the organ of hearing (shrotra).

कायाकाशयोः संबन्धसंयमात् लघुतूलसमापत्तेश्च
आकाशगमनम् । III-43

(Kayakashayoh sambandhasamyamat laghutula-samapatteshcha akashagamanam)

By practising samyama on the relation between the body and the space (in which it moves) and when there is samapatti (complete absorption) of the weightlessness of cotton, one gets the power to move in space (with ease).

By this practice one becomes as light as cotton and can fly in the air even.

बहिरकल्पितवृत्तिः महाविदेहा ततः प्रकाशावरणक्षयः । III-44

(Bahirakalpita-vrittih mahavideha tatah prakashavarana-kshayah)

When the mental process (vritti) functioning outside the body is not imaginary (but real) it is called the great Bodiless (Mahavideha). Then (by samyama on this) the veil that covers the light dwindles down.

*Swami Prabhavananda

When the modifications of the mind fixed in the body reaches out to the object and imagines to be outside (only) it is called 'kalpita vritti'. When the mind has nothing to do with the body and is outside only, it is 'akalpita vritti' (unimagined conception). This stage is called 'Mahavideha' (the Great Bodiless or the Great Discarnate). With the help of this a yogi's mind can enter another body.

Sankara in his Vivarana says, "With the Imaginary the one who attains the exterior mental process is still limited by being restricted to the body; with the not Imaginary, his experience is not limited by restriction to the physical body as a basis."

Both of them are called 'Bodiless' in as much as there is (in both) the idea 'out side' but the one which is 'Not Imaginary' is called the 'Great Bodiless'. (*Translated by Trevor Leggett*)

Hariharananda Aranya explains:

When practice of Dharana on any external object (all-pervading akasha is the most suitable) one deeply contemplates 'I am there' and thereby makes the mind stay there, that is, when one really feels that one is there (and not within the body) one attains discarnate fixity. When the mind is felt to be both inside the body and outside, it is called 'imagined fixity'. When the mind being freed of the body gains fixity outside, it is called 'Mahavideha fixity'. Thereby is attained the removal of the veil. The feeling 'I am the body' is the grossest of veils over knowledge which is thinned or destroyed by this samyama. (*Translation by P.N. Mukherji*)

स्थूलस्वरूपसूक्ष्मव्यावृत्तवत्त्वसंयमात् भूतजयः । III-45

(Sthulasvarupasukshmanvyarthavatvasamyamat bhutajayah)

By practising samyama on the gross and subtle forms

of the elements and their relative characteristics and their objectivity there arises perfect mastery over the elements.

ततोऽणिमादिप्रादुर्भावः कायसम्पत्तद्धर्मानभिघातश्च । III-46

(Tato'nimadipradurbhavah kayasampattaddharma-anabhighatascha)

Thence come the powers like anima etc. and also the perfection of the body which is no longer subject to the harm created by the elements.

The powers are: (i) anima—to become as tiny as an atom, (ii) mahima—to become great, (iii) garima—to become heavy, (iv) laghima—to become light, (v) prapti—to reach anywhere, (vi) prakamyā—to get whatever is desired, (vii) ishitvam—lordship and (viii) vashitva—to bring under one's control.

These are the eight siddhis. A person who has achieved these siddhis is not obstructed by the elements. He can pass through rock, fire etc. Hanuman possessed these siddhis.

रूपलावण्यबलवज्रसंहननत्वानि कायसम्पत् । III-47

(Rupalavanya bala vajrasamhananatvani kayasampat)

Perfection of the body (mentioned in the previous sutra) constitutes beauty, grace, strength and firmness like a thunderbolt.

ग्रहणस्वरूपास्मितान्वयार्थवत्वसंयमादिन्द्रियजयः । III-48

(Grahanasvarupasmitanvayarthavatvasamyamadindriyajayah)

By practising samyama on how the senses act (grasp), their characteristics and the ego-sense and their mutual relationship and their meaningfulness one gets mastery over the sense organs.

ततो मनोजवित्त्वं विकरणभावः प्रधानजयश्च । III-49

(Tato manojavitvam vikaranabhavah pradhanajayascha)

From this (the control of the indriyas) speediness as

of the mind, the power to perceive things without any sense organs (karanas) and mastery over Prakriti.

By controlling the indriyas the body can move as fast as the mind; the senses can operate independent of the body or sense organs in regard to any determined place, time and object and one attains complete mastery over Prakriti. The above three are called madhu-pratika (मधुप्रतीका) as each of these experiences is as sweet as honey.

सत्त्वपुरुषान्यताख्यातिमात्रस्य सर्वभावाधिष्ठातृत्वं

सर्वज्ञातृत्वं च । III-50

(Satvapurushanyatakyatimatrasya sarvabhavadhishtatritvam
sarvajnatritvamcha)

By practising samyama on the lonely knowledge that sattva (buddhi) and Purusha are different from each other one attains supremacy over all beings and omniscience. (This has already been discussed in III-36.)

तद्वैराग्यादपि दोषबीजक्षये कैवल्यम् । III-51

(Tadvairagyadapi doshabijakshaye kaivalyam)

When there is dispassion for these (supremacy and omniscience) powers, the seed of evil (ignorance) is destroyed and isolation (kaivalya) follows.

स्थान्युपनिमन्त्रणे सङ्गस्मयकारणं पुनरनिष्टप्रसङ्गात् । III-52

(Sthanyupanimantrane sangasmayakaranam
punaranishtaprasangat)

When invited by the Celestial Beings, the Yogi should not accept it and not let it cause vanity as it involves possibility of undesirable consequences.

The fallen yogis (referred to in sutra I-19) who have failed to attain kaivalya because they gave in to temptations feel jealous of those who seem to go in the right path by disregarding the temptations. The jealous

'adepts' try to drag these sadhakas by alluring them to fall into temptations of beautiful damsels, high position and all kinds of heavenly enjoyments. Here Patanjali advises them that they should not accept such invitations from them, nor listen to their flattery and refuse such invitations.

क्षणतत्क्रमयोः संयमाद् विवेकजं ज्ञानम् । III-53

(Kshanatatkramayoh samyamad vivekajam jnanam)

By practising samyama on single moments and their sequence (in time) one gets knowledge born out of discrimination.

What we call time is only a sequence of moments. Time is only an idea and is not an object while a moment (an indivisible unit) is regarded by Patanjali as an object. By practising samyama on each moment and its sequence one gets discriminative knowledge as false is false, and truth is truth. There is no mingling of false with truth which causes all misery.

जातिलक्षणदेशैरन्यताऽनवच्छेदात्तुल्ययोस्ततः प्रतिपत्तिः । III-54

(Jatilakshanadeshairanyata-anavacchedattulyayostatah pratipattih)

Then one becomes capable of distinguishing between two similar objects which cannot be distinguished, their species, characteristics or location i.e. one becomes capable of distinguishing between reality and appearance.

तारकम् सर्वविषयं सर्वथा विषयमक्रमञ्चेति

विवेकजं ज्ञानम् । III-55

(Tarakam sarvavishayam sarvatha vishayam akramamcheti vivekajam jnanam)

Discriminative knowledge is that all objects are important as they deliver man from bondage and that always the objects are not sequential (akramam).

The knowledge of the truth of the moment is the sole

redeemer (taraka). Discriminative knowledge is not based on sense perception. It comprehends everything at once. It is unconditioned and undivided knowledge e.g. if he meets someone he knows him at once in all his past and future modifications. Such knowledge is infinite.

सत्त्वपुरुषयोः शुद्धिसाम्ये कैवल्यम् इति । III-56

(Sattvapurushayoh shuddhisamyē kaivalyam iti)

Kaivalya or isolation is attained when the buddhi and the Purusha become equally pure.

Purusha is always pure. When buddhi becomes equally pure without any reflections in it both are isolated. That is Kaivalya.

For Patanjali the Purusha and Prakriti are independent and eternal. Advaita Vedanta cannot accept two independent entities without limiting each other. So there is only one reality that is Brahman i.e. supreme consciousness. This cannot be divided. So Purusha or Brahman alone is real. Prakriti has to disappear or merge into Brahman. Prakriti is called Maya or Avidya which disappears when real knowledge arises. Ultimately Purusha or Brahman alone remains.

Chapter IV
KAIVALYAPADA
(Liberation)

जन्मौषधि मन्त्र तपः समाधिजाः सिद्धयः । IV-1

(Janmaushadhi mantra tapah samadhijah siddhayah)

The siddhis (psychic powers) are obtained by birth, medicinal herbs, mystic formula (mantra), austerity or by samadhi (meditation).

Some are born siddhas. They have the psychic powers as a result of their previous samskaras. Some get these powers and some through consuming some medicinal herbs, by chanting certain mantras, and some get this by severe austere practices and some attain through yogic meditation.

जात्यन्तरपरिणामः प्रकृत्यापूरात् । IV-2

(Jatyantaraparinamah prakrityapurat)

Transformation from one species to another (at the time of fresh birth) is caused because of the character (nature) with which one is filled (i.e. by the flow of nature). "Due to the power of his practices, nature's energy flows in such a sadhaka with such force as to transform him into an immortal" — *Iyengar*.

निमित्तमप्रयोजकं प्रकृतीनां वरणभेदस्तु ततः क्षेत्रिकवत् । IV-3

(Nimittamaprayojakam prakritinam varanabhedastu tatah
kshetrikavat)

Effort (to improve) is useless (in the transformation) as we see people of different natures make different choices just as a farmer.

Here the theory of evolution is brought in. There is a natural flow in the evolution. No effort will change it. Only the obstacles can be removed. A farmer cannot change the fertility in the seed. He can only remove the weeds and the pests. Another example is that of a reservoir of water. Water is already there. The farmer need not fetch water. He has only to open the sluice gate and the water flows into the field by the natural force. So also man by his action is only opening the 'sluice gate'. Nature flows without any obstruction like the seeds in the earlier example germinate and grow without any weeds and pests to obstruct their growth. So also is man's rebirth.

निर्माणचित्तान्यस्मितामात्रात् । IV-4

(Nirmanachittanyasmitamatrat)

The ego sense alone can create minds. Any attempt to introduce a new transforming influence will erect one more barrier. So the ego sense alone is responsible for the creation of minds. Here there is a reference to creation of other minds too.

प्रवृत्तिभेदे प्रयोजकं चित्तमेकमनेकेषाम् । IV-5

(Pravrittibhede prayojakam chittamekam anekesham)

The activities of these various minds are also various but they are controlled by one mind.

If a yogi creates many other minds and bodies to work out his karmas, it is the original mind which controls all of them. These minds do not have any samskaras of their own.

तत्र ध्यानजमनाशयम् । IV-6

(Tatra dhyana jamanashayam)

There through dhyana (meditation) one is free from the stored karmas.

One can free oneself from the samskaras born out of karmas only through meditation.

कर्मशुक्लाकृष्णयोगिनः त्रिविधमितरेषाम् । IV-7

(Karmashuklakrishnam yoginastrividhamitaresham)

The karmas of yogis are neither white (pure) nor black (impure) while the karma of others (ordinary people) are of three kinds, white, black and mixed.

The yogis even if they are acting, their actions do not produce any samskaras. So they are not pure or impure. It is not so with the others. Their actions are sometimes pure, sometimes impure and sometimes a mixture of the two.

ततः तद्विपाकानुगुणानामेवाभिव्यक्तिः वासनानाम् । IV-8

(Tatah tadvipakanugunanamevabhivyaktir vasananam)

Then only such tendencies manifest where conditions are favourable for their ripening. The other tendencies remain dormant. They may ripen in some future birth. It is believed that even after many births some samskara can come up when the surrounding is favourable. Here the reference is to the karmas of non-yogis.

जातिदेशकाल व्यवहितानामप्यानन्तर्यं

स्मृतिसंस्कारयोरेकरूपत्वात् । IV-9

(Jatideshakala vyavahitanamapyananantaryam
smritisamskarayorekarupatvat)

Because of the identity between memory (smriti) and tendencies (samskaras) there is a continuity even though they are separated by species, place and time.

The idea is that even after some births, if there is a change in the species of birth say (animal or human) or in an entirely different place and time there is a continuity of the memory and tendencies because they are of identical nature.

तासामनादित्वं चाशिषो नित्यत्वात् । IV-10

(Tasamanaditvam chashisho nityatvat)

As the desire to live is ever present these two (memory and tendency) are beginningless.

हेतुफलाश्रयालम्बनैः संगृहीतत्वादेशामभावे तदभावः । IV-11

(Hetuphalashrayalambanaih samgrihitvad esham abhave tadabhava)

As these two (memory and tendency) are bound with and dependent on karma, when these disappear karma too disappears.

An action leaves behind memory and tendencies. This relationship is of that of cause and effect. They in turn are responsible for future actions. So they are sometimes the cause and sometimes the effect. So when they are destroyed, no karmas will be there. So there is an end to the cycle. When the cause is destroyed the effect is automatically destroyed (karananashe karyanashah).

अतीतानागतम् स्वरूपतोऽस्त्यध्वभेदाद्धर्माणाम् । IV-12

(Atitanagatam svarupato'styadhva-bhedaddharmanam)

The disappearance of karma, smriti and tendencies does not mean that there is no more past and future. The past and present do exist in reality because different dharmas follow different paths.

According to Sankara "anything that can be imagined or spoken of must be knowable, and this means that it must be actually known either in the past or the present or future. It would be meaningless to try to speak of something which is never known at any time.

The doctrine is extended, so that everything in the past and the future as well as the present, already is. Differences of time are merely of phase; essentially everything exists all the time. A similar view has been

proposed by some modern cosmologists." Trevor Legget—page 6 of "Sankara on the Yoga-sutras".

ते व्यक्तसूक्ष्मा गुणात्मानः । IV-13

(Te vyaktasukshma gunatmanah)

They (dharmas) are either manifest or subtle as they are gunas themselves. These dharmas in the form of gunas are sometimes obvious and sometimes subtle depending upon their nature.

परिणामैकत्वात् वस्तुतत्त्वम् । IV-14

(Parinamaikatvat vastutattvam)

The reality of a thing (matter) is ultimately (in the end) one only.

In the ultimate stage Prakriti is one only. It appears as many because of its vikritis (evolutes).

वस्तुसाम्ये चित्तभेदात्तयोर्विभक्तः पन्थाः । IV-15

(Vastusamyē chittabhedattayor vibhaktah panthah)

Even though the objective world (vastu) is only one, because of the different chittas (the perceiving minds) the paths are different.

न चैकचित्ततन्त्रं वस्तु तदप्रमाणकं तदा किं स्यात् । IV-16

(Na chaikachittatantram vastu tadapramanakam tada kim syat)

The object (for its existence) is not depending on one mind. Else when that one mind ceases to perceive it, what will happen?

The objective world exists irrespective of one mind stopping to perceive it. There are other minds to perceive it.

तदुपरागापेक्षित्वाच्चित्तस्य वस्तु ज्ञाताज्ञतम् । IV-17

(Taduparagapekshitvat-chittasya vastu jnatajnatam)

A thing (object) is known or not known depending

upon the mind being coloured or not coloured by that thing.

Even though a thing exists independent of the mind, it is comprehended by the mind or not, is comprehended only when the mind (lets itself) coloured by that thing. Otherwise the thing may be just in front of you, but if your mind is engrossed somewhere else, even if your eyes are open, you do not see it.

सदा ज्ञातश्चित्तवृत्तयस्तद्प्रभोः पुरुषस्यापरिणामित्वात् । IV-18

(Sada jnatah chittavrittayas tatprabhoh purushasya-aparinamitvat)

The modifications of the mind are always known to its Lord. While the Purusha is not subject to change, there must be something which is always unchanging to know things that are changing. The chitta-vrittis are always fluctuating. Purusha being the only constant factor he alone can be 'knowing' these changing modifications of the mind.

न तत् स्वभासं दृश्यत्वात् । IV-19

(Na tat svabhasam drishyatvat)

The mind is not self-luminous as it is an object.

एकसमये चोभयानवधारणम् । IV-20

(Ekasamaye chobhayanavadharanam)

It cannot comprehend both (subject and object) simultaneously. The mind cannot know the object and know itself at the same time.

चित्तान्तरदृश्ये बुद्धिबुद्धेरतिप्रसङ्गः स्मृतिसङ्करश्च । IV-21

(Chittantaradrishye buddhi buddheratiprasanga smritisankarascha)

If we assume that there are two minds, the observer (subject) and the observed (the object) there will be absurdity of accepting another buddhi to know that and so on and this will lead to confusion in memory.

चितेरप्रतिसंक्रमायास्तदाकारापत्तौ स्वबुद्धिसंवेदनम् । IV-22

(Chiterapratissamkramayastadakarapattau svabuddhi samvedanam)

When the object is no more reflected in the consciousness, in the absence of it taking the form of the reflected object, the buddhi knows itself.

द्रष्टृदृश्योपरक्तं चित्तं सर्वार्थम् । IV-23

(Drashtṛdrishyoparaktaṁ chittaṁ sarvartham)

The chitta which is (now) coloured both as the seer and the seen, is all-comprehensive. "The mind stands midway, as it were, between Atman and external object. Its power to perceive the object is only borrowed from the Atman. In a perfectly dark room, a mirror cannot reflect the man who stands before it. But when a light is brought in, the mirror immediately perceives the man.*" The mind behaves like a reflecting crystal and is thought to be all-comprehensive. A layman may think that the mind is all knowing while a yogi knows that the mind's glory is only a reflected one. Without the Purusha mind cannot perceive anything.

तदसंख्येयवासनाभिश्चित्रमपि परार्थं संहत्यकारित्वात् । IV-24

(Tadasamkhyeya vasanabhischitramapi parartham
samhatyakarivat)

Though the mind is coloured by innumerable impressions, it functions for another (Purusha) because it works in collision with him.

For the mind to function the light from Purusha is needed.

विशेषदर्शिन आत्मभावभावनानिवृत्तिः । IV-25

(Visheshadarshina atmabhavabhavananivrittih)

One who is capable of seeing this difference, no more considers this (mind) as Atman. (See sutra III-36.)

तदा विवेकनिम्नं कैवल्यप्रागभावं चित्तम् । IV-26

(Tada vivekanimnam kaivalyapragabhavam chittam)

Then the mind deep in the practice of discrimination attains kaivalya (isolation) which was absent before.

तच्छिद्रेषु प्रत्ययान्तराणि संस्कारेभ्यः । IV-27

(Tachchidreshu pratyayantarani samakarebhyah)

When there is a gap (chhidra) between such experiences of isolation, distractions may arise due to (past) samskaras.

हानमेषां क्लेशवदुक्तम् । IV-28

(Hanamesham kleshavaduktam)

One can overcome these in the same way as one overcame the afflictions (kleshas).

प्रसंख्यानेऽप्यकुसीदस्य सर्वथा विवेकख्यातेः

धर्ममेघः समाधिः । IV-29

(Prasamkhyane'pyakusidasya sarvatha vivekakhyateh dharmameghah samadhih)

Because of the knowledge attained through discrimination and when one is not at all distracted by the highest kind of intellectual knowledge, one attains the samadhi called the cloud of virtues (dharmamegha).

“If the Yogi, knowing that the highest form of intelligence is also a hindrance, remains uninterested even in this enlightened wisdom as well as in spiritual attainments, virtuousness descends upon him like torrential rain, washing away his individual personality. His only ambition is to sustain spiritual health. He has purity and clarity. His personality has been transformed. He becomes humane, universal and divine. He lives

forever in 'dharmamegha samadhi'—unsurpassed bliss.”
—B.K.S. Iyengar.

ततः क्लेशकर्मनिवृत्तिः । IV-30

(Tatah kleshakarmanivrittih)

Then there is the cessation of all afflicted actions.

तदा सर्वावरणमलापेतस्य ज्ञानस्यऽनन्त्याज्ज्ञेयमल्पम् । IV-31

(Tada sarva-avaranamalapetasya jnanasya anantyajjneyamalpam)

Then since all the views of impurities have been removed there is Infinite knowledge. There remains nothing to be known. “It is like the Sun in the middle of a clear sky, with all clouds dispersed and gone”.
(Sankara-vivarana.)

ततः कृतार्थानां परिणामक्रमसमाप्तिर्गुणानाम् । IV-32

(Tatah kritarthanam parinamakramasamaptirgunanam)

Then the continuous succession of the mutations of the gunas come to an end for they have fulfilled their purpose.

क्षणप्रतियोगी परिणामापरान्तनिर्ग्राह्यः क्रमः । IV-33

(Kshanapratiyogi parinamaparantanirgrahyah kramah)

What is regarded as continuous succession is only a series of moments, which are perceived only at the end of the series. “Time is a sequence of moments and hence, a sequence of the mutations of the gunas which take place at every moment. We only become aware of these moment-changes at intervals, when a whole series of them has resulted in a mutation which is sufficiently remarkable to be apparent to our senses. For example, we are not aware, from moment to moment, that a bud is opening, but, at the end of a series, which may take several hours, we recognize the mutation, the blooming flowers. The

same thing happens at the end of a series of impressions and thoughts, leading to a decision or idea.”¹

पुरुषार्थशून्यानां गुणानां प्रतिप्रसवः कैवल्यं स्वरूपप्रतिष्ठा वा
चितिशक्तेरिति । IV-34

(Purusharthashunyanam gunanam pratiprasavah kaivalyam
svarupapratishtha va chitishakteriti)

Since the gunas have no more purpose to serve the Purusha they return to their cause (Prakriti). This is kaivalya (isolation) or the establishment of consciousness i.e. Purusha, in its own identity.

इति शम् ।

List of books consulted

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- * The Yoga System of Patanjali
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- * Sankara on the Yoga Sutras
Translation by Trevor Leggett
- * Yoga Sutra I Pada
by Ushar buddha Arya
- * The Yogasutras of Patanjali
by M.N. Dvivedi
- * The Yoga System
by Swami Krishnananda
- * Enlightened Living
by Swami Venkatesananda
- * Patanjali Yoga Sūtras
by Swami Prabhavananda
- * Light on the Yogasutra of Patanjali
by B.K.S. Iyengar

Some Statements of Swami Krishnananda on Yoga gathered from his lectures and writings

1. There are certain misconceptions about Yoga. It is not magic or feat of any kind, mental or physical. It is based on a sound philosophy and deep psychology. It is an education process by which the human mind is trained to become more and more natural and weaned from the unnatural conditions of life.

2. Yoga has particular concern with psychology and a study of the self, it transcends both general and abnormal psychology and leads one to the super normal level of life. It is the study of one's self (not only of the object), for the known is not totally independent of the knower.

3. Is there any object apart from the subject? — is the great philosophical question.

4. All knowledge is a make-belief of what we are instructed about.

5. Mind cannot contact matter. Indepth analysis says mind can touch the object only when it exceeds the body, i.e., through universal mind the object is contacted.

6. By a co-mingling of the individual mind with the Universal mind 'objectiveness' becomes 'yourself-ness'. The individual 'I' becomes the larger I. Then a flood of experience inundates your 'total personality'. The otherness of an object gets melted down. That is, the true subjectivity of the object is Yoga.

7. The all-pervading basic indestructible, ultimate objectivity is Prakriti and subjectivity is Purusha which is all knowing Consciousness.

8. The all-knowing original Consciousness when

associated with Prakriti it is called Mahat-tattva, when this Mahat becomes self conscious it assumes a new form of affirmation as 'I am'. This is Ahamkara. God cannot be described in any other way than 'He Is'.

9. The removal of the idea of externality of the object is the process of meditation.

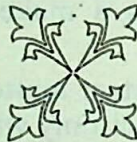
10. The 'Tanmatras' are the energy quantum., the 'that-ness' of a thing.

11. Yoga is not one way of living among many. It is the only way—gathering of your personality with one purpose.

12. That which generally goes by the name of 'Asana' is steadiness of personality.

13. The purpose of the Yoga way of analysis is an overcoming of the limitations of both subjectivity and objectivity and a union of the deepest within us and the deepest in the Cosmos.

Hari Om Tat Sat



THE UNIVERSAL PRAYER

O Adorable Lord of Mercy and Love!
Salutations and prostrations unto Thee.
Thou art Omnipresent, Omnipotent and Omniscient.
Thou art Satchidananda
(Existence-Consciousness-Bliss-Absolute.)
Thou art the Indweller of all beings.

Grant us an understanding heart,
Equal vision, balanced mind,
Faith, devotion and wisdom.
Grant us inner spiritual strength
To resist temptations and to control the mind.
Free us from egoism, lust, greed, hatred,
anger and jealousy.
Fill our hearts with divine virtues.

Let us behold Thee in all these names and forms.
Let us serve Thee in all these names and forms.
Let us ever remember Thee.
Let us ever sing Thy glories.
Let Thy name be ever on our lips.
Let us abide in Thee for ever and ever.

—Swami Sivananda