PATANJALI YOGA

(This book contains the famous formulas of Patanjali Rishi relating to overcoming obstacles to Yoga, knowing previous janma, others' mind etc., and achieving 'Yama', 'Niyama', 'Ahimsa' etc.)

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*This book has been Printed with the Finacial Aid from Tirumala Tirupathi Devasthanams Tirupathi, under Financial Aid to Author's Scheme.*
Dedicated to My Mother

Dr. K.N. Saraswathy (affectionately known as 'KNS' in India, and 'SARA' in foreign countries) merged with her Goddess early in 2006 suddenly and peacefully.

She was a pioneering writer - publisher — perhaps the first woman publisher — to have published more than 200 books in Tamil and more than 50 in English. She brought them out through Kadalangudi Publications on the occasion of the birth centenary of her father Guru Revered Pandit KADALANGUDI NATESA SASTRI — one of the greatest contributors to India's Renaissance. These books enabled his titles as well as her own — the result of her knowledge and experience of sixty years — to reach a wider readership.

An internationally acclaimed Hindu astrological guide and counsellor, she was a versatile personality, a multifaceted diamond; an 'ashtaavadhaanee': an astronomer, well-diviner, a person having a great acumen in engineering and interior decoration, Naturopath, woman-empowerer and socio-culturo-spiritual activist supported by her lectures, workshops and seminars. Her love for art and aesthetics prompted her to give Distance Education Courses in Art and Astrology (both in English / Tamil) — in order to instill a love and appreciation for these in the learners.
She was the first Indian Woman Astrology Specialist to be invited to participate in and contribute to the International Conference on Astrological Research held at LA (USA) in 1977. The American Association of Psychiatrists of Philadelphia conferred on her a Research Associateship so that she could help them make more exact psychiatric diagnoses.

Dr. K.N. Saraswathy was included in the INTERNATIONAL WHO'S WHO OF WOMEN (1979), conferred the title of Outstanding Woman Entrepreneur (1999) and International Woman of the year 2000, and invited to be the Deputy Director General of the World Cultural Forum (Cambridge) and the International Ambassador of Goodwill of the World Peace and Diplomatic Forum (Oxford), invited to participate in the World Hindu Conference (Colombo, 1981), and to contribute to an Encyclopedia of Hindu Dharma (1999). In spite of her being the recipient of several titles and awards, she remained a simple, affectionate and affable person.

International journals have considered her to be a magnificent interpreter of ancient Indian culture "a boon of the Goddess of Learning to humanity, to the modern world:" and so on. In short, she is "a paragon of Indian womanly virtue and excellence."

May we offer our humble obeisance, our praNaams to poojyaSree Kadalangudi Saraswathy Maataa.

M.A. Jaishankar
"Cowards die many times before their deaths; The valiant never taste of death but once."

How true these words of Shakespeare in the mouth of Julius Caesar were in the case of Revered Pandit Brahmashri Kadalangudi Natesa Sastri! Here was a valiant man who braved poverty, braved the ridicule of the atheists; braved the obstruction of the orthodox, and the prejudice against Sanskrit, and with unique and single-minded devotion rendered a signal service in the spread of the supreme Bhaaratiya wisdom.

Revered Pandit Kadalangudi Natesa Sastri, whose birth centenary was celebrated in 1978, had a great share in the religious and cultural Renaissance since his main work was in bringing the valuable treasures embedded in the ancient literature to the attention of the general public and making them available in a language understood by the layman. It is an evidence of the broad culture and a significant sign of the changing times that he put before one and all without distinction of caste or community or religion, Vedic Mantras such as the Taitreeya Aaranyakam. He had dedicated his life to this noble cause by translating the almost entire gamut of religious classics into Tamil and publishing more than 50 books along with the original texts in Devanaagari script.

BIRTH AND EDUCATION:

Born on 5th October 1878 of the couple Rama Sastri and Meenaakshi Ammaal at Kadalangudi village near Kumbkonam in Tanjaavur District in Tamil Nadu (India), he learnt Kaavyas, Naatakas, Alankaarar, Vyaakaranam, Vedaanta, Astrology and Mantra Saastras. His Guru Bhakti was such that in every publication of his he got it printed that
the rendering was by Mahaamahopadhyaya Vedaantakesari Brahmaasri Paingaanaadu Ganapati Sastri's disciple Pandit Kadalangudi Natesa Sastri.

ROLE OF EDUCATOR:

In 1908 he started giving discourses at Tirunelveli on Advaita Vedaanta. From 1914 to 1916 he gave Vedaanta lessons in Travancore Samasthaanam. During the period he specialized in the study of and discussion on Bhaagavatam and Hindu Astrology. He was honoured by the Maharaaajah of Travancore. On 25th July 1910 he was honoured by the Mahaaraaja of Mysore. While introducing him to the Mahaaraajah, Dewaan V.P. Madhava Row remarked:

"Though young he is a man of exceptionally brilliant parts and wonderful grasp of the principles of the Vedaanta. I derived much benefit from his discourses. What I consider to be a special merit in the young man is his spirit of tolerance."

The Sankaraachaaryaa of Kaanchipuram and of Sringari Mutts also had conferred titles on him.

THE TIMES IN WHICH HE EMERGED:

As the beginning of the century Hindu orthodoxy was, in Shelley's words about catholicism, "only adoration, faith, submission, blind admiration, not a rule for moral conduct"; and Hindu Dharma was "a passion, a persuasion, an excuse, refuge, never a check according to the temper of the mind which it inhabited". The stalwarts of the Hindu fold were unwilling to deal in a sympathetic spirit with the growing desire of those educated in English schools and colleges to get at the rationale of Hindu custom and usage; and in fact, they refused to encourage any such quest.
These led to the deplorable result of alienating the English educated Hindu altogether from that interest in ancient Indian knowledge which one would gladly have seen in their mental equipment and from the observance of those rites and ceremonials which form the indispensable discipline making for purity of thought and body, necessary for any spiritual development. Their example easily began to spread this lack of interest even among non-English educated men; for the former were taken to be the repositories of modern wisdom whom it would be unfashionable not to follow. But, fortunately, the tide has turned.

National leaders like Swami Vivekananda, Tilak, Aurobindo and Mahatma Gandhi highlighted the salient points of India's hoary civilization and glorious culture inspired by the spiritual insight of her sages, and showed how a departure from which had resulted in her slavery to foreign domination. At such a time emerged on the scene the great Kadalangudi.

**JOURNALIST PAR EXCELLENCE:**

Pandit Kadalangudi Natesa Sastri settled down in Madras on 27th November 1917. Without much capital on hand he set up his own press and launched his monthly journal AARYAMATA SAMVARDHANEE, which met a long-felt need of the public. He popularized through his journal the rare ancient religious classics through the medium of reliable Tamil translation and propagated a knowledge of the significance of Hindu rituals, method of worship etc.

**GRAND PUBLICATIONS:**

The period 1923 to 1928 saw the publication of 9 Vedic books, 6 Upanishads, 4 Vols. of Brahmasuutra Sankara Bhaashyam, 7 Vols. of Srimad Bhaagavatam, 12 Astrology books and more than 12 Stotra books. Each book carried a
scholarly preface as lengthy as Bernard Shaw's, detailed contents and an Index of Slokas to be of help to the users of the book; the Rt. Hon'ble Srinivasa Sastrti echoed the thought of the other readers when he said Kadalangudi's footnotes were imaginative and considerate of the reader's difficulty.

The value of each book was enhanced by the author's collateral references which bring together all the learning on the subject and critical commentary at once admirable and most helpful. In the astrology books judgement based on the author's experience is also given wherever there are conflicting schools of thought. The meaning of the text is clearly and succinctly explained; the exposition is complete and authoritative.

No wonder his books are used for research guidance. His astrology books continue to be used as basic reference books by Tamil-knowing people all over the world.

THE GREATNESS OF KADALANGUDI's TRANSLATION

Only those who are engaged in translation work can realize how arduous the work is; while the difficulty of communicating the ideas in one language through the medium of another is always difficult, it is still more difficult to translate a valuable abstruse work from Sanskrit into Tamil. Thiru Vi. ka. opines thus:

"Many will flinch from even undertaking the translation of such abstract and scholarly treatises. But this is what the learned Kadalangudi Sastriti has dared to do in a spirit of dedication and service, regardless of praise or blame. And it is wonderful how well he has done this superhuman task. Our mind does not permit us to state that Aachaarya Kadalangudi Natesa Sastriti is working at the translation purely from the standpoint of learning. But we can confidently affirm that he is labouring also from the standpoint of love that transcends all knowledge."
This swell in flood of translation flows from a source full of knowledge and love and it is the bounden duty of every Tamilian to drink it... South India was all the poorer for want of accurate translation of the great classics. But this want has now been supplied and the ideas in the classics, made accessible to the Tamil public by the Tamil translation so nobly undertaken by Aachaarya Kadalgudi Natesa Sastri, that veteran scholar. We in the south owe him a deep debt of gratitude for this labour of love."

What is not widely known is that he was a great poet; he had left behind him a large number of Sanskrit verses which constituted his diary.

Around 1940 Kulapati K.M. Mushi invited him to become Principal of Bharatiya Vidya Bhavan Sanskrit College in Bombay, Kadalgudi declined it with thanks since he wanted to be self-employed and enjoy the accruing freedom to pursue his studies.

**RAJAJI's TRIBUTE:**

While speaking at Kadalgudi's 'Sataabhishekam' function (completion of 81 years 4 months of age equivalent to 100 lunar years) at Siva-Vishnu Temple in Madras on October 11, 1958 Rajaji (who was of the same age) expressed as follows:

"The public need not bother to arrange another grand celebration of my 'Sataabhishekam'. I deem it to have been celebrated along with this function in honour of the veteran scholar Revered Pandit Kadalgudi Natesa Sastri."

Such was the mutual admiration and affection between the two intellectual giants.
**HIS END:**

The Revered Pandit who laid the Indian public under deep obligation to him by publishing and propagating ancient works and making the most valuable contribution to the study of Advaita *Vedaanta, Srimad Bhaagavatam,* and Hindu Astrology attained immortality at the holiest of holy moments: at 11-30 p.m. on MahaaSivaraatri in 1961 (on Feb. 14, 1961 at the Linga-aavirbhava Lagna).

**HIS MISSION**

Both in the several books and in his numerous lectures he had stood for the consolidation based on the *Vedas* of the Hindu Dharma by ensuring social unity along with individual purity. He had been and continues to be a source of inspiration to many of his disciples who have profited by learning the gems hidden in the ancient classics, both philosophic and didactic, and which have a direct bearing on the practical conduct of everyday.

**Dr. K.N. Saraswathy his daughter and disciple**

He had no sons and therefore he chose to give intensive training in the practice of Astrology to his youngest daughter K.N. Saraswathy, and training in exposition of epics and *naaraayaNeeyam* to his eldest son-in-law Anantaraamaa deekshitar.

The great Pandit had no patience or time to lose with indifferent disciples or those without intuition, as far as astrology was concerned. Astrological study required more intense concentration, capacity for application and intuition. So the only disciple who completed the course and internship in astrology under Kadalangudi was K.N. Saraswathy. Even after the course he was happy to have her as apprentice and collaborator in republishing the astrology books.
NOTE ON THE PUBLISHER

We are highly appreciative of the expeditious and efficient service done by the enthusiastic publisher Mr. M.A. Jaishankar. He is the grandson of Rev. Pt. Kadalangudi Natesa Sastri. He is an Economics graduate with a Masterate in Business Management. He manages distribution of books brought out by Kadalangudi Publications, and the Kadalangudi Astrological (Indological) Research Centre (Regd. Charitable Trust), which runs basic correspondence courses on Hindu Astrology in English and Tamil. Kadalangudi Art Centre teaches commercial art through correspondence in English and Tamil. He has enthusiastically organized and been conducting the correspondence courses on Hindu Astrology and Art internationally.

He has been bringing out with great interest and devotion the revised edition of the earlier titles of the "Kadalangudi Centenary Book Series" each time in a better get-up. He is mightily interested in culture, and modernization not detrimental to but supporting culture, and in Oriental studies.

Kadalangudi Astrological (Indological) Research Centre (Advisory Committee)
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PREFACE

There is no subject more fascinating than Yoga; but nothing other than yoga is more shrouded in obscurity; this obscurity lies in the profundity and depth of thought rather than in any lack of books or teachers. It is the age-old science of Being and Becoming demanding great mental effort of the practitioner; the science is not for the mentally lazy or obtuse, the unpractical or the dreamy; it is a common truism that man is born free but everywhere we see him in chains. The chain is not forged by any outside political tyrant but by one's own tyranny of the mind and the senses; and Yoga helps one break those fetters.

The Sanskrit 'yoga' is the ancestor of the English 'Yoke'. Yoga means integration, union the 'mystical union' with the Godhead, the spiritual union with the Aatmaa, the Reality.

Once the exclusive privilege of the few, the elite and the initiated, yoga has now become very popular, both in the Orient and the Occident, and to that extent cheap and vulgar — a price extracted (or expropriated) by the democratic spirit. Hence have arisen several spurious and debased forms of Yoga. But sage Patanjali, a contemporary of PaaNinee (whose age was the fifth century B.C.), has compiled and bequeathed to us in his less than 200 suutras an authoritative philosophy and technique of Yoga in a manner which is a marvel of condensed and systematic exposition, noted for its precision, exactitude and terseness.

'Suutra' means 'thread', the thread of the discourse, the exposition.

Patanjali Yoga-suutras are formulas, aphorisms that lend themselves to be expatiated, amplified. The work is a classic guide to spiritual life. In our book each suutra is transcribed in English. (A key to pronunciation is given
separately). The commentary that follows is sought to be given in as non-technical a language as possible.

Patanjali Yoga is not for the man in a hurry who wants to study any subject in a rapid summer course but only for the persistent, persevering student who has the two essential virtues of 'abhyaasam' and 'vairaagyyam'. The former is that concentrated effort, however long it may take, towards the attainment of that transcendent state in which all citta-vrittis have been suppressed and the light of Reality shines uninterruptedly in its fullest splendour. The latter namely 'vairaagyyam' is that dauntless energy to have perfect mastery over one's desires when all craving for objects seen or unseen had ceased, an energy "which fights its way to the supernal truth, out of the mire of lies terrestrial." The four sections in which the suutras are divided reveal the rational basis on which these instructions are given.

The first section 'samaadhi paada' gives a general overall view of yoga and its technique. That yoga is not just an academic science losing itself in a morass of words but a practical experiment in the laboratory of our own minds is detailed in this section.

The second section 'saadhana paada' explains why anyone should practise yoga. By giving a detailed analysis at the outset of the conditions of human life dominated by sorrow, misery, suffering, disease and death — all summed up in the Sanskrit word 'kleySa' — Patanjali explains the rationale of the science of Yoga. Naturally, the Ashtaanga saadhanaa is treated at great length in this section along with this saadhanaa's five steps — yama, naiyama, aasana, praaNaayaama, pratyaaahaara. But these five practices refer only to the external man as being preparatory to the real work of controlling the inner man, the mind, by the exercise of dhaaraNaa, dhyaana and samaadhi. It is through these three practices that all the mysteries of Yogic (yougik) life
are acquired, namely the possession of the siddhis. Since these accomplishments or powers of the yogi are discussed in detail in the third section, this section is titled 'Vibhuti Paada'.

In the final and fourth section are expounded the philosophical problems which are involved in the study and practice of Yoga. This section is called 'kaivalya paada' reminding one of what the GITA says:

"The yogi who masters his mind in the end is ever united with me and he goes to the supreme spiritual peace which is found only in Me"

Unless the 'being' of man is comprehended, and the fundamental core of his is penetrated and diagnosed, the understanding of his behaviour-patterns will defeat its purpose. Western psychology cannot perceive without a perceiver, it cannot observe in the absence of an observer. But the psychology of Indian Yoga obviates the necessity of approaching a psychiatrist or a psychotherapist for resolving one's psychological ills. In fact it makes even a spiritual guru redundant, nay, dispensable.

The earnest reader of Patanjali Yoga-sutras will be gratified to learn how the work is ultra-psychology and infra-philosophy, and how the sage has packed within the small treatise so much of theoretical and practical knowledge. We (the Editor and Dr. K.N.S.) have had the fortune of benefiting by the discourses on Patanjali Yoga of Pandit Kadalangudi Natesa Sastri, our revered guru, whose commentary in Tamil language is a classic one.

These have to be chewed and digested before the subject can be understood thoroughly in its entirety. For the attainment of kaivalya is a long-term issue and the devotee should be prepared to spend a number of lives in the whole hearted and single-minded pursuit, for which we earnestly and humbly expect books of this kind to be of great help.
We will be failing in our duty if we do not acknowledge the encouragement given by the Advisory Committee of the Kadalangudi Astrological (Indological) Research centre.

We are highly appreciative of the expeditious and efficient service done by the enthusiastic publisher Mr. M.A. Jaishankar, grandson of Revered Pandit Kadalangudi Natesa Sastri.

We will gratefully receive suggestions for improvement of the book.

Prof. B. ARDHANAREESWARAR
# KEY TO PRONUNCIATION

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<td>atha, Patanjali</td>
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<td>saadhanaa, yathaa, aatmaa</td>
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<td>yoga, Oum, niroudha:, loukam, yougina:</td>
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<td>Gowree, Janmowshadhi, Saantouditow</td>
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<td>suutra, tattva, Sruti, mahat</td>
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<td>ishta, KlishTa, nashTam, ceyshTaa</td>
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<td>S</td>
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<td>Sakti, ISwara, aiSwaryam</td>
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<td>panDita, naaDee</td>
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<td>vidyaa</td>
<td>duhkha, drshTa, cidaananda, Vedanta (veydaanta)</td>
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Sri Ramajayam

PATANJALI YOGA

Cidaanandakaaram Jaladaruci  
   saaram Srutigiraam
VrajastraNaam haaram bhava  
   jabadhipaaram kritadiyaam
Vihantum bhuubhaaram  
   Vidadhadavataaram muhurahou
mahou vaaram vaaram  
   bhajata kusalaarambha kritina:ll
Yas twakttwaa ruupam aadyam prabhavati  
   jagata: aneykadhaa anugrahaaya
PraksheeNa kleySa raaSi: Vishama visha dharou  
   aneyka vaktra: subhougee
sarvajnaana prasuuti: bhujaga parikara:  
   preetayey yasya nityam
deyvouheeSa: sa vou avyaat  
   sita vimala tanur yougadou yongayukta:

(word meaning:) Ya: = who, aadyam = in the beginning, 
ruupam = the figure of AadiSeysha, twakttvaa = leaving, jagata: 
= for the world, aneykadhaa = in several ways, anugrahaaya 
= for conferring grace, prabhavati = is fitted, ya: = who, 
praksheeNa = fully destroyed, kleySa = pain caused by 
ignorance, egoism, likes and dislikes and fear of death, 
raaSi: = with a good sign, vishamavishadhara: = who bears the 
dreaded poison, aneykavaktra: = with many heads, subhougee 
= with a beautiful face, sarvagnaanaprasuuti: = the refuge 
of all wisdom, yasya = whomsoever, preetayey = for pleasing, 
bhujagaparikara: = with snakes as companions, nityam = 
ever (seyvatey = servers), sitavimalatanu: = white and pure 
body bearing, yogada: = who has published the yoga 
saastram, yogayuktam = who has also practised yoga,
aheeSa: = the lord of serpents sadeyva: = that god AadiSeysha, va: = us, avyaat = may it protect.

This Sloka is in praise of the author of Yoga Saastras, the sage Patanjali. This is the beginning of the Vyaasa-bhaashya, But Vaacaspatri MiSra has not commented on it, and hence a few believe that this was not written by Vyaasa.

Commentary: The six systems of Indian philosophy — saankhya, yoga, nyaaya, vaiSeyshika, puurvameemaamsaa and Uttarameemaamsaa — were respectively founded by Rishis Kapila, Patanjali, Gwtama, GaNaata, Jaimini and Vyaasa. According to the first system - Saankhya - there are 25 tattwas consisting of Prakriti, mahat, Ahankaara, five tanmaatras, five karmeyndriyas, five jnaaneeyndriyas, five praaNas, and apart from Purusha, the jeevatattwam. The jeeva according to the 'saankhya', is both 'sat' and Cit and not Aananda as the last is the fruit of the actions of Prakriti and therefore not everlasting, being born and dying. Further, it affirms that Jeeva is apart from the 24 tattwas and does not recognize the existence of ISwara. Everything proceeds according to the good and evil effects of Karma; and if ISwara were to be accepted, since He is the embodiment of mercy, everyone should be happy; but in the world, we see both joy and misery and hence how can one accept the existence of God? (This question is discussed in detail in the author's book saankhya Tattwa Kowmudee) Hence the saankhya philosophy is called the 'NireeSwara saankhya'.

But Patanjali Maharishi, on the other hand, disagrees with the atheistic philosophy of saankhya and affirms the reality of ISwara (God). Further the sage affirms the truth taught by Saastras and Guru. With a view to reinforcing this truth he has written this darSana. It is therefore, incumbent on all persons to study this book for recognizing the truth instructed by God, Guru and Saastras, and the sage Patanjali has divided the treatise into four parts consisting of 190 suutras. The samaadhi paada is the first and the first Sloka begins thus:
PART I

BEGINNING OF YOGA
SAASTRA: SAMAADHI PAADA

Atha yogaanuSaasanam

Now an exposition of Yoga is to be made.

The word 'atha' signifies 'beginning' in a direct sense and 'auspicious' in an indirect sense. It is stated in Yoga Yaagnavalkya smriti that no one other than Brahma has done the Yoga Saastra; and it begins thus:

'atha tatwadarSanaabhyupaayou Yoga:'

Brahma's treatise is taken as the first boon on this subject. Patanjali too, instead of saying YogaSaasanam adds the word 'anu' thus meaning that he is only following the creator Brahma's work. By this treatise, not only the Yoga, but its methodology and its fruit thereof, Kaivalyam (mouksham), will be attained.

The sage then begins a definition of Yoga in the second verse:

DEFINITION OF YOGA

Yoga: citta vritti nirodha:

citta = of the mind, vritti = changes, nirodha: = control, yoga = is the meaning of the word 'yoga'.

The removal of the modifications of the saattwik AntahkaraNa is called Yoga. The modifications of AntahkaraNa are five:kshiptam, muuDham, vikshiptam, eykaagram and niruddham.

By an excess of rajas the AntahkaraNa becomes restless and is affected by external factors, either near or
far, and this modification is called kshiptam. This is common to both daityas and daanavas.

Note: daityas are sons of the women diti; daanavas, sons of danu.

When by an excess of tamas anger predominates and the AntahkaraNa is oblivious of what is right and wrong, and owing to sleep or lethargy, it is in a restless state; it is called muuDham. This is natural for Asuras, Raakshasas and the ghosts.

Note: Asuras are those who torment others for selfish ends; Raakshasas are those who torment others whether it serves selfish ends or not.

When the AntahkaraNa is propelled by rajas to material ends and by tamas to evil actions and at the same time the saattwik quality sways it towards a peaceful happy state, it is the third stage called vikshiptam.

While the first two states are not favourable for the path of liberation, the yogic state, the third stage too, is not conducive to the yoga, for as Vyaasa Bhaashya says:

"Vikshiptey tu ceytasi viksheypoupaśarjanee bhuutas samaadhir na yoga pakshey vartatey"

Eykaagram is the fourth stage where the AntahkaraNa is fixed only on the object of contemplation with no other modification. It is then only that the experience of the Ineffable, the Eternal and the Omniscient is possible. And then disappears ignorance, the cause of egoism, likes and dislikes and fear of death, which constitute pain. This is the state called 'sampragnaata samaadhi'. All modifications of a raajasik nature are nullified, leaving behind only the saattwik qualities. As this leads one to the realization of the Absolute state, it is an aid for salvation (moukshham).

Lastly comes the fifth state of 'niruddham' where the three guNas, tamas rajas and (even) sattwam are silenced,
and the AntahkaraNa is left only with its previous samaskaaras. As there are no modifications of the mind, this state is called 'Asampragnaata samaadhi.' Here is the road to Mouksham, with the dissolution of the 'Praarabdha karma.' Where then is the distance to Mouksham asks the following Sloka, for one who has got over the modifications of the mind such as kshiptam, muuDham and vikshiptam and is in charge of eykaagram?

"Eykaagrataacey t graahyaadaw
nirodhasceyt cidaatmani
kshiptaadi trimuvastyaa gaatakayas
moukshoutra duurata:II"

When tamas conquers rajas and hides the saattwik nature, the mind becomes incapable of removing the rajo -tamas qualities and falls into adharma and attachment, and becomes a prey to desires: this is only the next step to ignorance. Hence is this stage called 'muuDham'.

When sattwam associates itself with the inferior qualities of rajas and tamas, the mind gets interested in the lower siddhis of aNimaa, mahimaa, laghimaa, praakaamyam, eeSitvam and vasitttvam, which are the characteristics of the 'kshiptam' state.

'Vikshiptam' is the state when tamas is weak and rajas is associated with the sattwa - quality, and the mind is getting interested in dharmam, jnaanam, vairaagyyam and wealth.

When sattwa - guNa is completely free from any trace of rajas, the mind realizes that Purusha is different from Prakriti and thus grows in Viveyakam. This is the Eykaagra stage and the state of the mind in this exalted stage is called 'dharmameygha samaadhi' Here alone the mind is fixed in the dhyaana state. But even this Viveyakam (understanding) being of a saattvik quality, not free from any guNa, is inferior to 'Cit Sakti' which has transcended the three guNas. The other name for this Cit Sakti is Purusha
free from all attributes and qualities, and therefore of all action, of all external sights and sounds. By the tattwa of Buddhi the person may have some experiences, however noble, they may be; the Cit Sakti is rid of any attachment to them, free from the illusory nature of pain and pleasure, but wholly pure and eternal. On the other hand, Viveyaka - khyaati being of a saattvik nature, has attributes, and like flame is spread out in the external world, and has qualities of pain and pleasure, which by their very nature are temporary and impure. Still, if a wise man (the viveykee) is able to treat pleasure in the same way as pain — as something unpleasant to be avoided — viveyakakhyaati too can sometimes acquire vairaagya. Then all vrittis (modifications) acquire niruddham.

What happens to one when all vrittis have become niruddha. This is expained in the third verse.

**WHAT AFTER VRITTI NIROUDHAM?**

\[tadaadrashTu: svaruupey avasthaanam\] 3

tadaa = when all vrittis are controlled, drashTu: = to the man who has attained caitanyam. svaruupey = in his own form or essential nature, avasthaanam = establishment.

As stated above, all vrittis are being controlled in the asampragnaata samaadhi, the person has caitnyam as his natural svabhaavam and therefore is in his own true state. That is, when he has got over the three guNas — tamas, rajas and sattwam — or when he has silenced them, he reaches his own state.

In the next verse, the sage describes the opposite condition:

**WHAT HAPPENS IN THE ABSENCE OF YOGA?**

\[Vritti saaruupyam itаратra\] 4
itaratra = elsewhere, in other states, (drashTu: = to the person) vrittis = modifications of the mind in terms of the three guNas, saaruupyam = identification, assimilation (bhavati = occurs.)

When a person is not in the state of samaadhi, the person is identified with one of the three guNana states. When a person looks at a dirty mirror, his face too looks dirty; and he feels distressed. The person is engrossed in the particular vritti which happens to occupy the field of his consciousness for the moment. The image reflected on the buddhi tattwa cannot be equated with that reflected on a pure crystal. Both buddhi and purusha are in reality separate; and it cannot be affirmed that cittam is the enjoyed and purusha is the enjoyer; for such an affirmation is born of ignorance. How many are the vrittis? and what sort have we to avoid? These are suggested in the next verse:

WHAT VRITTIS TO AVOID?

Vrittaya: pancatayya: klishTaaklishTaa:II

klishTaa: = painful, like those of tamas and rajas, aklishTaa: = non - painful, that is saattwik, vrittaya: = modes or modifications of the mind, pancatayya: = five-fold, of five kinds.

As the chitta is afflicted by asmitaa, raaga, dveysham and abhiniveySam of the mind being occupied only with the four purushaarthis is afflicted by the rajas-quality, the state is called 'klishTa' again in the case of the chitta, where the rajas and tamas are weakened and only the sattwam prevails, the state is called aklishTa.

After indicating the essential nature of Yoga technique, here Patanjali classifies the vrittis in two ways: one in relation to our feelings in terms of pleasure and pain; and secondly, in terms of the nature of its content (pratyaya) which is produced in our consciousness.
KlishTa vrittis are the result of tamas and rajas qualities; so there is an increase of dhaarmik or adhaarmik activities and hence their offsprings of pleasure or pain. By aklishTa vrittis, the recognition of the fact that sattwam is different from the purusha gives rise to the viveyka khyaati (or jnaanam) and therefore helpful to the mouksha maargam. Hence the klishTa vrittis are controlled by the aklishTa vrittis and the latter by 'paravairaagyaam' (cf. the 16th suutram of part I:)

"Tat-param purusha khyaateyr guNavairshNyam"

Question: Instead of classifying the divisions into three as klishTa, aklishTa and klishTa-aklishTa, why are there only two divisions in the Sloka?

Answer: As there are no fine clear distinctions between klishTa and aklishTa, and as they influence each other, there is no need for the third division of klishTa-aklishTa.

The names of the five Vrittis of the mind are given in the next verse:

THE VrittIS

PramaaNa viparyaya vikalpa nidraa smrtaya: 6

pramaaNa = right knowledge, viparyaya = the other side, vikalpa = fancy, nidraa = sleep, and smrti = memory.

As each of these modifications of the mind is described in the five subsequent verses, we shall see them there. The first of these (pramaaNam) is given in the following verse:

PRAMAAANAM

Pratyakshaanumaanaaagamaa: pramaaNaani 7

pratyaksha = direct sense evidence, anumaana = inference, aagama = testimony, pramaaNaani = tested facts.
Whatever makes pramaa, that is knowledge related to facts, is pramaaNaa, pramaaNaa comprises all those experiences which the mind is in direct contact with the senses or indirectly with the object of the senses at the time; and the mental perception corresponds with the objects. That the external objects are perceived by the senses both by 'jaati' or common way and by 'viSeysha' special characteristics, usually referred to as 'vyakti' which clearly defines the object, is stated to be pramaaNaa. Hence the Vyaasa Bhaashyam has this Sloka:

"Indriya praNalikayaa cittasya baahya
vastuuparaaga tad vishayaa
saamaanya viSeyshaatmanou arthaasya
viSeyshaavadhaaraNa pradhaanaaavritti:
pratyaksham pramaaNamII"

By virtue of the senses, the mind gets contact with the external objects; and that recognition of the object in terms of its common and special characteristics is known as 'pratyaksham' pramaaNam.

When the contact with the object of knowledge is indirect, it involves an element of inference. For example, when a person nearing a mountain sees smoke coming therefrom, he infers that there is fire nearby. Here, the smoke is called 'heytu' the fire 'saadhyam' and the mountain 'paksham'. There is a connection between what is directly seen as heytu and the fire which is saadhyam, a possible inference. Regarding 'aagama', it has to be understood as a citta vritti, where one learns from another who is regarded as the master who knows of things which the student has neither experienced with his senses, nor heard about, nor could infer by himself. Knowledge of the pramaaNaa type may be based partly on one and partly on the other of these three sources; but if it corresponds with facts, it belongs to the pramaaNaa type.
The second type 'viparyaya' is defined in the following verse:

\[ Viparyayou mithyaa jnaanam atad-ruupa pratis\text{h}\text{ThamII} \]

\[ \text{atad = ruupa - pratis\text{h}\text{Tham = possessing not its own}} \]
\[ \text{form mithyaa-jnaanam = illusory knowledge, viparyaya =}} \]
\[ \text{delusion} \]

That which reveals a subject as it is in fact, is called 'yathaaartha jnaanam'. That knowledge which gives a false conception of a thing whose real form does not correspond to this conception is called 'mithyaa-jnaanam.' As for example, when a shell is mistaken for silver, we call it viparyaya.

In viparyaya we are concerned with the correspondence between the object and the image formed in our mind.

\[ Sabda-jnaana\text{-anupaatee-vastu-Suunyou vikalpa:II} \]

\[ \text{Sabda-jnaana = cognizance of the word anupaatee =}} \]
\[ \text{following upon vastu-Suunya: = empty of substance, devoid}} \]
\[ \text{of objective truth (vritti - viSeysha: = special modification)} \]
\[ \text{vikalpa: = fancy, imagination.} \]

An image conjured up by the mere sound of words without any substance behind is called Vikalpa. In "Devadatta's cloth" for example, there is no relation between Devadatta and cloth, both being different entities; there is also a relationship: If the cloth is related to Devadatta being in his possession; likewise in "Purusha's caitanya" there is relationship, and this recognition is called Vikalpa.

Whereas in the case of pramaaNa and Viparyaya, there is some kind of contact with an object outside the mind, the objects may be called 'objective' in their nature. Here in Vikalpa, there is no such contact, and the mental image is a creation of the mind. We may imagine "Rahu's head" or a "barren woman's child" and these are examples of Vikalpa.
On account of the absence of any contact with an external object which stimulates the mental image, it is 'fancy' — and likewise is the case of the vritti, memory; both are 'subjective' in their nature.

The fourth kind of vritti is 'nidraa' which is defined as follows:

ABOUT NIDRAA

"Abhaava-pratyayaalambanaa vrittir nidraa"

abhaava = the absence of the above - mentioned vrittis, pratyaya = the effect of tamas-guna, the content of the mind, aalambana = object as basis, vritti: = modification of the mind, nidraa = sleep.

In the two states of Jaagrat and svapna, the mind is ruled by rajas and sattwa qualities. Their effects are destroyed by the tamas-quality. That modification of the mind which hides the content produced by the two gunas — rajas and sattwam — is called sleep.

As the smriti observes:

jaagrat svapna: sushuptam ca guNato buddhi vrittaya:

sleep is also regarded as a vritti. When tamas is capable of hiding the two qualities of rajas and sattwam, it becomes buddhi tattwam. That which brightens the buddhi tattwam in the tamoguna state is called 'sushupta' or 'antas-samjnnaa'. During this state, the mind is, as it were, a blank on void. There is no Pratyaya in the field of consciousness. This state seems to be ike that of kaivalyam or niruddha, where there is a complete suppression of mental consciousness. But the two are poles apart.

What is smriti, the last kind of vritti? This is explained in this verse:
ABOUT SMRITI

Anubhuuta vishayaasampramousha: smriti: 11

anubhuuta vishaya: = experienced object, asampramousha: = not letting go, not allowing to be destroyed, (pratyaya: = content of mind) smriti: = memory.

There is no greater content of mind in memory than what is earlier experienced. While experience is an objective state, its recall in memory is a subjective experience. The objective experiences are retained in the mind as subjective impressions (samskaras), and when these potential impressions take the form of mental images, they are considered as a vritti.

How can these five vrittis be controlled? This is explained in the following verses:

CONTROL OF VRITTIS

Abhyaasa-vairaagyaabhyaam tan-niroudha: 12
tanniroudha: = control of the above mentioned modifications, abhyaasa = by practice (of) Vairaagyaabhyaam = absence of desire, (bhavati = is attained).

After explaining the different forms which the modifications of the mind may assume, the sage Patanjali gives the two general means of bringing about peace and clarity of mind by practice and indifference (asceticism). The moment the idea dawns that desire is the basis of all our material activities, desire is killed. So neutrality and unconcern, apathy and lack of interest constitute vairaagyam, literally meaning, indifference. Both vairaagyam and abhyaasa (constant practice) may seem simple words, but they stand for a great tremendous effort of the human will and variety of practices.

Regarding indifference a story is told: A hungry man going through a forest saw a garden after many days and a
nice house in the midst of it. Entering he saw a leaf spread out on which were laid several sweet edibles; being hungry, he rushed and began to gobble them. Immediately, a man came in and shouted; "You fool! Do you think there would be such fine edibles in a lonely place untouched by any so long? There must be some magic or trick in it; you have never thought about it. There may be poison mixed in the food." At once, the hungry man threw up whatever he had tried to gobble and ran away, more concerned to save his life than appease his hunger. This is vairaagyam in a practical sense.

But mere vairaagyam is not enough if there is no viveyakam; for the mind having the conditions of laya and viksheypa, while vairaagyam may quell viksheypa, laya will be master and cause sleep. If abhyaasa might destroy laya, vikshepa may dominate. Hence both vairaagyam and abhyaasa are essential for controlling the vrittis.

The next verse describes the nature of abhyaasa:

**NATURE OF ABHYAASA**

* tatra sthitow yatnou abhyaasa:

    tatra = the above-mentioned, abhyaasa and vairaagyam,
    sthitow = for being firmly fixed in the Eykaagrataa state,
    yatna: = endeavouring to practise the yamam, niyamam etc. regulations abhyaasa: = practice.

When the viksheypa arising from rajas, and laya stemming from tamas are deadened, and the attainment of that transcendent state of Eykaagrataa is aimed at, that is named practice.

To the query as to how mere practice can take one to the state of Eykaagrataa when from time immemorial viksheypa and laya had been deadly enemies to concentration, the next verse explains how they can be overcome.
PRACTICE TO ATTAIN CONCENTRATION

sa tu deergha-kaala-nairantarya-satkaara-aaseyvita:  
drDha-bhuumi: 14

sa = that, tu = indeed, deerghakaala = long time  
unceasingly, nairantarya = without interruption, satkaara =  
sraddhaa, brahmacarya and penance and reverent  
devotion, aaseyvita: = practised in various ways, drDha =  
firm, bhuumi: = ground, (bhavati = becomes).

Even if the pratice of yamam, niyamam and other rules  
is hindered by the viksheypa and layam caused by the  
rajas and tamas guNas they can be overcome by  
ceaseless effort and with constant devotion to the Guru.  
This Sloka expands the effort to steady the wandering mind  
in single-pointedness: suggested in the previous suutram  
and suggests special hints for firmness and success in  
practice. Even as man tames the freely roaming bull in the  
forest by catching it by the horns, and restrains it form going  
about as it wills but makes it pull the cart according to his  
wishes and not run according to its whims — and all this  
taming process involves time, effort and unceasing vigilance  
— likewise has he to bring under his control this bull of one's  
own mind and bring it to the stage of Eykaagrataa. To  
achieve this end, practice should not stop after an effort for  
a short period; it must be unswerving in the sense of being  
uninterrupted; and both to be attended to with devotion. The  
smile of taming the young bull to carry the burden is  
described in Patanjali Bhaashyam by the verse:

"daantou baleevara yuvaav vahanayougya:"

NATURE OF VAIRAAGYAM

drshTaanuSravika-vishaya-vitrishNasya  
vaSeekaara-samjnaa-vairaagyaam  15

drshTa = seen or perceptible things like women, food,  
drink and wealth; aanuSravika-vishaya = in things which are
declared in the Vedas such as prakriti and heaven; vitrishNasya = free from desire or thirst for them; vaSeekaara-samjnaa = "they belong to me, I don't belong to them." Such a consciousness of perfect harmony; (what is stated as Upeykhsha buddhi:), Vairaagyam = detachment or non-attachment.

There are two kinds of Vairaagyam namely Aparavairaagyam and paravairaagyam. The next suutram describes the paravairaagyam.

He who decides to find what is right and what is wrong from his guru and from the instructions given in the Saastras and is following them with effort is called yatamaana.

Having left the likes and dislikes in external objects and concentrating on interest in only one idea of worship, the mind is then stated to be in Eykeyndreeya vairaagyam.

This suutram refers only to the fourth kind of vairaagyam, namely vaSeekaaram, whereby interest in food, drink, other gender, and wealth, and also in what is to be attained by the AanuSravam Saastram, namely, heaven, prakriti layam, and the eight siddhis of aNimaa, mahimaa etc, is to be given up. What is meant is, although these are in one's possession, the aspirant is not affected by them as his consciousness is indifferent to the enjoyments derived from them. This is the last stage of aparavairaagyam wherein contact with objects is not deliberately avoided, but having the consciousness of indifference, even though the objects be in contact.

**DEFINITION OF PARAVAIRAAGYAM**

tat param purusha-khyaater guNavaitrishNyam 16

tat = that, purushakhyaatey = by awareness of the Purusha, guNa: = the guNas, vaitrshNyam = freedom from the least desire, param = this is paravairaagyam.

Patan - 3
The last mentioned vaSeekara vairaagyaam is preliminary to the paravairaagyaam. Having perceived the futility of all attractions for external or internal pleasures, and the scriptural objects of desire, having suppressed them altogether, the mind does not feel attached, even if it somehow comes in contact with them. This jnaanaabhyaaasa is called Dharmameygha dhyaanam. By this all tamas and rajas guNas are eliminated and only sattwam remains. Sattwam helps the intellect to have clear discrimination between Matter and Spirit. Reaching paravairaagyaam the aspirant is in the highest state and Kaivalyam is not different from this.

The effect of these two—abhyaasa and vairaagyaam—is samaadhi and the sage Patanjali begins to explain this. Which again is of two kinds: samprajaataa and asampraajaataa.

**SAMPRAJNAATA SAMAADHI**

Vitarka vicaaraananda asmitaaruupa
anugamaat samprajaanaataa:

vitarka = argumentation, vicaara = reflection, aananda = joy; asmitaa = egoism, ruupaanugamaat = accompanied by appearance, samprajaanaataa: = samaadhi with prajnaa or consciousness.

The retention of an idea without any admixture of extraneous matter is called 'jnaata' in its true bhaavanaa state. That bhaavanaa is divided into three kinds: 'graahyaam', 'graahaNam' and 'graheetru.'

The 'graahyaam' is again of two kinds: gross and subtle. Here the samprajaanaata samaadhi means cognition of an objective substratum, consisting of the mahaabhuutas, the elementals and the sensory organs constituting the 16 varieties of solid objective entities. That kind of congnition,
which is mainly gross, is 'savitarka samaadhi' and the other free from the gross elements is called 'nirvitarka samaadhi'.

The two kinds of samaadhi are included in the word 'vitarka' in the suutram. That kind of cognition which is of a nature grasped by antahkaraNa and by the tanmaatraas, taking into account its time and place, is called 'savicaaram'. The cognitive power, irrespective of time and place, is 'Nirvicaaram'. Both savicaaram and nirvicaaram are included in the word 'vicaara' in the suutram.

Being a scienfitic treatise, Patanjali uses words specifically to draw subtler distinctions characterizing the different kinds and phases of samaadhi. This distinction is clearly evident from the use of the words, vitarka and nirvitarka samaadhi. In this Suutra, the sage hints at the characteristics of the consciousness which unfolds in the four stages of samprajnaata samaadhi which are denoted by vitarka, vicaara, aananda and asmita. This kind of samaadhi begins when the consciousness is completely cut off from the outer world after passing through the two preliminary stages of dhaaraNaa and dhyaana. In the first stage, the consciousness is centred in the lower mental world and functions through the manoumaya kouSa, where its essential function is denoted by the word vitarka. The consciousness of the Yogi then emerges into the higher mental world and functions through vijnaanamaya kouSa or the causal body which functions in a manner called vicaara.

The samaadhi experienced in the sensory and subtler planes is described as 'graahyam', while that experienced in the aanandamaya kouSa is called 'graahaNa' samaadhi. While in this latter condition the guNas Rajas and Tamas may be prevalent in however meagre a measure, that state which is completely immersed in the sattwa guNa is described as 'graheetru' samaadhi. That is why the student has to be wary of the use of 'asmita' here, which is not to be identified with 'ahankaara.'
Now I shall quote from the sage Raamaanand on this issue: Even as an expert archer first aims his arrow at a physical object using his physical senses and after mastery closes his eyes and sends his arrow through the subtle senses, the sage too first meditates on concrete idols, then passes on to ideas without idols. While the former is called vitarka, the latter is vicaara. Even as the senses are material and physical and are rendered pleasing and delightful, that state is called aananda; and the substratum of the senses called intelligence when united with the Purusha is named asmita. Hence the concrete, physical is 'graahyam', the subtler senses are called 'graahaNam', and the asmita is 'graheeta.' Dhyaana arising out of the three stages is named in the suutra as 'samprajnaata samaadhi' As this state consists of the four characteristics: vitarka, vicaara, aananda and asmitaa, the samprajnaata samaadhi has these four conditions, namely savitarkam, savicaaram, saanandam and sasmitaa.

In the next suutra, Patanjali describes the asamprajnaata samaadhi.

**ASAMPRAJNAATA SAMAADHI**

Viraama-pratyayaabhyaasa-puurva: samskaara-
seyshou anya:

Viraama = negation, pratyaya = content of the mind, abhyaasa = practice, puurva: = preceded by, samskaara = impressions, seysha = remnants, remainder, anya: = the other, namely, asamprajnaata.

The asamprajnaata samaadhi is the product of para-vairaaagya, where the mind has no object outside or its associated idea to dwell upon. As the term 'samskaara maatra seysha vriddhi nirodha' is mentioned here as contrasted with the 'nirodha' at the time of death, it is obvious that asamprajnaata samaadhi cannot be equated with the state of death, for the 'citta' still remains in the samaadhi state, without any of its modifications or 'vrittis.'
The tendency to externalize thoughts as states of mental modifications in relation to objects has to be arrested. Progressive arrest is the practice which leads to the total cessation of all states of mental modification. This is described as the samskaara - Seysha wherein the vrittis or potential mental impressions remain in unmanifestation having lost for ever the power to manifest in relation to an objective substratum. In the absence of this objective substratum, the samskaaras cease to be vrittis. They are compared to seeds which are burnt or fried and hence cease to grow. This is the samskaara - Seysha referred to as asamprajnaata samaadhi. Hence the word 'viraama', cessation is used. Repeated efforts to make the mind a vacuity, wherein it has no objective substratum to grapple with as in sushupti, have to be made. But the Purusha remains in his own identity without being misidentified with the Citta Vrittis which are different from the Purusha.

This asamprajnaata samaadhi is divided into two classes; bhavapratyayam and Upaayapratyayam. The first kind is to be avoided by Mumukshus. This is affirmed in the next Sloka:

\[
\text{Bhava - pratayou videyha - prakritilayaanaam} \quad 19
\]

Bhava = (by) birth, objective existence, pratyaya = caused, videyha = the bodiless, prakritilayaanaam = merged in Prakriti.

This suutra differentiates between two kinds of Yogis: the first kind consists of videyhas; and prakritilayas (referred to in this Sloka) and the samaadhi Yogis who have gained this high status as a result of regular practice of yoga are described in the next Sloka. Here the yogis owe their occult faculties and powers either to their birth or to some abnormal practices. Of the two, videyha and prakriti layas,
the former have the capacity to separate their dense bodies from the PraaNamaya kouSa, enabling them to pass into trance and exercise some occult powers. The word 'videyha' owes its origin to this peculiarity of being capable of becoming partially disembodied. The prakritilayas are those who have the capacity to pass into a kind of passive state which outwardly resembles samaadhi, not real, and hence may be called JaDa-samaadhi. As these powers are due to previous samskaaras acquired in earlier births, the mumukshus are not in favour of the two kinds of yogis, videyhas and prakritilayas.

The next Sloka describes the other kind of practitioners of the yogic methods.

**UPAAYA PRATYAYA**

Sraddhaa-veerya-smriti-samaadhi-prajnaapuurvaka
itareyshaam 20

Sraddhaa = Faith, veeryam = energy, smriti = memory, samaadhi prajnaa = intelligence essential for samaadhi, puurvaka = preceded by, itareyshaam = for others.

Nothing is gained without effort, and in contrast to the previous Sloka, this suutra describes the methods for the attainment of progressive states of consciousness in samaadhi. The saadhaka has to acquire certain traits of character which are essential for the attainment of a high spiritual ideal. Here are mentioned four such traits, namely, faith, courge, memory and intelligence. Faith is the firm conviction regarding the presence of Truth and the belief that the master is in a position to impart it to him. This protects him from any obstacles that may come in the path of the saadhaka, even as a mother protects the young child from any danger. Veerya implies energy, determination, courage and an indomitable will to get over all obstacles and force its way to the desired goal. Memory is the
capacity to retain the lessons of experience gained in dhaaraNaa. Thus the saadhaka gains the capacity to turn his mind inwards habitually, oblivious of the external world and this is termed samaadhi-prajnaa. By the practise of these traits, the yogi gains asamprajnaata samaadhi.

Of such yogis, three kinds are mentioned: mridupaaya, madhyoupaaya and adhimaatroupaaya. Again the mridupaaya splits into three kinds: mrdsamveyga, madhyasamveyga and teevasamveyga, depending on the speed with which they acquire the samaadhi. Likewise is the second category madhyoupaaya divided into three: mridumadhyasamveyga, madhyamadhyasamveyga and madhyateevasamveyga. Of the third type adhimaatroupaaya, there are also three divisions; Mridu adhimaatraasamveyga, madhyaadhimaatraasamveyga and teevaadhi maatraassamveyga. All these represent the various degrees of speed in which they acquire samaadhi.

**INTENSE EAGERNESS**

*teevra-veygaanaam aasanna:*

*teevra-samveygaanaam* = of those whose wish is intensely strong, *aasanna:* = sitting near, or at hand.

'samaadhi' is nearest to those whose desire for it is intensely strong. The attainment of samaadhi and its fruits thereof are of various kinds and these are described in this suutra. The different categories were already mentioned in the previous suutra.

**SPEED IN ATTAINING THE FRUIT**

*Mrudu-madhyaadi maatratvaat tatou api viSeysha: 22*

*Mrudu = on account of being mild, soft, madhya = medium, moderate, adhimaatratvaat = intense or powerful, tata: = from it, or after, api = also, viSeysha: = differentiation.*
A classification of the yogis according to the strength of the means employed by them and the quickness with which they are applied towards attaining the goal are described in this suttra.

As stated, the yogis are of mild, medium and intense strength. In each again are three divisions as mild mild, medium mild, intense mild etc. thus we get nine categories. Of these the best yogi is, of course, one who is intensely intense in practising the means.

**SPEEDIEST SAMAADHI**

ISwara praNidhaanaad vaa

ISwara = God, praNidhaanaat = by devotional dedication to vaa = or by devotion to God.

Of all the methods suggested, Slokas 23 to 28 give instructions for the practice of Yoga which are of primary importance. Here the aspirant does not bring about the deliberate suppression of the Citta-vrittis by the force of his will. But he simply surrenders himself to the will of the Divine, which means the practice of Bhakti or devotion to ISwara in thought, word and act. By his grace, granted in recognition of devotion, one attains realization of the self, the Aatman. In the yoga system of Patanjali, the concept of ISwara arises out of the relation of the universe of matter (or prakriti) to Purusha (or spirit). This teaching has to be given by an external Guru, who instructs that liberating the entangled Purusha within it is the only aim or end for which Prakriti exists and evolves everything in the cosmic process of the universe. Prakriti is inert and Purusha sentient, and to animate the former a special Purusha called ISwara is required. To lead Prakriti onward is required a guide, and that is called ISwara.
Samaadhi Paada

ISWARA SWARUUPAM

KleySa-karma-vipaakaaSayair aparaamrSTa:  
purusha-viSeysha ISwara:

kleySa = affliction, cause of misery, karma = action,  
vipaaka = maturation or fruition, aaSayai: = seed germs; or  
impression of desires; aparaamrishTa: = untouched,  
Purusha = spirit, Divine Consciousness; viSeysha: =  
special, ISwara: = ruler or presiding Deity.

ISwara is a particular Purusha who is untouched by the  
afflictions of life - actions and the results and impressions  
produced by these actions.

He who is free from the five kleySas, namely, avidyaa,  
asmitaa, raaga, dveysha and abhiniveySa and also from  
· Karma and its offshoot, vipaaka, namely joy and sorrow,  
and their seed-germs, namely samskaaras, and who has  
no relationship with past, present and future and who is  
separate from the individual Jeeva, is called ISwara. It is  
going to be declared later that Purusha can be free from  
kleySa and Karma on attaining Kaivalya; but ISwara is  
different from this, and hence the word 'aparaamrshTa:' is  
used here. According to Yoga siddhaanta, those who have  
attained Kaivalyam pass through the three stages of  
praakritabandham, Vaikaarikabandham and daakshinika  
bandham and reach the stage beyond, namely Kaivalya.  
This suutra refers to ISwara, free from all aspects  
pertaining to Jeeva, and therefore different from Kaivalya.

The idea of ISwara is not artificially grafted onto the  
basic saankhya pilosopy but is an integral part of  
Patanjali's larger philosophy which is based on the direct  
experience of an unbroken line of adepts and mystics; that  
is corroborated by the Sruti:

You brahmaaNam vidadhaati puurvam  
you vai veydaamSca prahiNouti tasmai
tam hadeyvamaatma buddhi prakaaSam
mumukshutha vaiSaraNam aham prapadyey

"Unto Him who has created Brahma and desired him to be in full possession of the Vedic knowledge, I bow with a desire to seek salvation."

Another idea with regard to ISwara, presiding deity of the universe, is explained by the following verse:

**ANOTHER EVIDENCE**

tatra niratiSayam sarvajna-beejam

sarvajna = the Omniscient, beejam = the cause (the seed) of tatra = in Him, niratiSayam = the highest, the complete perfection, (bhavati = becomes).

It is usual for human beings to compare the knowledge of one with the other. Knowledge as such is always relatively more or less. As long as there is comparison, it relates only to relative things.

But as far as ISwara is concerned, there is no question of comparison, high or low, for it is limitless. From the inference of Infinity, ISwara is considered as having the privilege to this endless knowledge, the wisdom of all in all, the Sarvajnaata, as the Sruti testifies:

**YAS SARVAJNAS SARVAVIT**

He is the one who knows the past, the present and the future and to put it in other words, he who is the Ever-present, the Now, knowing all about what ignorant men describe as the three tenses, is termed ISwara. He cannot be understood by any attributes or descriptions, but only by the Srutis. The doubt may then arise as to the cause of this world, full of miseries and agonies, but ISwara is without any attributes or qualities of good and evil, then whence did this world arise?
It is answered that there are three states: creation preservation and destruction, in the evolution of the world. These are determined by the respective karmas of each person’s good or evil deeds. ISwara is only the nimitta cause, the apparent one, as is confirmed by the nyaaya and vaisehika systems of thought too. The world’s good and evil are the result of Prakriti which impinging on Mahat, Ahankaaram, the five elements and the five senses effect the ever so many diverse kinds of manifestation in the world. As the worldly affairs thus belong to the working of Prakriti, why then should ISwara be brought in for the kaarmik effects of human beings?

To such an argument the question arises: if Patanjali’s Yoga system then does not differ from the saankhya pilosphy, why then the need for these Slokas about the ISwara in this yoga philosophy?

The answer is given by the analogy of the potter who by mixing clay with water makes several kinds of articles for daily use. Here the potter is only the apparent cause (nimittam) and not the Upadahana or instrumental cause, if however, instead of the river water, the sea water is used, the pot will get cracks and even breakoff. The fault is not with the potter but with the materials available like the potter, ISwara too is only the nimitta - karaNa and prakriti is the main instrumental cause for creation or lives being the result of their previous good or bad deeds. It is to give Kaivalyam to these blind mortals and to free them from the fetters of Prakriti that Patanjali shows the way in his yoga Sastraam by emphasizing the role and significance of ISwara in these Slokas. This is confirmed by the following Upanishadic verses from the Atharvasika and NaarayaNoupashadhs:

Sarvajnataa triptiranaadiboudha:
svatantarataanitam aluptaSakti:
anantaSaktiSca vibhourvidhijnaa:
shaDaahuragaani maheySwarasya

Jnaanam vairaagyam aiSvaryam
tapas satyam kshamaa dhrit:ll

srashTutvam aatmasamboudhou
hyadhishThaatrutvameyva ca

avyayaani daSaitaani nityam
tishThanti Sankareyll

The above verse is from the Vaayu puraaNam, and how the Mahaabhaarata also reiterates the same in the following verse:

AnaadiNinidhanam vishNum sarvaloukamaheSwaram
loukaadhyaksham stuvan nityam sarvadukkhaatigou
bhaveyt

These verses emphasize the truth that, according to the natural inclinations of the devotee, in whichever muurti he has true devotion, that muurti becomes his ISwara, the sarvajna, and that by his constant, ceaseless efforts he can reach salvation.

In the following verse Patanjali points out that this ISwara is greater than Brahma and all other gods.

**GOD'S (ISWARA'S) GREATNESS**

sa puurveyaam api guru: kaaleyna anavacheeydaat

sa = He, puurveyaamapi = event of the Ancients, of those who came before Brahma, guru: teacher, also creator, kaaleyna = by time, anavaacheydaat = on account of not being limited or conditioned.

Being unconditioned by Time, He is the ISwara, the teacher even of the Ancients.
Whereas Brahma himself is conditioned by Time as the PuraaNa verses testify:

_Caturyuga sahasram tu brahmaNou dinamucyatey raatrim Yugasahasraantaam tey ahoutravidou janaa:_

"Brahmadeva's day consists of the thousand caturyugas and likewise is his right of the same duration." ISwara functioning as the Teacher of Teachers is beyond time. The Time-concept comes after creation, and creation comes after ISwara, the Timeless.

Patanjali then gives the secret name of ISwara in the following verse:

**GOD'S (ISWARA'S) SECRET NAME**

_tasya vaacaka: praNava:_

The secret word designating Him is 'OUM'

_praNava: = pra-prakarsheyNa, nuuyatey aneyneyti nava:_

_pra + nava: = praNava:_ That which is most worshipped is caled the praNava.

If the good qualities of a wise man are praised, we call it 'stuti:' Likewise in the infinite, immeasurable qualities of the Lord are recited and consequently blessings accrue. The means or the words or the sound which inspires such results is called the PraNava. There is a relation between the Word and its Meaning; like the Word 'pitaas' and its significance as the father of the person; and this relationship was first determined by the ISwara Himself. This relationship is termed as the 'sankeytam' or 'Sakti:' From the primary relationship of vibration and consciousness existing on the highest level of manifestation flows the relation of these two on all the planes of manifestation down to the physical.

When everything is merged into the One during PraLaya, and when again the manifestation begins, all
sounds which had merged in the Suddha sattwam re-emerge, the differentiated sounds signifying different objects are taught to Brahma by ISwara, it is stated in the Sastras. So the Sacred word 'Oum' or PraNava is stated by the Lord Himself as having relation only to him. The verse in this regard in the Bhaashyam is

Yathaa priya naama grahaNeyna
dyvadatta: preeNaati tathaiveySwaroupi

PraNavoccaaraNeyna bhaktaan anugruhNaati

Thus everyone who is interested in getting the grace of the Lord must first learn the implications of the word PraNava and repeat the PraNava in the Japa according to the rules laid down.

The word 'praNidhaanam' in the 23rd verse is further explained in the following sutram:

JAPAM AND DHYAANAM ~

tajjapas tadartha-bhaavananam

The main significance of the word Japam is keeping the Mantra-letters in the mind and dwelling on their meaning. A word repeated without knowing its meaning is a mere mechanical utterance which is not purposive. So a yogi meditating on the Mantra reaches the Eykaagra-stage, as stated by sage Vyaasa:

swaadhyaayaat yogamaaseeta
yogaat swaadhyaayamaamaneyt
swaadhyaaya yoga sampatyaa
paramaataatmaa prakaasSatay

The Eykaagra-meditation is practised by the repetition of the Sacred word, PraNava. From the Guru is to be
obtained the meaning of the PraNava and it has to be constantly meditated upon. By the practice of swaadhyayaam and yogam, the aspirant realizes the effulgence of the Paramaatmaa.

The other fruits being obtained by the repetition of the Sacred word are outlined in the following verse:

**OTHER FRUITS OF JAPAM AND DHYAANAM**

\[
\text{tata: pratyak ceytanaadhigamou api} \\
\text{antaraayaa-bhaavaSca}
\]

\[
tata: = \text{By the above-mentioned practice of PraNidhaanam, pratyak ceytana = the in-turned consciousness. other that the body, adhigamouipi = and also the attainment of its meaning (bhavati = comes into being) antaraaya- abhaavaSca = the hindrances like disease disappear too.}
\]

To those who practise yogaabhyaasam, the understanding of the innermost self comes with the disappearance of obstacles like diseases etc.

Doubt: Anyone meditating on an object attains the true meaning of that object. If so, how can one by meditating on ISwara, get an understanding of the innermost Self (purusha) It is just like saying that by meditating on the pot one gets the true meaning of the cloth.

Answer: The purusha or the spirit in us is conditioned by ideas in the intellect or the Vrittis in the Ceytana, like pain or bliss, species and varieties. That is, the Purusha is coloured by the vrittis projected on him and the Jeeva in bondage thinks he is really the conditioned self bound by the desires of the mind. Mouksham or mukti from this bondage is placed in front of the yogi as the realization, of his pure self or purusha who is different from mind the intellect, beyond the bondages of karma, pain and agitation. This is the realization of the pratyakceytana, mentioned in the previous verse. Therefore, knowing the PraNava is
understanding that ISwara and pratyakceytana (or Pratyagaatman) is the same. The individual Purusha is ever pure, free and calm as the ISwara. Although the similarity of Purusha and ISwara is discussed in this book, there is also the difference, as they are not identical. Hence in the suutra Bhaashyam comes the verse:

"dwaiti nouhi tey saankhyaa yogaaSca"

Both the saankhya and the yoga philosophies — or schools of thought — emphasize the difference between the jeeva and ISwara.

The obstacles referred to in verse 29 are detailed in the following verse:

**OBSTACLES TO YOGA-PRACTICE**

Vyaadhi-styaana-samSaya-pramaadaalasya
avirati-bhraanti-darSana
alabdhabhuumikatva anavasthitatvaani
cittaviksheypaa: tey antaraayaa:

\[\text{vyaadhi} = \text{diseases caused by the five humours, like bile, wind, cold, heat etc. styaana} = \text{dull and inactive; samSaya} = \text{doubt about the veracity of the Saastras;}\]

\[\text{pramaada} = \text{careless in following scriptural instructions; aalasya} = \text{slothful of mind; avirati} = \text{hankering after objects, bhraanti} = \text{erroneous view of the scriptural teachings; alabdhabhuumikatva} = \text{inability to find a footing in the samaadhi stage; anavasthitatvaan} = \text{instability to remain in the samaadhi stage; cittaviksheypaa:} = \text{distractions of the mind; tey = these (constitute) antaraayaa:} = \text{obstacles to yoga practice.}\]

Disease, languor, doubt, carelessness, sloth, tendency to sensuousness, false notion, non attainment of concentration and instability — all these cause distraction of the mind and are the obstacles to yoga-abhyaasam.
Samaadhi Paada

SOME OTHER OBSTACLES

dukkha - downmanasya angamey jayatva
Svaasa praSvaasaa viksheypa-sahabhuva: 31

dukkha = pain caused by aadhyaatmikam, aadhidaivikam and aadhibhowtikam, downmanasya = mental pain caused by frustration; angameyjayatva = shaking of the body; Svaasa pra-Svaasaa = inspiration and expiration of breath; viksheypasahabhuva: = symptoms of accompanying distractions.

If the obstacles to Yogaabhyasaam, mentioned in the 30th and 31st verses, are to be overcome, it is obvious that the aspirant must do the mahaamantra japam of the PraNavam and meditate on the significance of the PraNavam. There is no better saadhanaa to be advocated.

By the performance of this bhakti yoga, namely lSvara praNidhaana, all hindrances like disease, languor, doubt, etc will automatically disappear. In the case of one who is not steadfast in tiis devotion, the following verse prescribes the method to avert these obstacles:

AVERTING THE OBSTACLES

tat pratisheydhaartham eyka-tattvaabhyaasa: 32

tat pratisheydhaartham = for the removal of the above mentioned obstacles; Eyka-tattvaabhyaasa: = practise of dhaaraNaa and dhyaanam on one particular objective (kaarya: = one must perform)

It was stated in the 29th verse that the lord removes all the obstacles that stand in the way of yogik practice to the devotee who is steadfast in his bhakti. This suutram speaks of setting the mind on one Truth, which in the present context is lSvara. The emphasis laid on the object and therefore the technique suggested is to habituate the mind on single-pointedness, by dhaaraNaa and dhyaanam;
and this will help the devotee to be free of the obstacles like disease, doubt, carelessness etc.

As an instance, it may be stated that a surgeon before performing an operation on a patient first anaesthetizes him (by chloroform etc.) which process makes him completely free from pain. Likewise, in dhaaraNaa and dhyaanam, the mind is taken away from the bodily ailments. The mind is distracted by many objects, but by turning the mind on one truth, the devotee has the key to dhaaraNaa and dhyaanam which will lead him on to samaadhi.

Note: In Vysaasa Bhaashyam, the verse:

"tasmaat eykam aneykaartham avasthitam cittam" defines the mind as the one, though directed or distracted by many objects.

As the mind is not purified, obstacles come in the way of yoga-practice, the following verse suggests the means for the purification of the Mind:

**STRATEGY TO PURIFY MIND**

*Maitree-karuNaa-muditoupeykshaaNaam*

*sukha-du:kha-puNyaapuNya-vishayaaNaam,*

*bhaavanaata: citta-prasaadanam* 33

sukha = those who are happy, du:kha = those who are unhappy, puNya = those doing virtuous deeds, apuNya = doing sinful deeds, vishayaaNaam = (having for their) objects, maitree = who are friendly, karuNaa = or compassionate, mudita = gladness, upeykshaaNaam = those who are indifferent, bhaavanaata: = by dwelling in mind upon, cittaprasaadanaam = purification of the mind, bhavati = becomes.

To become happy, one should have, friendliness and thus envy is removed. To those who are unhappy, one should show compassion. Even as we are anxious to be free from sorrow, we must also likewise help to remove the
sorrow of others. Such an attitude would at least definitely keep one from doing harm to others.

Cleansing the mind of unnecessary impure thoughts is a preliminary to abhyaasam, and the suutram, therefore, recommends assiduous cultivation of pure or positive thoughts in the mind. The taamasik and raajasik qualities of the mind are removed, leaving behing only the saatwik quality. The main point, urged by Patanjali, is to bring about clarification of the mind and to remove one of the causes of mental disturbance for the aspirant. All the distortions and complexes which are developed in one's conflicting relations with the others must be wiped out, and the psyche made healthy and harmonious, keeping the mind ever stable.

**STEADYING THE MIND**

_Pracchardana-vidhaaranaabhyaam vaa praanasya_

PraaNasya = of the breath, pracchardana = expiration of birth as stated in the yoga practice, vidhaarana = holding of the breath i.e. kumbhakam, (citta - prasaadou - bhavati = the mind gets clarity of perception.)

The mind will get clarified by reycakam and kumbhakam, says this verse. Although only the two are mentioned, according to the Sastras, first reycakam, then puurakam and later kumbhakam are to be performed. Thus:

_Indriyaanaam balampraanaa:_
_teyshaam yatneyna nigrahaat_

_viksheypa heytavou akshaanaa_
_dahyantey dousharaaSaya:

"PraaNa is only the strength of the Indriyas" says the verse. "By awakening the praaNas and then destroying them, the viksheypa - dousha - characteristics of the Indriyas are crushed."
By some it is interpreted that by 'pracchardana' is meant reycakam and 'vidhaaraNa', puurakam and by practising the two, the mind becomes clear. Thus says the VasishTha samhitaa: "Cittaprasaada can be attained by reycakam and puurakam" "The use of the word 'vaa' in this Sloka might mean 'vikalpam' and the interpretation that by maitree and other qualities mentioned in Sloka 33, or by praaNaayaamam in Sloka 34 cittaprasaada can be obtained is wrong. It is not a question of alternative methods. But by supplementing the two can the clarity of the mind be reached. Thus control and discipline of respiration automatically purifies the PraaNas and tones up the mind. Other methods for Chittaprasaada are given in the following:

**ALTERNATIVE METHODS TO CLEANSE MIND**

\[ Vishayavatee vaa pravrttir utpannaa \]
\[ manasa: sthiti nibandhanee \]

utpannaa = arising; Vishayavatee = sense perceptions; whatever stated in the yoga Saastras; pravrttti: = functioning; manasa: = of the mind; sthiti-nibandhanee = helpful in steadiness.

The three final stages of dhaaraNaa, dhyaaNam and samaadhi are summed up as samyamam; Concentration on the tip of the nose, that is, the practice of dhaaraNaa, dhyaanam and samaadhi at the junction of the two brows, causes the experience of smelling wonderful perfumes. This is termed as 'Gandhavatee-pravrttti'. Likewise concentration on the tip of the nose gives one the experience of tasting wonderful flavours; and this is termed 'Rasa-pravrttti'.

Then comes the experience of 'sparSa-pravrttti' when samyamam is concentrated on the middle of the tongue. Concentration over the palate gives the experience of wonderful colours. And this is termed as 'Ruupa-Pravrttti'. Concentration on the root of the tongue causes
extraordinary experience of hearing sounds of distant melodious music, called 'Sabda-pravritti' 

These practices of the student are concentration of special points thus making him persevere with steadiness. This helps him to remove all doubts regarding the statements in the Saastras. Freed from fear and suspicion, the practitioner has faith in viveyka-khyaati, and turning his mind firmly in that direction, he begins to practise a definite type of concentration, even a little of which when sincerely undertaken reveals extraordinary sense-perceptions.

Such samyamam on the Moon, the Sun, planets, lights or gems, the saadhaka would get the respective 'vishayavatee pravritti', as stated in this Sloka. There is no doubt that he will acquire Sraddhaa (faith), courage, smriti and samaadhi by such samyama-practices; for the root of yoga, according to this suutra, is faith.

Another method for steadying the mind is described in the following Sloka:

ViSoukaa vaa jyoutishmatee

viSoukaa = sorrowless, serene, happy, vaa = or, jyotishmatee = luminous state.

Between the stomach and the chest is to be found an-eight-petalled lotus, seemingly hanging upside down; and this is called the heart. By the practice of ReycaKa - praaNaayaamam on this lotus, it can be made to stand upright. Concentrating on the middle of the lotus, the yogi experiences the Jaagarita (waking) state, symbolized by the letter 'A' and standing for the Sun; and a little above he experiences the svapna (dream) state, symbolized by the letter 'U', standing for the Moon, and higher still the sushupti state represented by the letter 'M' and above all the 'ardha maatraa' represents the "tureeya" (the transcendental) state.
Inside the lotus of the heart is the Brahma-naaDi and above it is the sushumNaa naaDi. It is affirmed in the Saastras that there is a relationship between the sushumNaa naaDi and the world of the Sun. By concentrating of this sushumNaa, the yogi experiences a state free from sorrow and perceives an effulgence or flash of luminosity. The yogis refer to this as the Anaahata cakram where they experience the 'asmita samaadhi' which is a state devoid of all taamasik and raajasik tendencies.

Doubt: How is this state helpful in acquiring 'aatma-saakshaatkaaram' experience?

Answer: This is an important stage for teaching complete detachment (paravairaagyaam) which is a preliminary for asampragnaata samaadhi. This asmita samaadhi helps in dispelling all illusions and to that extent assists in directing the mind towards he Paramaatma, the Eternal and Omniscient.

To acquire this steadiness of mind, another method is suggested in the following Sloka:

Veeta raaga-vishayam vaa cittam

Veeta raaga = desireless, vishayam = object, vaa = or, chittam = mind.

Also, the mind fixed on those who are free from attachment acquires steadiness.

The mind in yoga is coloured by the mind of great saints like Vyaasa or Suka; he is full of Vairaagyaam (detachment); and if the saadhaka takes up for concentration an ideal, he reaches the position of steadiness or single-pointedness. Likewise, the reverse case is true where the mind is fixed on a passionate person who is full of desire and kaama.
Another suggestion for acquiring steadiness of mind is given in the following Sloka:

\( svapna-nidraa-jnaana-aalambanam \ vaa \)

svapna = in dream state, nidraa = in dreamless state, jnaana = knowledge, aalambanam = the object of contemplation, having it for its support, vaa = or.

Also the mind depending upon the knowledge derived from dream or dreamless sleep, will acquire steadiness.

svapnam and sushupti are also of three kinds: saatwik raajasik and taamasik. That kind of saatwik dream which reminds one of the Lord is here meant as the object for right concentration. This presupposes that a saadhaka is liable to imagine his goal in a variety of pleasant and holy dreams. All these when objects for concentration make the mind steady.

**IMAGE WORSHIP**

\( Yathaabhimata-dhyaanaat \ vaa \)

yathaa = as, abhimata = desired, dhyaanaat = by meditation, vaa = or. Or by meditation according to one's choice.

There are a number of ways suggested in the Saastras for bringing the mind into a state of steadiness. Some of them are external methods and others internal. Slokas 34 to 38 refer to internal methods. In this 39th suutra, Patanjali refers to an external method whereby the saadhaka can worship the images of Rama, Krishna, Siva or skanda and thereby attain concentration of mind.

To test whether this steadiness has been attained by the methods suggested Patanjali gives a suggestion in the following suutra:
TESTING THE ATTAINMENT

ParamaaNu-parama-mahattva
antou asya vaSeekaara:

paramaaNu = the minutest atom, paramamahatvva = the greatest like Mount Meru, anta: = the end, Vaseekara: = uninterrupted power.

His power extends from the first atom to the greatest infinity. When the saadhaka can fix his mind either on the smallest atom or on the biggest object without wavering or interruption, he had reached a steadiness of mind and has controlled his thought waves by practice.

Of what kind is his concentration? and, to what type of samaadhi does it belong? These are described in the following suutra:

ksheeNa-vritteyy: abhijaatasyeyva maNey:
graheetru-grahaNa-graahyeysru
tatstha-tadanjanataa-samaapatti:

Ksheena - vrittey: = of that kind of mind of a raajasik or taamasik nature, and hence powerless; (chittasya = for the mind), abhijaatasya = pure, of a transparent nature, iva = like, maNey: = the jewel or a crystal, graheetru = the subject, grahaNa = of the sensory awareness, graahyeysru = the objects, tatstha = remaining on what is present to it, tadanjanataa = the taking of the form or colour of that, samaapatti: = attaining oneness with the above - mentioned.

Just as a spotless crystal reflects accurately whatever is placed near it, as it becomes red, placed near a red flower, the single pointed saatwik mind, when it is able to keep out all other thoughts becomes one or identified with whatever object it comes into contact; but it has to be noted that 'graahyam' stands for the physical, subtle and super - subtle states.
The five elements — earth, water, air, fire and ether — are physical; the five tanmaatras are subtle; and the five jnaaneyndriyas are more subtle, being from Muulaparakriti. The graahya are the gross material objects, the knowable outside world; the grahaNa are the instruments of knowing, viz., the mind and the five organs of perception; and graheetaa is the knower conditioned by his instruments of knowledge. Anyone of the three can be taken as a Truth, and hence the first category is called graahya samaadhi, the second stemming from five karmeyndriyas, five jnaaneyndriyas and the three — manas, buddhi and ahankaaram — make the grahaNa samaadhi. When the latter gradually associates itself with the Aatmaa, the saadhaka enters the graheeta-samaadhi. Here the aspirant makes a beginning with only a few simple practices of the physical kind and gradually extends the area of his endeavour until he has mastered the subtle and reaches the samprajnaata samaadhi when the mind becomes transformed into the form and object of contemplation.

So far we have considered in general the four kinds of samaadhi: savitarkam, nirvitarkam, savicaaram and nirvicaaram; and in the following suutra, Patanjali describes the attributes of the first category: the savitarka samaadhi:

'SAVITARKA SAMAADHI'

\[ \text{tatra Sabdaartha-jnaana-vikalpai:} \]
\[ \text{samkeerNa savitarkasamaapatti:} \]

tatra = Of the above-mentioned samaadhis, Sabda = word, artha = real meaning, jnaana = knowledge based on reasoning and sense perceptions, vikalpai: = doubt between different alternatives, sankeerNa = confusion, involved; savitarka = savitarka, samaapatti: = samaadhi.

As the 44th suutra is going to deal with the subtle kind of samaadhi, one may take this and the following verse as dealing with the physical, grosser kind:
As we have already been told in the 9th verse of this chapter:

_Sabda-jnaanupaatee-vastu-Suunyou vikalpa:

the word "cow" signifies primarily a sound, then stands as a symbol, meaning an animal giving milk, the whole constituting a form of knowledge; but the three significations are not the same, but different. In spite of the differences, that which unifies them into the one concept 'cow' is called the savitarka samaadhi. Vitarka means differentitation in truth. We cannot conceive of an object which is not named. But the sabda, word and idea are quite distinct, but still by force of association the word stands both for the thing and its concept. That seems to be the function of the mind by virtue of which, in spite of this distinction in names, sounds, objects and ideas, they seem to be so much associated (or is it mixed up?) that the name "cow" is not, or cannot be differentiated from the animal or its idea. This stage of samaadhi in which the mind becomes one with the gross object together with the associated name and concept is the lowest stage of samprajnataa, called savitarka samaadhi.

Next we come to nirvitarka samaadhi.

_NIRVITARKA SAMAADHI_

_smriti pariSuddhow svaruupa-Suunyeyva artha-maatra
nirbhaasaa nirvitarkaa_ 43

smriti = memory, pariSuddhow = purified by the removal of doubts, svaruupaSuunyeyva = devoid of its true nature, as it were, artha maatra = meaning alone, nirbhaasaa = shining, nirvitarkaa = (is called) nirvitarka samaadhi.

When the three — word object and idea — do not look different but signify a unity, this is caused by the power of
'sankeytam'. At the beginning of creation the synthesis of word and meaning has been formalized.)

It is this relationship between word and meaning, this sankeytam, which is termed as a 'Sakti'. Only by this Sakti, all the sankeytam or relationship between the words and their significations in the world has arisen. We cannot conceive of an object which is not named. But when the mind by its steady concentration can become one with the object, divested of all other associations of name and concept, so that the mind's memory or past impressions are purified, the saadhaka has attained the nirvitarka samaadhi, the second and higher step, (though it has still to advance further by dropping the gross object it has as the basis of its state.)

Note: It has, however, to be remembered that this state is not analogous to the Buddhist theory of anaatmaa and anicchaa, explanation of which will take a longer space than we can afford here.

**KINDS OF SUUKSHMA SAMAADHI**

_Eytayaiva nirvicaaraaa savicaaraa ca_

_suukshma-vishaaya vyaakhyaataa_

_Eytayaaiiva = By this (i.e. what has been stated above regarding the physical basis of savitarka and nirvitarka samapatti), suukshma-vishyaa = samaadhi reflecting subtler aspects of the atom, nirvicaaraa = samaadhi not involving vicaara, vyaakhyaataa = described explained._

The difficulty of comprehending the subtler stages of samaadhi in detail is stated in this Sloka by pointing out that the understanding of samaadhi even in the lowest savitarka and nivitarka stage, is not so easy, as we are living in a world of names and forms and are familiar to some extent with the working of the concrete mind. To illustrate this, it may be stated that the process of
perceiving an external object like a pot requires the agency of sense-organs, but on the higher stages where the concrete mind is not functioning, perception takes place by a single faculty, performing the functions of all the five senses in an integrated manner.

\[ suukshma \cdot vishayatvam \cdot caalinga \cdot paryavasaanam \]

45

\[ suukshma - vishayatvam = having\ subtlety\ for\ its\ object,\ ca = and,\ aalinga - paryavasaanam = reaching\ the\ extreme\ up\ to\ the\ aalinga\ stage\ of\ the\ guN\N\as. \]

The basic elements are five in number: earth, water, air, fire and ether; and their tanmaaatras are respectively, smell, taste, touch, sight and sound. Further if the earth has smell as its main characteristic, it has the subsidiary aspects of the other four inherent in it. Likewise with the other elements. Here while the elements are concrete and objective, their tanmaaatras are subtle stemming from the mental nature of the human being. But the mind or the egoistic nature is itself derived from the mahat which again comes from muulap\Prakriti which is the most subtle. The last stage of cognition being called aalinga is naturally the limit of subtlety.~

So far four kinds of samaadhi, both concrete and subtle, have been described; and in the following verse Patanjali names them as 'sampra\N\jnaata samaadhis'

\[ taa eyva sabeejas samaadhi \]

46

\[ taa = Those\ (mentioned\ above),\ eyva = only,\ sa-beejas = with\ seed,\ having\ an\ object\ i.e.\ objective,\ samaadhi = samaadhi,\ i.e.\ sampra\N\jnaata samaadhi. \]

All these four kinds of samaadhi, savitarka, nirvitarka, savicaara and nirvitarka are not conducive to liberation from the bonds of matter, by the awakening of viveyka, and hence are called by the generic name of sampra\N\jnaata samaadhi.
Note: In the 41st suutra three kinds of the samprajnaata samaadhi were mentioned, namely, graheetru, grahaNa and graahya. And graahya was divided into two, namely, physical and subtle. The physical was again divided into savitarka and nirvitarka samaadhis; and the subtle into savicaara and nirvicaara, in verses 42, 43, 44 and 45. Of the remaining two categories: graheetaa and grahaNa in verse 41: the samaadhis pertaining to them are respectively called savikalpa and nirvikalpa. Further, the grahaNa samaadhi is divided into saanandam and aanandamaatram. Also, the graheetru samaadhi has two divisions, namely, sasmitaa and asmitaa. That kind of samaadhi where the word (sound), meaning and knowledge are together combined is called savikalpa and that which is only the knowledge is named nirvikalpa.

Hence there are eight kinds of samaadhi, namely, savitarka and nirvitarka in graahya sthuula division, savicaara and nirvicaara in graahya subtle division, saanandam and aanandamaatram in grahaNa samaadhi, and finally sasmitaa and asmitaa in graheetru samaadhi.

Of these varieties, the following suutra claims excellence for nirvicaara samaadhi:

**NIRVICAARA SAMAADHI IS SUPERIOR**

\[ \text{nirvicaara - vaiSaaradyey adhyaatma-prasaada:} \quad 47 \]

nirvicaara - vaiSaaradyey = On attaining the refinement (purity) of the samaadhi of nirvicaara stage, adhyaatma - prasaada: = spiritual clarity (bhavati = will occur).

To one who practises nirvicaara samaadhi continuously, the raajasik and taamasik guNas are eliminated, and the mind becomes altogether purified and is luminous. Illumined in this manner, the intellect ceases to be a slave of the lower tendencies and becomes a willing instrument of the Higher Self. Such an illumined person looks down on the
ordinary persons with compassion, as the verse from the
Yoga Bhaashya observes, just as a man standing on the
peak of a mountain looks down on the people below and
yearns to bring them up to his level of spiritual illumination.

**RTAMBHARAA PRAJNAA**

*Rtambharaa tatra prajnaa*

\[
tatra = \text{when the mind is illumined, prajnaa} = \text{the higher}
\]
\[
\text{state of consciousness experienced in samaadhi, Rtambharaa} = \text{(is then called) Truth-bearing.}
\]

In this state of mind, the illumined person sees always
the essence of truth. This is confirmed in the verses of
some yoga Saastras where the person by hearing the
scriptural teachings, by inference, reflection and dhyaanam
attains the state of a Yogi.

Another characteristic of the Rtambharaa-state is given
in the following suutra:

*Srutaanumaana-prajnaa saamaanya-vishayaa viSeyshaarthatvaat*

\[
Sruta = \text{heard or verbal, anumaana} = \text{inference, prajnaa}
\]
\[
= \text{knowledge, saamaanya vishayaa} = \text{having ordinary}
\]
\[
\text{object, viSeyshaar-thatvaat} = \text{because of having an object}
\]
\[
\text{beyond its grasp.}
\]

As was pointed out in an earlier Sloka (No. 7), there are
three sources of right knowledge, pratyaksham, anumaanam
and Sabdam i.e. direct cognition, inference and testimony. All
these are available in the realm of intellect. As an example,
a man climbing a mountain sees smoke, and he soon infers
that there is fire nearby. He knows only an ordinary normal
kind of awareness, but does not know when it comes and
why and what kind of fire. Likewise, if one says there are five
fruits on the bank of the river, the one who hears this does not
know what fruit it is, as it is a special kind of knowledge.
There is an ordinary kind of cognition and another special cognition, as a result of yoga practice. This suutra clarifies intellectual and intuitive knowledge. Pratyaksham or direct cognition plays a very limited part in this realm, because it is limited to the unreliable reports received through the sense organs, the eye, the ear, the nose, the skin and the tongue. With these we can get only ordinary knowledge.

But the knowledge gained by yoga practice is of a special kind, which cannot be obtained through the senses, but is of a subtle nature capable of seeing things hidden to the senses, and this awareness was described in the previous Sloka as Rtambhara. This is described in the Yoga scriptures as 'Yogaja pratyaksham' Even the other instruments of inference and testimony are not required for this special kind of knowledge arising out of Yoga. The latter is of a spiritual nature and not subject to error and not based on inference and testimony.

As another verse in the Yoga Bhaashya remarks, mere theoretical knowledge of Sruti is 'parouksha jnaanam' which can never take us to realization. The reality of Truth is to be parctically known and is different from mere reading of books, reasoning and discussions about it, and is termed the Yogaja Pratyaksham, which looks down upon the ordinary kind of knowledge.

The ordinary mental modifications are discarded in the Rtambhara Prajnaa which is described in the following suutra:

\[
\text{tajjas samskaarou anya-samskaara-pratibandhee 50}
\]

tajja: = born from Rtambhara prajnaa, samskaara: = mental impressions, anya samskaara = other mental impressions, pratibandhee = obstructs.
By the practice of dispassion, the mind habituated to the wandering vrittis or mental modifications is freed now and attains the state of Rtambhara Prajnaa. The potency of Rtambhara is so powerful that the past memories or samskaaras are totally arrested. It attains stability, by holding the samskaaras of the past in check, and acquires the new samskaara which lessens the KleySas of ignorance, egoism etc. This is not only a means of acquiring knowledge and power in the different realms of Prakriti but for gaining the final objective of self-realization.

Having described the features of the samprajnaata samaadhi in this verse, Patanjali proceeds to talk about the nature of asampragnaata samaadhi, the highest goal of "No thought" or nirbeeja samaadhi.

**ASAMPRAJNAATA SAMAADHI**

tasyaapi niroudhey sarva-niroudhaan nirbeeja samaadhi:

`tasyaapi` = of that also, namely of samprajnaata samaadhi, `niroudha` = on suppression or restraint, `sarva niroudhaat` = prajnaa and other samskaaras being restrained, `nir-beeja`: with no seed to take it off from the subjective state, `samaadhi` = the state of asamprajnaata samaadhi.

By hearing the Yoga Saastras and by reflecting on their message, and by meditating on Purusha alone, the state of dharmameyka samaadhi is reached. The extremely subtle nature of the transcendent consciousness of Reality appears as a cloud or void to the mind. This is termed the nirbeeja samaadhi, not only because there is no 'seed' in the field of consciousness but also because there is no new samskaara created. The citta is in laya condition with Prakriti and reaching the asmitaa stage, the consciousness is centred on the aatmik plane; and the dropping of the
'seed' will lead the emergence of consciousness into the plane of Purusha itself.

SUMMING UP

In the first Paada of Patanjali's Yoga Saastram are described the general features of Yoga, the nature of the restraint of the mind's modifications, the need for dispassion and constant practice; then is given a description of samprajnaata and asampragnaata samaadhis and the importance of the latter; then about the methods of practising yoga, the faith in the nature of ISwara, and the obstructions in yoga practice such as disease, distress, etc. Positive assets such as mercy, friendship, etc which are aids to yoga practice are detailed and the chapter ends on a description of eight kinds of samaadhi, culminating in the highest level of nirbeeja samaadhi.
PART II

SAADHANA PAADA

In the first chapter Patanjali described the yoga of the restraint of the mind, for which the essential requisites are dispassion and practice. To acquire these two qualities, the purification of the mind is a pre-requisite. And as the Sloka about mental purity stresses:

"Kashaayey kar mabhi: pakvey tatou jnaanam pravartatey"

i.e. When all the mental impurities have been cleansed by right action, wisdom dawns. Hence in this chapter, Patanjali teaches the karma yoga required for cleansing the mind of its dirt and sinful thoughts. He begins:

PURITY OF MIND

\[
\text{tapas-svaadhyaayeySwara-praNidhaanaani} \\
\text{kriyaa yoga: 1}
\]

\[
tapa: = \text{austerity, svaadhyaaya = daily utterance of mantras, self-study, ISwara - praNidhaanaani = self surrender to God, kriyaayoga: = practical yoga.}
\]

The triple components of kriyaa-yoga are tapas, svaadhyaaya and ISwara praNidhaana. Celibacy (Brahmacarya), service to Guru, and truthfulness, silence (called kaashTha mounam), following one's duties, patience, moderation in eating: all these constitute tapas. tapas is not to be looked upon as a set of severe austerities like mortification of the body: That is not advocated by Patanjali. What he suggests is an action done with a view to exhausting the primary desire or vaasanaa in the mind, which is in fact the real kriyaa-yoga.

By svaadhyaaya is meant the study of scriptures and the repetition of praNava, Sri Rudram, purusha suuktam,
etc. as these have an important bearing on the next component called ISwara Pranidhaana. This is a dedication of the fruit of one's action to ISwara, the key technique in the practice of kriyaa yoga.

**EFFECT OF KRIYAA YOGA**

samaadhi-bhaavanaarthaa kleySa-tanuu-
karaNaarthaSca

(Kriyaa yoga: = karma yoga), kleySa = Avidyaa and four other kinds of pain, tanuukaraNa = for the purpose of weakening them, samaadhi-bhaavanaartha: = for the purpose of bringing about samaadhi. (bhavati = becomes).

The detailed methods of practising kriyaa-yoga, described in the first Sloka, is summarized here. The second Sloka points out how effective this training is and to what exalted stage of development it is capable of leading the aspirant. When the kleySas have been reduced, he is in Viveyvakhyaaati, leading to sahaja samaadhi.

The kleySas and their nature are explained in the following suutra:

**NATURE of KLEYSAS**

avidyaa-asmitaa raaga-dveysha abhiniveySaa:

pancakleySaa:

Avidyaa = ignorance, asmitaa = I - am - ness, egoism, raaga = liking, dveysha = repulsion, abhiniveySaa: = clinging to life; fear of death, kleySaa: = pain, misery.

These five: ignorance, egoism, likes, dislikes and clinging to life: constitute the causes of pain and suffering in human life, This is further clarified in the Sloka:

"kliSyanti karmatatphala pravartakaas santa: purusham dukhaakurvanti iti kleySaa:"

"kliSyanti karmatatphala pravartakaas santa: purusham dukhaakurvanti iti kleySaa:"

"kliSyanti karmatatphala pravartakaas santa: purusham dukhaakurvanti iti kleySaa:"
Karma and its offshoot of jaati, longevity and enjoyment cause the man to suffer.

That asmitaa and other three kinds of pain are all sprung from ignorance (avidyaa) is stated in the following suutra:

**PAIN FROM AVIDYAA**

Avidyaa ksheytram uttareyshaam prasupta-tanu
vicchinna udaaraaNaam

Uttareyshaam = those stated following Avidyaa (namely, asmitaa, raaga, dveysha and abhiniveSa), (are of) prasupta = sleeping, tanu = thin, vicchinna = scattered, broken, udaaraaNaam = expanded kinds, (For these) ksheytram = the field, avidyaa = (is) ignorance, or lack of awareness of Reality.

The five-fold afflictions are the Vaasananas or mental states, all of which have ignorance as their parent; and ignorance too is the field for their play or breeding ground. Here they undergo four kinds of existence, namely, prasupta (dormant), tanu (weak), vicchinna (scattered) and UdaaraaNaam (fully operative). The dormant condition is that in which the KleySa is present but in a latent form. It cannot find expression for lack of proper conditions for its expression and its kinetic energy has become potential. The second category, the weak condition is that in which the kleySa is present in a very feeble condition. It is not active but can become active in a mild degree on a stimulus being applied. The third condition, scattered or alternating, is that in which the two opposite tendencies overpower each other alternatively.

The example is given as in the case of a person who cannot be accused of hating his wife because he is affectionate with another woman; for that matter his love may alternate, as the feelings of attraction and repulsion
may be changing frequently, for fundamentally they are based on attachment. The last kind, fully operative (udaaraaNaam) finds manifestation of fulfilment in the object of contact.

While the first two, prasupta and tanu, are of subtle nature, the other two vicchinna and udaaraaNa are of a gross kind. The latter cannot be removed by mere mental effort but can be achieved only by divine grace. "It is only in the case of very advanced saints in the state of laya the kleySa is present in the prasupta condition, in the case of a yogi in that of tanu condition; but in the case of ordinary people, the kleySas are present, in the other two conditions of Vicchinna and UdaaraNa (conditions)": Thus states Vaacaspati MiSra in his Yogabhaashya.

The nature and attributes of Avidyaa are detailed in the following suutra:

Anitya - aSuci - duhkha - anaatmasu -nitya - Suci -
    sukha - aatmakhyaatir avidyaa

Anitya - aSuchi - duhkha - anaatmasu = transient, impure, painful and non-Self, nitya - Suchi - aatmakhyaatii:
= eternal, pure, happy, self and knowledge, avidyaa = ignorance.

Avidyaa is taking the non-eternal, impure, evil, and non-Aatmaa to be eternal, pure, good and Aatmaa respectively.

To believe the temporary nature of the world as eternal, to believe in gods as immortal, to think of this body which is unclean as being pure — as the following verse by Vyaasa implies:

sthaanaaed - beejaadupushTambhaan
    nishyandaan nidhanaadapi
KaayamaadheyaSowcatwaat - paNDitaahya -
    Sucim vidu:
is verily ignorance. It may further be noted that it is stupidity
to take a woman’s body as being clean and beautiful and
being glamorized about it as this verse describes:

\[\text{naveyva SaSaankhaleykhaa, kamaneeeyeyam kanyaa} \]
\[\text{madhwamritaavayavanirmiteyva, candram} \]
\[\text{bhitvaanisruteyva} \]
\[\text{jnaayateyl neeloutpala patraayataakshee} \]
\[\text{haavagabhaabhyaam} \]
\[\text{loucanaabhyam jeeva loukam-aaSvaasayanteeveyti} \]
\[\text{kaScinmanyatey, atra kasyakeyna abhisambandha:} \]

Further, to believe that one derives happiness from
what intrinsically leads to sorrow and pain is again a form
of avidyaa, blindess. In short, whatever is opposed to truth,
and which by true awareness can be rectified, is to be
regarded as avidyaa.

In this suutra, the Aatmaa implies spirituality and
exemption from self-identifying attachment with children,
wife and property and an unwavering steadiness of heart
upon the arrival of every event, whether favourable or
unfavourable. Yet another verse, in this connection, may be
quoted to reinforce this affirmation:

\[\text{Retourktaprasuutam jaDamaSanacittam shaDvikaaram} \]
\[\text{tvagasthi snaayukravyaantramajaarudhiramayamati} \]
\[\text{svalpamaadhyamayaaDhyaml} \]
\[\text{praanapaayey mridaadi pratimam apica viTkeeTa} \]
\[\text{bhasmaava Seysham deyham tam muuDha kasmaat} \]
\[\text{ahamiti manushey keyna vavancitousii} \]

Note: It is argued by 'taarkikas' that avidyaa is only lack
of knowledge and has no ethical bearing as being sinful;
but the present writer does not agree with them. Reference
may be made to the Yoga-Bhaashya where it is stressed
that avidyaa is not a negative nothing. It is not mere
absence of knowledge but a positive substantiality being
contrary to Real-knowledge. Here the word 'amitra' may be taken as an illustration, which means not the absence of a friend, but a particular person who is not friendly.

**ASMITAA**

After explaining Avidyaa, Patanjali goes on to describe asmitaa, an offshoot of avidyaa in the following verse:

*Drg-darSana-Saktyour, eykaatmateyva-asmitaa 6*

drg = subjective power of consciousness, darSana = the power of seeing, cognition, eykaatmateyva = identity, asmitaa = egosim (bhavati = becomes).

The purusha or atmaa is called the 'bhouktaa' (enjoyer) and the instrumental power in terms of buddhi, intellect and the senses are called 'bhougyam'. They are respectively the self and non-self and though they are in reality different, due to egoism (asmitaa, an offshoot of ignorance) they appear as identical. The vedantaants call it the 'hridaya - granthi' (knot in the heart).

The use of the word 'iva' meaning 'as if' indicates that it is only due to ignorance. The self and the non-self appear to be identical; but in reality they are different. This knowledge of their difference is called viveykakhyaati and once this state is reached the aspirant attains kaivalya, that is, salvation. Thus has been taught in the verse:

"buddhita: param purusham aakaaraSeela vidyaadibhi: vibhaktam apaSyan kuryaat tatra - aatmabuddhim mouneyna"

Note: Some believe that the 'asmitaa' mentioned in this verse and 'ahankaaram' are one and the same. But it has to be noted that the two are different. That is when the AntahkaraNa goes out with the consciousness of 'I am I and seeks out objects, it is Ahankaaram."
But when the Ahankaara turns inwards, and identifies with the Prakriti and hence with the powers and faculties associated with the vehicles, it is called asmitaa. Thus says Madhusuudana saraswathi in the 15th Sloka, VI chapter of his KooTaartha deepika.

When avidyaa is removed, the self-conscious asmitaa is also cleared up. With the removal of self-identification, likes and dislikes (raaga-dveysha) too disappear. Hence the next verse talks of Raaga, i.e. likes, pleasures.

ABOUT RAAGA

sukhaanuSayee raaga:

sukha = pleasure, anuSayee = accompanying, raaga: = attraction = liking.

Raaga is defined in this sutra as the attraction which one feels towards any person or object and wants to have that feeling continued. This raaga holds him in bondage and confuses his understanding. As he begins to be addicted to the raaga, it is considered as one of the causes of kleySa, i.e. pain. But he who is able to find delight in the happiness of others and feels that it is his own happiness does not get addicted and is free to rid himself from any pleasure at his will. Thus he gets release from one of the causes of kleySa — his attachment.

In the next Sloka Patanjali talks of the next cause of pain, namely, aversion, arising again from asmitaa, egoism.

ABOUT DVEYSHA

duhkhaanuSayee dveySha:

duhkha = pain, anuSayee = accompanying, dveysha: = repulsion, aversion.

Dveysha is here defined as the natural aversion felt towards any object or person, which becomes a source of
pain. When pain is experienced, it leaves behind a memory of it, so that whenever the mind thinks of a tiger, enemy, or illness or hell, there is a natural reflex to repel or avoid it. Thus the repetitive tendency to avoid pain is the consequence of the memory of some distress experienced in the past. But he who shares the pain of others as his own gets release from his own pain and is no more subject to duhkha.

The next verse describes the nature of abhiniveySa:

ABOUT ABHINIVEYSA

svarasavaahee vidushou api tathaa aaruuDhou
abhiniveSa: 9

(Avidushou api = even as for fools) tathaa = likewise, vidhushou api = for wise men too, svarasavaahee = sustained by its own force, namely, by the flow of past lives, ruudhou = riding, dominating, (maraNattraasa: = fear of death), abiniveySa: = strong desire for life, the will-to-live.

The desire for continuance of life or the will-to-live is universal. The experience of fear caused by deaths in previous lives is called svarasa. Hence are alike, the wise or the foolish, afraid of death because of the memory of past experiences. This is evident even in a new-born child. If by some accident the baby happens to fall from the mother's lap even as it is suckling, it immediately catches hold of the mother's 'maangaLya suutra' or some jewel in her neck just to save its life.

How could this fear have been instilled in a new-born baby, which has had no experience of pain or grief since its birth, unless it has been ingrained in its soul by the memory of deaths in past lives? It is natural to investigate into the causes of any happening, which may be visible or invisible. As one cannot see any visible cause for the fear of the baby, naturally one goes to the invisible cause, namely, memory of experiences in past lives: and hence
has the child been shaking in fear trying to catch hold of any straw that will save it from death.

It is this natural fear instilled in all animate things that is called 'abhiniveySa'. The feeling of self-preservation is instinct in all living creatures, immediately they are born. Hence the word svarasa - vaahee, signifying the fact that it flows on by its own potency.

So far, Patanjali has explained the five causes of pain, namely ignorance, egoism, attachment, aversion and instinct for survival. He has also detailed the four categories of pain, namely dormant, attenuated, intercepted and fully operative. Now the sage talks of the destruction of potential and actual states of the afflictions:

**REMOVAL OF KLEYSAS**

*tey pratiprasava - heyaa: suukshmaa:*

*tey = these, suukshmaa: = subtle pains, pratiprasava = emergence or resolution into respective origins, heyaa: = capable of being avoided.*

The subtle causes of pain can be reduced by resolving them back into their origin.

Through the practice of kriyaa-yoga and cultivating attitudes of friendliness (maitree), compassion, etc. we have been told, the obstacles can be removed. Why then the necessity to talk in this suutra about destroying subtle causes of pain, it may be asked.

The answer is given that if kerosene oil is poured in a mudpot and after exhaustion, can the smell of the kerosene be removed unless the pot is burnt again in hot fire? Likewise, even after the exhaustion of pains and obstacles by kriyaa-yoga and practices of compassion and friendliness, outlined in earlier verses. Here Patanjali gives a solution for the dissolution of subtle causes, by the use of
the phrase 'pratiprasava', meaning reabsorption of effect into cause or reverising the process of evolution.

In the next verse, he suggests the process to be undertaken for complete removal of the subtle causes:

\[ dhyaana - heyaas tad vrittaya: \]

\[ \text{tad-vrittya: = mental modifications which can be attenuated by kriyaa-yoga, dhyaana-heyaa: = are destroyed by meditation, even the subtle ones.} \]

We have noticed that dirt in a cloth can be washed by dipping it in water and cleaning, failing which we use soap and detergents. Even then if dirt is not removed, there is no other way than to burn the cloth. Likewise the kerosene smell in a vessel is removed by wiping it clean after emptying the contents. We use washing soda and other detergents to remove the smell; but if it persists, we know by experience there is no other way to remove the smell except by burning the vessel.

In a similar fashion, our mind is the vessel in which the kleySa of kerosene - smell can be removed first by kriyaa-yoga, and if the subtler causes of pain are still not removed, just like putting the vessel on fire, our mind has to seek salvation in meditation (dhyaana), the intensive concentration of the mind in order to understand the deeper problems of life and to solve them effectively for the realization of one's main objective.

Having detailed the causes of Kleysa and suggesting ways and means of avoiding them, the question may be asked why ignorance and egoism are classified under 'kleySa' and to this the following Sloka gives clarification:

\[ kleySa-muula karmaaSayou drSTaadrSTa janma veydaneeya: \]
KleySa-muula: = rooted in pain, karmaaSaya: = the vehicle of the seeds of karma, drshTaadrshTajanma = seen and unseen, this birth and other rebirths, veydaneeyaa: = to be experienced, (bhavati = becomes).

The vehicle of actions has its origin in affictions, and is experienced in the present and future lives.


It is called aaSaya as all people are contained in it; karmaaSaya: means the sum total of good and bad actions, thus says Vaachaspati MiSra in his commentary. KleySas are the underlying causes of the Karmas that we generate by our thoughts, feelings and actions. Each human soul goes through a continuous series of incarnations reaping the fruits of thoughts, desires and actions done in the past and generating during the process of reaping new causes, all of which will bear their fruit in this or future lives. Greed in others' property leads to bad karma and therefore is adharma. Anger need not necessarily be the cause of adharma; for did not Dhruva reach the highest state of heaven by his being angry with his father for neglecting him?

KarmaaSaya has been divided into two categories: drishTajanma veydaneeyaa and adrishTajanma veydaneeyaa. That body by which action has been performed is called drishTajanmam! and the fruits being enjoyed thereof are called drishTajanmaveydaneeyaa. After the death of the body, if the fruits are enjoyed by another body. It is called adrishTajanmaveydaneeyaa. Such mantras, tapas and samaadhi performed at a fast pace and those prayers offered to gods (deyvas), rishis and great men yield the fruits in the same birth. Likewise such sinful deeds done ferociously and harm caused to the timid, the weak, the poor and to ascetics and great men yield the bad effects in
the same birth. Examples of the two kinds are Nandikey Swara and Nahusha. The former even in his young years by good actions changed his human form for a divine one.

The latter however, although in Indra's position, on account of his disrespect and evil done to Agastya, turned into a python. The animals who already are suffering in this birth have no occasion to enjoy or suffer the good or evil effects of karma in this birth. Likewise the yogis living free from kleySas have no residue left for future births.

In the next verse is told that kleySa causes the differences in caste, longevity and enjoyments.

**OPERATION OF KLEYSA**

\[ sati muuley tad-vipaakou jaati-aayur-bhougaa: \]

sati muuley = there being the root, tad vipaaka: = its fruit or ripening, (bhavati = comes into operation), jaati = class, caste, aayus = longevity, bhougaa: = experience.

As long as the kleySas are operative in the life of a person, they give rise to the vaasanatas in the mind resulting in lives of different class, length and nature of experience. The individual who is free from the roots (or vaasanatas) of kleySas unaffected by the fruits of class, longevity and experience (jaati aayur-bhougaa:) Having burnt the seeds of kleySa in the fire of Viveyka (discrimination), they do not germinate the plants of rebirth.

But as the nature and content of experiences gone through by human beings in their lives is of different kinds and of infinite variety. Patanjali has classified these under the three categories (i) jaati, class (ii) aayus, length of life and (iii) pleasant or unpleasant nature of the experiences. Other than a perfect Yogi, every mortal passes through various phases of life, and hence as the Gita remarks: "gahanaa karmaNou gati:" ("tangled is the way karma works").
WAYS OF THE WORKING OF KARMA:

This aspect is described in detail in Yoga Bhaashya and we are giving a summarized version of it. It is often asked whether one karmaasSaya alone gives rise to one life or more. The answer is: One karma is neither the cause of one life nor more lives than one. That is, many karmaasSayas combine to produce one lifespan / state, its period and bhougā (jaati and aayur included) and why. It is not possible for one karma alone to produce one or many life - states; for then there would be no end to experiencing the fruits of karmaasSaya which are accumulated since beginningless time. If for each one of the karmaasSayas, there be one or more lives, then there being endless karmaasSaya, there would be no certainty of experiencing the effects in one life for it may take endless time to exhaust them, and humanity would lose patience.

Yoga which declares that "all karmas can be destroyed in one - life - state" would defeat its own purpose. It is therefore, held many karmaasSayas unite to produce one life - state, its period and experience (jaati, aayus and bhougā).

Regarding jaati, the karmaasSaya determines in what species (human, plant or animal) it would bear fruit and exhaust itself. Inasmuch as the human body is capable of only giving those kinds of experience which are congenial from exhausting human vaasanās, an animal vaasanā, if bearing fruit, would give rise only to an animal body.

Regarding aayus, the period in which a set of karmaasSayas is experienced is also determined by the karmaasSaya. The length of time in which one body or equipment is preserved as an incarnation is decided by the type of karmaasSaya which has to be exhausted only through a particular body.

About 'bhougā', the life-experiences, we note that karmaasSayas are made of good and bad or they give rise
to both pain and pleasure. How much of pleasure and pain, whether one outweighs the other, when one is said to be happy and lucky, are decided again by the type of karmaaSaya producing its fruition. For Rigid Justice rules the world.

ABOUT VIBHAAGA

tey hlaada-paritaapa-phalaa:
puNyaa puNya-heytutvaat

tey = they (namely, jaati, aayus, bhouga), puNyaapuNya heytutvaat = being caused by merit or demerit, hlaada = joy, paritaapa = sorrow, phalaa: = having them as their fruit.

They have pleasure or pain as the fruit by reason of virtue or vice. What determines the pleasurable or painful quality of the experiences is given in this suutra, as both kinds of experiences are determined by the nature of the causes that had produced them. Such of those thoughts, feelings and actions as are virtuous give rise to pleasant experiences and vice versa, those which are vicious give rise to unpleasant experiences. This Moral Law is universal in its action and mathematical in its expression. Even as the layman wants to avoid unpleasant experiences the sage looks on pleasant experiences as hindrances to his progress: hence both have to be avioded. How they can be avoided is given in the following suutra:

PariNaama-taapa-samskara-duhkhair guNa-
vritti-virouddhaacca duhkhham eyva sarvam viveykina:

PariNaama = on account of change (in the form of desires), taapa = due to anxiety or suffering, samskaara = impressions leading to a tendency, duhkhai: = pain (due to the three causes), guNa, vritti-virooudhaat = on account of opposition or conflict between the (three) guNas and (the five)
modifications of the mind, sarvam = all (pleasures boths seen and unseen), viveykina: = to the enlightened ones.

By reason of the pains of change, anxiety and memory and by reason of the opposition of the fluctuations of guNas all is pain only to the enlightened.

Desire is associated with every form of pleasure. He who has no desire at all expresses no pleasure towards any particular thing. This is a common experience noted by all. First there is desire, and when it is fulfilled, we feel pleasure. But when it is not easily attainable, desire increases and when all efforts fail, there is a complete change; pleasure turns to pain. As that pain cannot be changed again to pleasure, the man continues to be sunk in grief and distress. Hence is the injunction given that the only way to be rid of grief and pain is to turn the senses away from the objects of desire. To feel that at any time satiation of desire can be reached is an illusion. As desire also cannot be quelled completely, but only grows unless controlled, the Manu-smriti ahs the following verse:

"najatu kaama: kamaanaam
upabhoygeyNa Saamyati
Havishaa krishNavartmeyva bhuuya
eyvaabhivartatey"

"It is like trying to quench a fire by adding ghee to it. Lust can never be killed out if gratified or satiated; but by feeding desire it only expands and waxes strong"

Hence physical pleasure is only the offspring of desire, which is the other side of pain, and therefore to be avoided. Further he who seeks pleasure tries to avoid source of pain. In this process, many obstacles are met with, whose removal causes pain and the thought of them obstructing joy is itself aversion to pain. This is how in a moment pleasure turns into pain (pariNaama). The Yoga bhaashya too reiterates this fact in the Sloka:
sarvasya ca dveyshaanu viddhaScyeytana
caceytaa sadhaanaaadhheena: taapaanubhava:

There is pain due to anxiety in any pleasure to be
derived from either movable or immovable objects. While
pleasure is being experienced there is the anxiety to
perpetuate it and not to lose it quickly. The anxiety (taapa)
to make pleasure something permanent is only a wild-
goose-chase. Further, there is also the pain due to the
memory of pleasure experienced which is of the
samskaara type referred to in the Sloka.

Every enjoyment leaves behind an impression in the
mind called samskaara, which again, when helped by
associative circumstance, are revived as memory. When
objects of joy are lost or no more available, they are revived
as memory which is revolved over and over again mentally.
The capacity of non-forgetfulness or memory of past
pleasures is the most potent source of pain.

Yet another source of pain is due to the guNa-vritti-
viroudha; that is, pain is due to the opposition in the
function of guNa operating as mental waves. All thoughts
are either saatvik, raajasik or taamasik or a combination of
them in diverse proportions. We find at any mement all the
three guNas vying with each other to overpower the other. If
we want to be active, sleep attempts to oppose it; i.e. rajas
is overpowered by tamas.

He who knows the subtle contrariness in the functioning
of the guNas, all mental thoughts, even the pleasurable,
pure ones are pain, because it brings in the anxiety of
constant vigil to safe guard them from the snatching guNas
of pain like rajas and tamas.

Doubt: The question then is asked how the idea of
"This is pleasure" being in conflict with pain or delusion can
be avoided.

Patan - 6
The answer is that one has to go beyond the three guṇas, which is to avoid even the so-called saatvik pleasure of life. The wise man sees the inevitability of all this and hence renounces desires altogether, taking what comes to him in life without elation or resentment. Hence does Krishna give this injunction to Arjuna in the Gita:

\[ yey \text{ hi samparSajaa bhougaa: duhkhayounaya euuatey } \]
\[ Aadyantavanta: kownteya na teyshu ramatey budha: \]

"For those enjoyments which arise through the contact of the senses with external objects are wombs of pain, since they have a beginning and an end. O son of Kunti, the wise man delighteth not in these"

The yogi who has attained samaadhi is called the samaahita siddha and he who leaves that state and is interested in external things is called Vyutta siddha. So far have been described the methods by which the Vyutta siddha can by his kriyaa-yoga attain the control of his mind by knowing what kleySa is and how it is to be avoided.

Hereafter will be described in detail this great system of yoga by instructing what is Heyam (things to be avoided). Heyaheytu (cause of obstructions) and Haanam(K) (salvation) and also the teaching that Purusha is different from the activities of Prakriti and his samyak darSana (viveka-khyaati) is the only Haanoupaayam (means of salvation). Now the following verse describes the nature of Heyam:

\[ Heyam duhkham anaagatam \]

anaagatam = what is yet to come, the future, duhkha = sorrow, heyam = samsaaram.

Sorrow is of three kinds: past experience, the present being endured, and the future still to come. As there is no question of avoiding the past troubles since they are gone, nor of avoiding the present which is being endured now, if
we had not taken steps earlier to prevent their occurrence, the only sorrow that remains to be tackled is the future, which Heyam is called samsaara, or the Universe in evolution.

Like the science of medicine having four divisions, namely (i) disease (ii) cause of disease (iii) means of removal and (iv) recovery, so this Yoga also, says Sri Vyaasa in his bhaashya has four divisions: (i) samsaara - the universe in evolution (pain) (ii) cause of samsaara (conjunction of Purusha and prakriti) (iii) release from pain (mouksha) and (iv) the means of release (yoga).

Having initiated the nature of Heyam in this verse, Patanjali goes on in the following verse to describe the cause of samsaara:

**CAUSE OF SAMSAARA**

\[
drashTru-drSyayou: samyougou heya-heytu: 17
\]

drashTru = the seer, Purusha, drSyayou: = the seen namely, Buddhi, samyouga: = union, heya = that which is to be avoided (samsaara), heytu: = causes

The cause of that which is to be avoided is the union of the seer and the seen, the observed.

The seer or the 'knower' is the Purusha; and that which is other than the Purusha, namely, pleasure, pain, delusion, etc. Whose nature is the seen, is called Prakriti. As the perceiver of pleasure and pain is designated Purusha, Patanjali ascribes the seen, the drSyay, to the Buddhi. The seer is the Purusha (the conscious principle) who has a conjunction with the Buddhi (the unconscious matter) in the human individual) and this union (samyouga) is the cause of pain.

How can the conscious, intelligent, inactive Purusha come into connection with the other Buddhi, which is unintelligent, and unconscious is a question which may be asked. The answer is given that as a magnet draws towards
it the iron filings, the drSyam draws towards it the drashTru, the Purusha. The relation is not innate but only incidental. Being incidental, it could be stopped; and this removal of the conjunction is again illustrated by an example.

The soles of the feet can be pierced; and the thorn possesses the power of piercing. The remedy consists in not putting the foot on the thorn, but by wearing a shoe on. Whoever knows these three things, drashTru, drSyam and their samyouga = secures a remedy and does not suffer pain.

Having taught the causes of samsaara, Patanjali proceeds to explain the nature of drSyam thus:

PrakaaSa-kriya-stithi-Seelam bhuuteyndriya-aatmakam bougaapavargaarthey drSyam

drSyam = the 'seen', prakaaSa = illumination, kriyya = action, stithi = stability, Seelam = having the qualities, bhuuta = the elements, iñndriya = sense organs, aatmakam = being of the nature, bhouga = experiences, apavarga = liberation, artham = objects (bhavati = becomes).

The seen or objective side of manifestation, consists of the elements or earth, water, air, fire and aakaaSa, of the five sense-organs and is of the nature of illumination (saatwik), effort and activity (raajasik), and stability (taamasik) and has for its purpose (providing the Purusha with) experience and liberation.

In this important Sloka, Patanjali has analysed the fundamental facts concerning the essential nature of the phenomenal world. As there is darkness in pralaya and light or brightness comes only in the manifested phenomenal world, Patanjali, instead of calling this dharma, names it as 'Seela' as having properties. Hence according to the three guNas of nature, they have to be called prakaaSa Seelam, kriyaaSeelam and stithi Seelam. Though the three guNas function by being together always and not separately, one of
the three guNas function by being together always and not separately, one of the three guNas begins to predominate the others, as an outcome of this mutual influence and struggle for power over the rest. Thus they are always evolving, by conjunction manifesting the innumerable forms of creation. Hence the Bhagavad Gita propounds this idea in the following verse:

\[ na \text{ tadasti prithivyaam vaa divi} \]
\[ \text{deyveyshu vaa puna:} \]
\[ \text{satvam, prakritijairmuktam} \]
\[ \text{yadeybhis syaat tribhirguNai:} \]

"There is no creature on earth nor among the hosts in heaven who is free from these three qualities which arise from nature"

Another important generalization in this suutra is the purpose of the phenomenal world. This is to provide experience and ultimately liberation for the Purusha.

The evolution of the guNas in stages according to a definite orderliness is described in the following verses:

\[ viSeyshaaviSeysha - lingamaatraalingaani \]
\[ guNa parvaaNi \]

ViSeysha = specialized, namely, the five maha - bhuutas, 10 indriyas, and manas, altogether 16. aviSeysha = the 5 tanmaatras and asmitaa, altogether 6, linga = buddhi or aham tattvam and alinga = pradhaana or muulaparakriti. guNaparvaaNi = the stages of the three guNas, (bhavanti = become).

The stages of the guNas are the particular, the universal, the differentiated and the undifferentiated.

The nature of the three guNas indicated in the previous verse are here elaborated. When three guNas are of an
equal nature, it is called pradhaana or muulaprakriti. This state of equilibrium which is not perceivable but can only be inferred is called the 'alinga' But when the sattwa guNa predominates over the other two, this stage is called Mahaa tattva. This is obviously the significance of the Linga maatra mentioned in the suutra. When tamas predominates the aham tattva arises from which are born the sensations of sound, touch, form, taste and smell, one after the other, and thus the organs of sensation, ear, skin, eye, tongue and nose, respectively. These five together with aham tattwa constitute the aviSeyshya, referred to in the suutra.

The viSeyshyas are the five organs of perception, the five organs of action and mind: totalling eleven, on the ego side of development plus the five gross elements form the tanmaatrik side, altogether 16. ViSeysha or specialized evolutes are styled so, because they themselves, being derivatives, cannot be the origin of other products. Sattwa predominates in the five organs of perception, rajas in the five organs of action, and tamas in the gross elements. The evolution from Alinga reaches its end in viSeyshyas.

Regarding the question of the purpose of evolution of guNas in serving the bhouga and apavarga of Purusha, it is said that bhouga lies in the knowlede of evolution. But apavarga or the liberation of the Purusha from his entanglements in the disturbed guNas in their evolution back again into the equilibrated state of muulaprakriti. Hence linga maatra/avasthaa, aviSeyshaavasthaa, and VviSeyshaavasthaa are mainly intended for the liberation of Purusha, and once the task is achieved, they change and therefore are of a transient nature.

As raj,tamas and sattwa are in all avasthas, they have no beginning nor an end. Existence, sat, or "is" of anything is its capacity to effect the experience of Purusha by a manifest indication like production and perception of
sound, touch or vision and this is possible only in the state of disturbance in the equilibrium of guNas and otherwise. So equilibrated alinga is not existence of 'is'. But 'alinga' is 'not-is' either, nor non-existence. Hence 'alinga' is described as being beyond these attributes.

After describing the nature of drSyā, Patanjali describes the qualities of drashTaa in the following verse:

**THE OBSERVER**

*drashTaa driSimaatra: Suddhou api pratyaya - anupaSya:*

*drashTaa = the Purusha, the observer; driSimaatra: = pure consciousness only, jnaana-swaruupam; (ata: = therefore), Suddhoupi = though pure without any blemish or change. Pratyaya = content of the mind, anu = appears to follow it, paSya = experiencer, (bhavati = becomes).

The Purusha may be pure, but although the JnaanasaSwaruupam appears to see through the mind.

Purusha is not only pure wisdom, but the very embodiment of it. That is why the suutra uses the word 'maatra', say the bhaashyakaaras, Here it is important to note the difference between Purusha and buddhi. The latter is changing in nature, but Purusha is changeless: As the phenomenal objects are varied, buddhi changes according to the different shapes of the objects presented to it by one to grasp them. Purusha is the unchanging light which reflects on the changing modifications of Buddhi by which the latter knows objects.

Buddhi undergoes modifications and it does not exist for itself but only for the purpose of drashTaa's enjoyment and liberation. Further, buddhi is influenced by kleySa karma, saSmskaaras, vaasanaas, the senses, etc. and its activity is dependent on them. But purusha is independent.
Hence is buddhi called paraartham and Purusha as swaartham or swatantra. While Buddhi is unconscious, Purusha is the pure light of intelligence, far beyond the play of the guNas. But buddhi is nothing but the modification of the three guNas.

But this Sloka affirms that though Purusha is pure consciousness only, he appears to be cognizing ideas by reflection. Here we have to note that a similar idea has been stated by Patanjali already in the beginning of the book in chapter 1, verse 4: "vritti saaruupyaam itaratra" (In other states, there is assimilation of the seer) with the modifications of the mind.

The next suutra emphasizes the tenet that Buddhi exists only for the purpose of Purusha:

**BUDDHI**

\[ \text{tad-arth\-a\ eyva\ dr}\text{Syasya aatmaa} \]

drSyasya = of the seen (Prakriti), aatmaa = nature, being; tat = his, (i.e. the Purusha's), artha eyva = for the use, or bhouga; (bHAVati = becomes).

The very being of the seen is for His purpose; ie., Prakriti exists for the sake of the Purusha.

Prakriti is, as stated in a previous verse, serves only to provide experience and means of emancipation for the Purusha. The three guNas by their intermixture offer the field of experience, and this field, like house, bed or furniture, is subservient to the user of the field, namely, the Purusha. The existence or being of drSyam depends on its relation with drashTaa. When the purpose and liberation is over it is not cognized by the drashTaa or Purusha. This would imply that the drSyam is totally destroyed as the basis of its very being is done away with. Not so, and this is described in the following suutra:
Kṛtaartham prati nāṣṭam api anāṣṭam
tad-anāya-saadhaaraNātvaat 22

(drSyam = the prakriti, the seen) kṛtaarthamprati = for whose purpose has been fulfilled, namely a mukta; nāṣṭam api = although destroyed, tat anāya = that to others, (other than the mukta), saadhaaraNātvaat = on account of being common, anāṣṭam = not destroyed; (bhavati = becomes).

Although destroyed for him whose purpose has been fulfilled, that is not destroyed, being common to others.

This suūtra emphasizes the philosophical tenet that Pradhaana, the drSyam, is one and the jeevas (purusha) are many. When the purpose of prakriti to obtain self-realization for purusha has been fulfilled, the latter is called a mukta or kṛtaartha. Although, to the Mukta, the prakriti is stated to be destroyed, it is still existing for the other purushas who have not yet attained kaivalya, Because a blind man is not able to see objects, can we say that there are no objects at all who have eyes? Quite unlike Vedaanta, Patanjali here says that Prakriti has an independent existence of its own, and here the Sruti is quoted to emphasize that jeevas (purushas) are many:

ajaameykaam louhita SuklakrishNaam bahvee:
prajaa: srjamaanaam saruupaa:
ajou hyeykou jushamaaNou anuSeytey jahaati
eynaam bhukta bhougaam ajou anya:

"The unborn Pradhaana, consisting of the three qualities — sattva, rajas and tamas — is enjoyed by a jeeva, while another jeeva being emancipated leaves Prakriti."

In spite of individual jeevas freeing from the fetters of Prakriti, the latter continues to exist for the sake of others' enjoyment and fulfilment. Were we not told earlier to another verse by Patanjali, that the very basis of existence
(samsaara) is the result of the union of drashTaa (purusha) and drSyam (Prakriti)? This conjunction is further elaborated in the following suutra:

\[
\text{Sva-svaami-Saktyou: svaruupa upalabdhi-heytu:}
\]
\[
samyouga: 23
\]

sva-Sakti = the power of Prakriti; sva-swaami = the power of Purusha, sva-ruupa = own form or essential nature respectively; upalabdhi = experiencing, heytu: = cause or reason, samyouga: = union or coming together.

The purpose of coming together of the Purusha and Prakriti is the gaining by the Purusha of the awareness of his true nature and the unfoldment of powers inherent in him and prakriti.

As stated earlier that the conjunction between the drashTaa and drSyaa as the cause of the 'avoidable pain', here in this present suutra the words swaami and swa are used for the owner and the owned. Power as 'possessor' and 'possessed' could be grasped only when brought into relationship with each other, as the very nature of their power pre-supposes their mutual attraction for manifestation through samyouga. This union is also referred to as 'drashTru — drSyaa bhaava:' and 'bhouktru - bhougya bhaava:' Knowledge is the cause of separation or differentiation and fulfils the purpose of conjunction or union. The conclusion of this suutra forms the theme of the next suutra:

\[
tasya heytur avidyaa 24
\]

tasya = its (of the union), heytu: (effective) cause, avidyaa = ignorance.

After analysing the purpose of the union of Purusha and Prakriti in the last verse, here Patanjali gives the effective cause of the union or the means whereby the union is brought about. From this union springs the concept of the
ego or "I' which is a hallucination or an illusion. It is only when this illusion is got over by the wise man, he who conquers Maayaa and Avidyaa, that he is released from the bondage of birth and rebirth and attains salvation.

Ignorance too seems to be beginningless which brings about travail and suffering, a natural consequence of evolution. It is only with the dawn of wisdom, or viveyka - khyaati as it is stated in the Yoga sutras, that one attains the status of dharmameyka samaadhi where Avidyaa is completely burnt up. This is the true understanding of the nature of Avidyaa, its removal being wisdom or mouksha, which again is the cessation permanently of the mind from its work.

CESSATION OF MIND

tad-abhaavaat samyovgaabhaavou haanam
tat drSey: kaivalyam

25

tad = of that (Avidyaa), abhaavaat = from its elimination, samyouga abhaava: = disappearance of the association of Purusha and prakriti, haanam = avoidance (bhavati = occurs), tat = that (avoidance) drSey: = of the seer, kaivalyam = liberation (i.e. isolation from everything).

If the union of Purusha and Prakriti has been brought about by Maayaa or Avidyaa, its destruction must therefore be the only means for liberation or kaivalya of the seer. Purusha has brought about the release by disentangling himself from his vehicles; and this state is called kaivalya.

In the next verse is taught what is Mouksha and its cause:

ABOUT MOUKSHA

Viveyka-khyaatir aviplava haanoupaaya:

26

aviplava = unaffected by the vaasana of illusion, unbroken, incessant; viveyka-khyaati = awareness of the
Self or Purusha, discriminative cognition; haanoupaaya: = the means of salvation.

Viveyka-khyaati means knowledge of the discrimination between the Real and the unreal. As due to long habit and practice and several incarnations, one is used to ignorance, Viveyka-khyaati coming only in flashes occasionally is likely to be lost. Hence it is advisable to have continuous practice and incessant reflection on the superiority of Purusha over Prakriti, which will lead to detachment from material things and addiction to spiritual activities.

This Sloka is very clear as to what is the effective means of removal of doubts, difficulties and anxieties assailing the mind, namely, the undisturbed flow of viveyka. Since Avidyaa can be overcome only by the awareness of Reality, the cultivation of awareness of Purusha continuously is the only means whereby release from bondage can be achieved. The purusha must have reached the stage where this awareness can no longer be obscured even temporarily by Avidyaa.

How such a state can be achieved in described in the following verse:

ABOUT VIVEYKA-KHYAATI

tasya saptadhaa praanta - bhuumi: prajnaa

\[\text{tasya} = \text{His (i.e. One who has attained the viveyka-khyaati) praanta - bhuumi: = the last or highest stage, prjnaa = awareness, discrimination, saptadhaa = seven-fold (bhavati = occurs).}\]

The state of uninterrupted awareness of Reality is attained through seven stages. The yogi who has attained viveyka-khyaati (as mentioned in the previous verse), having dispersed his avidyaa, reaches a state of prajnaa which has the following seven stages: jignaasaa, jihaasaa,
preypsaa, cikeershaa, Souka, bhaya, and vikalpaanta phala:

They are respectively, desire to know, desire to leave out, desire to get something new, desire to do something new, sorrow, fear and delusion. This is due to the old samskaaaras, though getting weaker, now and then producing an oscillation of the mind which creates a disturbing thought-wave. The sage begins to think thus:

\[ Jn\text{a}tav\text{yam} \text{akhilam} \text{jnaatam, ata: param na kincit jnaatav\text{yam} asti iti eykaa } \]

"All that is to be known has been known; there is nothing else to be known". This is the first stage, known as jignaasaar which does not occur to one who is unaware of the aatmajnaana. This awareness as it grows becomes more subtle in its nature, and as the following verse remarks:

\[ haatavyaa: \text{sarvey bandha-hetavou hataa: na kincin mama heyamasti iti dwiteeyaa } \]

"All things which go to bind a man have been given up; there is nothing else now which needs to be given up."

This the second stage of prajnaa,. The third is given by the following verse:

\[ Kaivalya praapt\text{yaa} praapt\text{avyam} \text{akhilam} praapt\text{am Atou anyan na kinohtahpi mama prapt\text{avyam} asti iti trteeyaa } \]

"As tha kaivalya stage has been reached, all that needs to be possessed have been obtained; there is nothing else which needs to be obtained.

The fourth stage is described in the following verse:

\[ Viveyka khyaati sampaadaneyna kartavyam \text{akhilam krtam na kincit kaaryam asteeti caturthee } \]
"As viveyka khyaati has been earned, all that needs to be done have been completed. There is nothing else to be done" This is the fourth stage of prajnaa named Cikeershaa. These four constitute the stages of action which need to be avoided. The next three constitute the stages of mental activities which have to be avoided.

Krttaartham mey buddhi satvamityyekaa = when buddhi is saatvik in its nature, one has become krttaartham.

buddhyaadi guNaa api giriSikharacyutaa iva graavaaNaa: niravasthaanaa: svakaaraNey praayaabhimukhhaa: sampaateynastam aatyantikam gacchanti, teyshaam naasti puna: pratouha: prayoujanaabhaavaaat iti dwiteeyaa

Even such qualities as buddhi fall away like stones slipping away from the top of a rock with no hope of getting back."

As they have become useless, there is no rebirth for them. This is the sixth stage, reckoned from the beginning, but the second in terms of mental action.

The third kind of prajnaa is of one who has transcended all the three guNas, who has only a form and has become a chidaakarshaNa according to the verse: tathaa guNaateeta: svasvaruupamaatraa vasthita: ideykarasa iti trteeyaa. In tense last three stages, which are introvert as against the first four which are extrovert, there is no conscious effort by the individual but the guNas (buddhi of their own) got through the backward movement never to return. Thus they leave the purusha in a state of kaivalyam — this could be described as isolation, independence or absolute freedom.

The means for achieving the last kind of prajnaa is described in the next suutra:
ABOUT SAADHANAS OF PRAJNA

yougaangaanushThaanaat aSuddhi-kshayey jnaana
-deeptir aaviveyka - khyaatey: 28

Yogaanga = of the component parts of yoga, anush - Thaanaat = by practice or following, aSuddhi-kshayey = of impurities like avidyaa, asmitaa, raaga, dweysha, abhniveySa, paapam and puNyam, kshayey = destruction of, aaviveyka - khyaatey: = till awareness of Reality, deepti: = shines forth.

To the extent to which a disciple practises the eight - fold yoga, namely, yama, niyama, etc. to that extent his impurities like ignorance, egotism, etc. get weakened and wisdom shines forth. And his wisdom grows till he achieves viveyka-khyaati.

The light comes from within, independent of external guidance. Even as an axe is essential for cutting a tree, like wise is dharma needed for promoting a man's happiness. There are nine causes formulated in the Sastraas for promotion of dharma. They are Utpatti, sthiti, abhivyakti, vikaaram, pratyayam, aapti, viyougam, anyatvam and dhriti.

The first Utpatti is the birth of discrimination between the Real and the unreal. Just as food is essential for the body, sthiti is essential for the mind which gives it stability. The "I" consciousness or asmitaa cannot remain stable in pursuing different interests but has to be fixed in one. This is called sthiti. The third abhivyakti is the capacity for the mind to distinguish between black and white, and it is called ruupa-jnaana or the distinct recognition of shape and form.

Just as fire is essential for cooking, likewise, sound, touch, taste, smell etc. are responsible for the mind's vikaara. Here the story of Rishi KaNDu may be recalled whose penance was disturbed by the heavenly damsel Preymalouca playing on the veeNaa. The sound emanating from the musical instrument created the vikaara in the sage
and his penance was spoiled. Regarding pratyaya, the fifth cause, conviction comes from the inference that there must be fire as soon as one sees smoke.

Thus smoke becomes the pratyaya - cause for the knowledge of fire. Further, the practice of the eight-fold yoga becomes the praapta - cause for attainment of viveyka - khyaati. As the same practice is helpful in removing ignorance, egotism, etc, it is also called viyouga cause. Again, as the goldsmith is able to convert one golden jewel into another, like changing bangles into a chain, the goldsmith is responsible for the anyatvam of the jewel. A fool due to his ignorance is infatuated by a woman, another due to dislike creates sorrow for himself, a third due to his liking befriends the woman, whereas the wise man keeps a stable mind, neutral to likes and dislikes. His body remains in a steady, stable condition with all his senses under control.

Here the body is the cause for his dhriti, the ninth cause mentioned in the Sloka. One can see any one of the nine causes in the whole manifested world of men, beasts, birds or gods. Of these nine, as the yogaaanaga discipline removes one's impurities and leads to enlightenment, it therefore comes under the praapta cause.

The various parts of the Yoga discipline are outlined in the following Sloka:

ABOUT YAMAM

yama-niyama-aasana-praaNaayaama-
Pratyaahara - dhaaraNaa - dhyaana-
samaadhayou ashTaavangaani

Self-restraints, fixed observances, posture, regulation of breath, abstraction, concentration, contemplation and trance and the eight parts of self-discipline.
Taking up each of these parts (angas), Patanjali describes the first one, namely, self-restraint in the following suutra:

Ahimsaa - satya - asteya - rahmacarya
aparigraahaa: yamaa:

ahimsaa = abstinence from injury, satya = truthfulness in action and thought, asteya = non-covetousness in other’s property, brahmacarya = continence by control over the senses, aparigraha = non-possessiveness, (ityeyta panca = all these five), yama = (constitute) the abstentions.

By ahimsaa is meant not wilfully inflicting any injury, suffering or pain on any living creature by word, thought or action. Ahimsaa stands for the highest degree of harmlessness which is found only among saints, and an ordinary person trying to practise this ideal will find that perfect harmlessness is unrealizable. 'satya' is again based on ahimsaa, as it is veracity in thought and word in accordance with facts and yet without causing harm to anyone.

Here the story of a sage in meditation being disturbed by a set of robbers running with jewels stolen from the palace is recalled. When the pursuing police asked the sage about the robbers, he informed them of the direction in which they ran. In the encounter later with the robbers one was killed by the police. The question is then asked who is responsible for the death of that person, whether it is the government, the police or the sage; and the answer is given that it is the last, namely, the sage; for had he not told them the direction in which the robbers ran away, the death may not have occurred. If only he had kept silent and by his silence the police were to kill him, even then he would have shared the fate of the Emperor Sibi, who gave his life to save the life of a pigeon from the claws of an eagle. Hence the axiom:

Patan - 7
satyam bruuyaat, priyam bruuyaat
na bruuyaat satyam apriyam l
priyam ca naanrutam bruuyaat
eysha dharmaas sanaatana:II

"Thou shalt speak truth without doing any harm to anyone. If speaking truth were to harm another, better to remain silent. Nor is it advisable to tell a lie to benefit another. This is what is stated in the Vedic Sastras regarding this dharma." Thus observes the epic Mahaabhaarata. According to this dictum what the sage did is not in accordance with the Sastras.

Next, getting another's property without the sanction of the Sastras is regarded as theft. Hence the third kind of yama, namely asteya given in this suutra, is avoidance of such theft. Further, forcing another to give a donation is regarded as daylight burglary. Regarding this subject of asteya, more details are available in the Raaja Dharma parva, 24th chapter, of the Mahaabhaarata, where a story is narrated:

There were two brothers doing penance in a forest, and their names were Sankara and Likita. Their hermitages were on the banks of the river Baahuta rich with flowers and fruits. One day Likita went to his brother's hermitage, but Sankara was not there. Plucking a fruit grown there, Likita was eating it when Sankara came. The latter was angry with his brother for taking that fruit without the owner's permission.

He regarded it as theft and asked him to go to the king sudyumna and get due punishment for that crime. Accordingly, Likita went to the king and pleaded with him for punishment for his theft. Although the king was diffident, the sage was insistent, and the king then had his right hand cut off. Happily, he returned to his brother Sankara and reported the matter. Then he took him to the river for a holy bath, and after doing tarpanam Sankara asked his brother
to offer the arghya. When Likita tried to offer arghya, lo! his hand was intact.

Both were delighted. As he had already taken the punishment, Sankara told Likita that his crime of theft was forgiven. Hence all taking up the yoga practice should give up all desire for another's property and imbibe the virtue of asteya.

The next practice is Brahmacarya, control of sex instincts. The practitioner should not look at beautiful damsels with desire, nor speak to them ardently nor touch them.

The last restraint (yama) is aparigraha, avoidance of possessions. Even if given according to Saastras or obtained in lottery or discovery of treasure, the sin of the owner is attached to that property; and an appropriate story is given to prove the theory:

As a saint was travelling for a long time, he felt hungry and he took rest in a house near a town. The house - owner was very happy to feed a saint who after a good meal was resting in the pial. Nearby, the host had kept a silver vessel full of water for the saint. The saint was feeling uneasy and mentally upset; in a momentary feeling of greed, he took the silver vessel, hid it in his ochre robs and walked out of the house. After some time he took rest under the shade of a tree and began to ponder over his action.

"Alas, what sin have I committed? Any why have I done it? We must find the reason from the owner" He then went back to the house and returned the vessel to the host, who was quite unaware of the theft, as he was still wondering at his fortune in having fed a great saint. The saint asked him what his profession was and was answered honestly that he was earning his livelihood by stealing.

The saint too confessed his theft of the silver vessel from him. He then atoned for the sin of dining in a thief's
house by doing some praaNaayaamam and other rituals and continued his journey. Here, the moral is that even if a gift were received in the Saastraik fashion, it would have the taint of the man who made the gift. It is therefore essential to know the character of the donor before receiving anything from anyone.

This is explained in the following suutra:

**MAHAAVRATAM**

Jaati - deySa - kaala - samaya anavacchinnaa:
saarvbhowmaa mahaavratam

Jaati = birth - type, class, deySa = place, kaala = time, samaya = occasion, anavicchinnaa: = unconditioned, not limited, saarvabhoumaa: = applying to all stages, mahaavratam = (is) the Great Vow.

In practising the five yamas mentioned in verse 30, it is not enough if one is not doing harm to the cow or the brahmin, as it is confined to one class or caste alone. Likewise one may adopt the principles of abstinence while in a temple or place of pilgrimage, which is again conditioned by place (deySa) alone. Holy days are chosen by ordinary men for practising vows or yamas. Such a restriction is conditioned by time or kaalam.

Breaking the vow under certain stress of circumstances is again a restricted practice of the yamas, under the condition of samaya. While these restricted yama-practice can be permitted to the layman, the wholetime saadhaka or yogi is governed by absolute standards. The yamas are of universal application; the saarva bhowma, is unbroken by class, place or circumstances. Then only will it become the Mahaavratam, the Great vow. The saadhaka has to practise all the five Yamas unconditionally in all circumstances, places, occasions and among all classes of people.
Next comes the list of Niyamas which the saadhaka has to follow:

**ABOUT NIYAMAS**

Sowca - santousha - tapa - svaadhyaaya - ISwara - praNidhaanaani niyamaa: 32

Sowca = cleanliness, purity, santousha = contentment, tapa: = austerity, svaadhyaaya = self-study, ISwarapra Nidhaanaani = self-surrender, resignation to God, niyamaa: = observances.

Regarding the last of the observances, the dedication of actinos to God the following verse may be of interest:

Sayyaasanasthou atha parivrajanvaav svastha:  
pariksheeNa vitarkajaala:  
samsaara beejakshayameekshamaaNa syan  
niyu ktou amritambhougabhaagee

Here the obstacles (which are likely to overcome a saadhaka who wants to practise the yamas and niyamas and how they can be countered) are described.

After outlining the dont's in the yamas, here he gives the do's in this verse.

**COUNTERING OBSTACLES**

Vitarka - baadhaney pratipaksha bhaavanam 33

Vitarka = evil thoughts or passions, baadhaney = on disturbance by, pratipaksha = the opposites, bhaavanam = constant pondering over.

However careful a saadhaka may be in the observances of the yamas and niyamas, there are likely to occur some obstacles from enemies. He may have a compelling necessity to harm another, to tell a lie, to catch possession of another's property or to have conjugal
relationship with another woman; and on such occasions, he has to ponder over the opposite tendencies in his mind. Here in this suutra is given an important law of character - building — a law which modern psychology advocates in dealing with problems of self-culture.

Having been burnt in the bad samskaaras of past lives, one has to start afresh being brought to the soul - saving yoga Saastra. Taking all efforts to give up all bad thoughts, ill - feelings and wrong actions, will anyone turn back to them again after learning the AshTaanga Yoga? Will it not be like eating one's own vomit? What difference is there between a vile dog and the saadhaka? New and desirable mental channels have to be created by the new thoughts in which mental energy beginning to flow in ever-increasing measure, starving and gradually replacing the undesirable habits of thoughts and the wrong attitudes which are derived from them.

Vitarka ahimsaadaya: krtas - kaaritas anumoditaa:
   loubhas - kroudhas - mouhas - puurvakaa: mrdus -
   madhyas adhimaatraas: duhkhas ajnaanaananta-
   phalaa: iti pratipaksha bhaavanam

vitarka = evil thoughts or emotions, himsaadaya: = of violence strife, etc. krtas = done by oneself, kaaritas = done through others, anumouditaa: = abetted, or one who takes delight in the misery of others, loubhas - kroudhas - mouhas puurvakaa:
= caused by the three evils, greed anger and delusion, mrdus madhyas adhimaatraas: = mild, medium and intense, duhkhas ajnaana ananta phalaa: = pain, ignorance and endless doubts and their fruits, iti = thus, pratipaksha bhaavanam = opposites dwelling in or entertained by the mind.

Violence, falsehood, stealing and such other evils are of three kinds. For example, violence may be done by oneself, or by others, or by sheer accidental cause which one may feel happy about as being fully deserved by him. A violent
act may be in terms of physical activity, in anger, or in sheer delusion. Likewise a violent or harmful act done by others too may be of three kinds, preceded by either of these three causes: avarice, anger or delusion.

In a similar manner, an act approved by another falls into the same three categories of loubha, kaama and mouha. This means that any improper thought, emotion or action such as violence, etc. has nine sub-divisions.

Then taking up the categories of mild, medium and intense or great the nine kinds of violence are again falling into nine more sub-divisions each of which means there are nine into nine or eighty one varieties of violence alone. Looking at the variety of forms and vitarka-like violence may take, as it is the same with regard to other vitarkas like falsehood, stealing, sensual indulgence, parigraham, impurity, discontentment, etc., the saadhaka is overpowered with the thought that every vitarka has more than 80 types of subtle origin.

All these evil thoughts are stored up in the mind as a samskaara or impression in a subconscious form and will come back with a tremendous force to cause misery and pain to the saadhaka some time or other. Hence the importance of adopting the opposite of these undesirable tendencies or pratipaksha bhaavana as it is called, to prevent the mind from any vitarka becomes great. In the following verse, Patanjali gives indication of succes in the practice of Yama-siddhis:

**AHIMSA SIDDHI**

*Ahimsaa - pratishtHaayaam tat- sannidhow vaira-tyaaga:*

ahimsaappratishtHaayaam = being established in non-injury, tat sannidhow = in his (yogi's) vicinity. (nisarga vairaaNaanam = those who are naturally inimical, sarva
praaninaam = among all animals) vairatyaga: = abandonment of enmity. (bhavati = happens).

Whoever is able to give up the 81 varieties of violence indicated in the previous verse and lends a purely non-violent life, in his presence even those creatures who are naturally inimical to each other, such as lion and lamb, cow and tiger, rat and mice, snake and mongoose, begin to live together amicably.

ABOUT SATYA - SIDDHI

satya - pratishthaayam kriyaa - phalaasrayatvam

satya - pratishthaayam = on being firmly established in truthfulness, kriyaaphalaasrayatvam = action and the fruit being a state of its substratum, (tasya = his, vaaca: = words, bhavati = have the effect)

He who practises truth in his life, whether in thought, word or act, when he utters looking at any man, however untruthful he may be, "Thou shalt be speaking truth" the latter becomes a truthful man. If he says: "Thou shalt attain heaven" it happens so. Thus the effect of a truthful man's words yields the result of achieving any act and its fruits.

ASTEYA SIDDHI

Asteya pratishthaayam sarva ratnoupasthaanam

asteya = abstinence from theft, pratishthaayam = being established, sarva = all, ratna = jewels, upasthaanam = coming up. self-presentation.

He who has overcome the 81 kinds of vitarkas and is firmly established in abstinence from theft, will have all precious gems and jewels present themselves before him. A story can illustrate this:
A yogi established in this asteya was walking alone in a forest when he saw beside a bamboo bush a vast treasure hidden, "Good lord!" he exclaimed "this is a man-killer." He then proceeded leaving that place, when he saw three thieves, black, brutish, strong and stalwart with thick short hair and bushy moustache, approaching him. The yogi told them of the treasure and asked them to avoid that bush, as there was a man-killer in that place.

Taking him for a mad man, the three approached the bush and were delighted to see the treasure there. Each one took out the rag in which they were clothed and filled it to their heart's content with the gems and and jewels. Carrying the burden on the head they approached an old well and rested there placing the bundles on the parapet. Then each began to think of possessing the whole booty if only he could kill the other two. Pretending to admire the beauty of the well, they all peered down, when the strongest of them pushed the other two who were drowned instantaneously.

The survivor put all the jewels into one bundle and with great difficulty was raising it up to his head when the rag gave way and all the gems and jewels were scattered on the ground. Seeing the shiny material on the ground and mistaking it for raw flesh, a tiger prowling nearby approached it and was angry at its disappointment. The tiger then pounced on the thief and tore him to pieces. The whole incident was being witnessed by the yogi from a distance. Taking pity on the thieves, and knowing that the fact of their seeing him made them pure and innocent, by virtue of his powers raised the three back to life. And the story ends with the yogi reforming them to lead good lives thereafter, the moral of the story being that there is nothing impossible to one who is firmly established in the virtue of asteya.

The siddhis accruing from Brahmacarya are outlined in the next verse:
BRAHMACARYA SIDDHIS

Brahmacarya pratishtaayaam veeryalaabha: 38

Brahmacarya = (in) sexual continence, pratishtaayaam = being firmly established, veerya = (of) vigor and energy, laabha: = gain.

He who has practise sexual continence and thus stored up his energy is able to predict correctly whatever will happen to his disciples.

Note: Anybody who has learnt from one who is not a practitioner of celibacy will be heard to say that "these days his mantras have become useless" But it is certain that the teachings of a celibate never fail.

The siddhis accruing from a practitioner of aparigraha are described in the following verse:

Aparigraha - sthairyey janma - kanthantaa samboudha: 39

Non - possessiveness being confirmed, there arises knowledge of the 'how' and 'wherefore' of existence.

aparigraha: = non - possessiveness, sthairyey = on becoming steady, janma = of birth, kanthantaa = (of) the how and wherefore samboudha: = knowledge.

Just as stated earlier, he who has avoided the 81 kinds of vitarkas by the practice of pratipaksha bhaavanaa, and established himself in aparigraha (non - possessiveness, abstinence from avarice) knows his previous existences, and what his future incarnation would be. He knows everything about the past, the present and the future.

Having stated the siddhis accruing from yama, now Patanjali outlines the siddhis that flow from the practice of niyamas.
NIYAMA SIDDHI

Sowcaat svaanga - jugupsaa parair asamsarga:  40

Saucaat = from purity, svaanga = with one's limbs, i.e. body, jugupsaa = disgust, parai: = with others, asamsarga: = cessation of contact, (bhavati = occurs).

Here in this verse is described the result of developing purity of the physical body, and in the succeeding verse is outlined the result of mental purity. With the ordinary purification of the physical body we become more sensitive and begin to see things in their true light. Cleanliness is purely a matter of sensitiveness.

First, he feels disgust for his own body and is not likely to feel attraction towards the bodies of others, which are likely to be comparatively less clean. He who has seen the emptiness of the physical body is more likely to sense something about the aatmaa, which so far in his ignorance, he had ignored.

Note: In the Saastras, Sruti and smritis it is ordained that one should not touch another. He is disgusted with his own body; how then can he be expected to like another body? The disinclination to come in physical contact with others is thus natural and to be expected and this is perhaps one of the reasons why highly advanced Yogis seek seclusion and avoid contact with the external world.

ABOUT SOUCA PRATISHTHAA

sattvaSuddhi - sowmanasya aikaagreyendriya - jaya
aatma - darSana - yougyatvaani ca  41

sattvaSuddhi = purity of sattva or purity of antahkaraNa, sowmanasya = cheerful - mindedness, aikaagrya = one - pointedness, or fixity of attention, indriyajaya = control of the senses, aatmadarSana = vision of the self, yougyatvaani = fitness for, ca = also, (bhavanti = happen).
Physical purity (mentioned in the previous verse) is called baahyaSowca, and mental purity which takes off one's kaama, kroudha and loubha is called aantaraSowca. He who has completed baahyaSowca is prepared to take up aantaraSowca. Once cleared of the mental impurities, the mind becomes clean and bright and is able to quell the senses. Once the senses are under control, the saadhaka is ready to acquire aatma - jnaanam.

ABOUT SANTOUSHA - PRATISHTHAA

santoushaat anuttama: sukha - laabha: 42
santoushaat = from contentment, anuttama: = unexcelled, sukha = happiness, laabha: = gain.

Whatever has been received providentially, the saadhaka is satisfied and does not hanker for anything. To such a contented soul there is no greater happiness in life. This is confirmed by Manu's Sloka:

yacca kaamasukham loukey
   yacca divyam mahatsukham
trshnaakshaya sukhashyaitey
   naarthata: shouDaseem kalaam

"The delight accruing from sensory pleasures in this world, and the delight coming from the experience of heavenly objects, are not even worth one - sixteenth of the delight accruing from the conquest of desire."

A similar verse is seen in the PuraaNas, where Yayaati addresses his son Puru when the latter gave his youthfulness to the father:

yaa dustyajaa durmatibhir yaa
   najeeryati jeeryata:
taam trshNaam samtyajan
   praajnas sukheynaiva abhipuuryatey
If that desire, which cannot be abandoned by small minds and that desire which never gets old even among old people, can be given up by a wise man, he reaches the highest happiness which is unexcelled and unsurpassed. Hence contentment is the highest happiness in the world.

ABOUT TAPAS

Kaayeyndriya siddhir aSuddhi-kshayaat tapasa:

kaaya = the body, indriya = sense, siddhi: = perfection, aSuddhi = impurity, kshayaat = on gradual destruction, tapasa: = from austerities.

After destruction of impurity by the various austerities given in yama and niyama, there is a perfection of the sense - organs and the body. This is the effect of development of siddhis, the word siddhi meaning here perfection and not the usual meaning of occult powers. The next verse talks of the effects of pursuing svaadhyaya

ABOUT SVAADHYAAYA

svaadhyaayaat IShTa - deyvataa - samprayouga: 44

svaadhyaayaat = from self-study, (the study which leads to Self-knowledge), IShTa-deyvataa = with the desired deities or sages, samprayouga: = communion, (bhavati... comes).

Here svaadhyaya opens up a channel between the saadhaka and the object of his search. The essential element is the appearance of devas and maharishis and the free flow of knowledge, power and guidance from the higher to the lower consciousness.

ABOUT ISWARA - PRANIDHAANA

samaadhi - siddhir ISwara praNidhaanaat 45
ISwara-praNidhaanaat = by self-surrender to God, samaadhi-siddhi: = the accomplishment of samaadhi is achieved.

Here ISwara-praNidhaana is practically an alternative path of achieving the goal which is attained by following the ashtaanga-yoga with its eight stages. By an attitude of complete self-surrender to the Paramaguru, namely, ISwara, we can attain the supreme enlightenment either in this body or in another, either now or at some other time.

Now having finished the siddhis accruing by following yama and niyama, Patanjali goes on to describe the third stage in the Eightfold Path, namely, aasana or posture:

\[
\text{sthira - sukham aasanam}
\]

sthira - sukham = steady, fixed and comfortable, aasanam = posture.

"aasyatey aneyneytivaa, aastey aneyneytivaa, vyutpatyaa aasana padanishpatti:" meaning,

"In whatever place one remains stable or by whatever measure one remains stable, that is called aasanam". Now here the suutra states: Not only does a thing remain stable, but that thing remains comfortable too there: Such a position is called aasanam. Hence in the following eleven postures described if the two conditions stated are fulfilled, they may be called the right aasanams. They are padmaasanam, bhadraasanam, swastikam, daNDakaasanam, soubaaSrayam, paryankaasanam, krownca - nishadhanam, hastinishadhanam, ushTra - nishadhanam, samasamsthaanam and sthira sukham. The last is also named yathaasukham.

Whereas the HaThayoga Pradeepikaam details more than 84 aasanas which affecting the endocrine glands and praaNik currents, tend to bring about very marked changes in the body along with promotion of good health, here is
given the description of the eleven aasanas as described in the commentary of vaacaspatri MiSraa.

The aasana or posture is the sitting position. Although the word 'posture' could apply to any kind of aasana sitting or standing or lying down, for the purposes of Patanjali's Ashtaanga yoga which is different from the primary HaTha Yoga, the sitting posture alone is implied. There are varieties of ways in which one sits.

Sitting with the lower limbs folded crosswise as in padmaasana, siddhaasana or sukhaasana, steadiness or absence of motion is secured by sitting with as maximum a base as possible — spreading the crossed legs and making the vertebral column as erect as possible. Though some of the sitting aasanas are recommended, any posture which is comfortable and easy alone is emphasized. But there are no standing postures in Patanjali's suutras.

How to get the benefits of aasanas is spoken in the next verse:

**BENEFITS OF AASANAS**

Prayatna - Saithilya ananta - samaapattibhyaam  47

Prayatna-Saithilya = By relaxing effort to make the body remain stable, ananta samaapattibhyaam = by directing the mind, (i.e. meditating) upon the serpent - aasana of MahaavishNu, the AadiSeysha, (aasana jayou bhavati = victory in posture is attained)

The sign of being victorious is given in the next verse:

*tatoudvandva - anabhighaata:*  48

tata: = by success in posture being attained, dvandva = the pairs of opposites, anabhighaata: = undisturbed (by change of climate, heat or cold; or change of moods — pleasure or pain. etc.)
It is only after reaching this state that one can engage oneself in the practice of PraanNaayaama. The characteristics of PraanNaayaama too are given in the succeeding verse:

**PRAANAAAYAAMA CHARACTERISTICS**

\[
\begin{align*}
tasmin sati Svaasa \cdot prasvaasayou \\
gati \cdot viccheyda: praanNaayaama: 
\end{align*}
\]

\[49\]

\[tasmin sati = \text{on this perfection of Aasana having been accomplished, Svaasa} \cdot \text{prasvaasayou = of in-breathing and out-breathing i.e. of inspiration and expiration, gati} \\]

\[\text{viccheyda: = break in movement, praanNaayaama: = the regulation of breath (i.e. the fourth constituent of the eightfold yoga), (kartavya: = has to be done)}\]

When the praanNaayaaama practice is begun, the air outside is taken in, the process being called Puuraka; the expelling of the air inside is called prasvaasam or reycaka. Between the two, the retention of the breath inside the lungs is called Kumbhaka. These three functions are being naturally worked out in the ordinary man. PraanNaayaama is the practice of stopping the breath for some time between inspiration and exhalation. The retention of breath affects the flow of praanNik currents in a very marked and fundamental manner and enables the yogi to gain increasing control over the currents so that they can be directed in any manner desired.

Having talked of the three kinds of breath, a special characteristic of the fourth is given in the following verses:

\[
\begin{align*}
Baahyaabhyantara \cdot stambha \cdot vrittir \\
deySakaala \cdot samkhyaabhi: parirdshou \\
deerghasuuKshma: 
\end{align*}
\]

\[50\]

\[Baahya = \text{external, abhyantara = internal, stambhavritti:} \]

\[= \text{stationary state of breath in the lungs, (bhaveyt =} \]


becomes), trividha: sa: praanaayaamaa: = these three kinds of movement of breath, deySa kaala = by place and time, sankhyaabhi: = and by numbers too, paridrshTa: = measured, regulated, deergha-suukshma: = prolonged and subtle, (bhavati = occurs)

Here are mentioned four kinds of praanaayaama: reycakam, puurakam, kumbhakam and the fourth, namely tureeyam. They are respectively called baahyavritti, aabhyantarvritti, stambhavritti and tureeyam. As stated earlier, the breath taken in and expelled is called reycaka or baahyavritti; likewise drawing in the breath from outside is called puuraka or aabhyantara vritti. With neither inbreathing nor out-breathing, the retention of the breath inside the lungs is called the kumbhaka or stambha vritti. Like water in a pot remaining still and stable, wind stays in the body; it is therefore called stambha.

It is the position or manner in which the breath is held or stopped which determines the kind of praanaayaama. The second factor is the place where praanaayaama is performed. Progress in praanaayaama is gauged in terms of th lesser or greater frequency of breathing, the space it occupies and in terms of counting or numbers and whether it is prolonged and subtle, External space in the distance from the tip of the nose to the farthest point up to which breath can be felt, by the palm or cottonwool. Regarding internal space the inhalation of the breath can be felt even in the soles of the feet or the palms like an ant crawling or tingling sensation.

This is called aantaradeySa paridrshTa praanaayaama. Likewise can be learnt the aantaradeySa praanaayaama in regard to kumbhaka too. The timing of the reycaka, puuraka and kumbhaka breaths is called kaala paridrshTam. Regarding numbers or saankhyam, it is in terms of normal duration of breath. According to Vaacaspati, the time taken by an act of respiration in a normal man is the time taken
by snapping the finger after turning the hand over the knee, which is called a maatrapa.

Measured by 26 such maatras is the number taken as mild or slow praanaayaama; doubling the number is the medium type; and trebling the number is the intense type of praanaayaama in terms of number. The aim of praanaayaama is to subtlize (make subtle) the yogi, where he advances mentally from gross identification to single pointed meditation, which is how praanaayaama achieves the end of long duration and subtlety mentioned in the suttra.

The fourth type of praanaayaama, tureeyam, is described in the following verse:

ABOUT TUREEYA - PRAANAAYAAMA

Baahyaabhyantaraa-vishaya-
aaksheypee caturtha:

baahya = external, aabhyantara = internal, vishaya = range or domain, aaksheypee = going beyond, caturtha: = (is) the fourth kind.

In this fourth kind of praanaayaama, the external breath is kept suspended in any position, external or internal, and the saadhaka seems to be in a state of stambha vritti or kumbhaka. Being done consciously, it is called tureeyam.

Doubt: In what way is this state different from the third state of kumbhaka?

Answer: The fourth kind of tureeyam is the real praanaayaama for which all the previous practices are merely a preparation. Due to the mind being very subtle and being in intense concentration totally withdrawn from its identification with the physiological functions, there is a cessation of external and internal praanaayaama all of sudden.
The sadhaka is able to see clearly the mechanism of the PraaNaayaama and direct the currents of PraaNa deliberately and unerringly. Hence is that different from the third variety, kumbhaka.

By such practice samaadhi siddhi is possible. But in the following verse Patanjali talks of some interim benefits:

**INTERIM BENEFIT OF PRAANAAYAAMA**

$tata: \text{ksheeyatey prakaaSaavaraNam}$

$tata: = \text{from this}, \text{ksheeyatey = dissolves, weakens, prakaaSa = (of) light, aavaranam = disappearance, covering.}$

The veil covering the sattva or pure mind gets weakened even if it does not completely disappear owing to the clearing up of all impurities in the mind such as avidyaa and asmitaa, raaga and dveysha.

**BENEFIT OF PRAANAAYAAMA**

$dhaaraNaasu ca yougyataa manasa:$

$manasa: = \text{for the mind, dhaaraNaasu = in the subtle state of concentration, yougyataa ca = fitness, (bhavati = happens).}$

Thus far the sadhaka having practised yama, niyama, aasana and praaNaayaama is becoming fit for the next stage of pratyaahaara. And this fifth stage is described in the next verse:

**ABOUT PRATYAAHAARA**

$sva-vishyaasamprayougey citta-svaruupaanukaara$

$iva indriyaaNaam pratyaahaara:$

$IndriyaaNaam = \text{for the senses, sva vishaya asamprayougey = non-contact with the respective objects, citta svaruupaanukaara, iva = as if imitating the individual mind's own nature, pratyaahaara: = (is) pratyaahaara.}$
Pratyahaara or abstraction is, as it were, the imitation by the senses of the mind by withdrawing themselves from their objects.

The sense organs, being caught in the trap of delusion and prejudice, stand as obstructions to the practice of yoga. But by the practice of yama, niyama, aasana and praanaayama, the saadhaka has to some extent free himself from these obstacles. The senses are the outposts of the mind in the external world and follow the lead of the mind. The mind being purified by the first four practices of yoga, the emotional disturbances are eliminated and so the saadhaka is able to have some mastery over his senses.

Pratyahaara is, therefore, in one sense a control of the senses by the mind, the essential technique being the withdrawal of the mind into itself. In pratyahaara the abstraction is voluntary and the mind has no object of attraction in the external world. The senses too seem to have given up their ceyshtaas or gravitational pulls over the mind but seem to follow the dictates of the mind. Hence is the 'iva' meaning 'as if' used in this sutra, as the senses too appear to have acquired the nature of the mind in purity.

The effect of pratyahaara to the yogi is mentioned in the last verse of this chapter:

\[\text{tata: paramaa vaSyateyndriyaaNaam}\]

\[\text{tata: } = \text{ then, from the above characteristic of pratyahaara, indriyaaNaam } = \text{ for the senses, paramaa } = \text{ the highest, vaSyataa } = \text{ mastery or being attracted by, (bhavati } = \text{ becomes).}\]

Then follows the highest mastery over the senses. The successful practice of pratyahaara gives complete control over the sensory organs, as the saadhaaka no longer remains their slave but becomes their master.
PART III

VIBHUUTI PAADA

The two chapters saadhana yoga and vibhuuti yoga are inter-connected. While the saadhana yoa deals with the first five preliminary limbs of the Ashtaanga yoga — yama, niyama, aasana, praanaaayaama and pratyahaara — the last three limbs or realms of saadhanaa — dhaaraNaa, dhyaana and samaadhi — are described in the vibhuuti yoga. While the former constitutes the external or outward aspects of the yoga, the latter is concerned with the antararanga or internal saadhanaas of yoga.

ABOUT DHAARANAA

\textit{deySa - bandhaS cittasya dhaaraNaa} 1

cittasya = the minds, deySabandha = bound within the body as also fixed outside, dhaaraNaa = concentration.

Concentration is the confining of the mind within a limited area. In the first paada (section) the nature of samaadhi, and in the second paada the saadhanaa to be adopted for samaadhi, and here in the third paada is outlined some of the siddhis flowing from the practice of yoga. DhaaraNaa, dhyaana and samaadhi are together summed up in the one word, \textit{samyamaa}. For the siddhis both the external five preliminary limbs of the yoga and the internal three limbs — dhaaraNaa, dhyaana and samaadhi — are essential.

Although by the practice of the external disciplines, the unstable nature of the mind is to some extent conquered, 'manaScancalam asthiram' as observed in the smritis, the mind cannot be made to remain fixed on any object for considerable time. The wandering mind that seeks always
the contact of the different objects of the external world was extrovert in nature and was controlled by pratyaaahaara. Such a prepared mind inclined to be introvert is made to concentrate by fixing it, or confining the myriads of its thought on to a particular object. When the mind is prepared for dhaaraNaa, it does not cease to have the manifold vrittis or thought waves. But it has ceased to have attachment or hold on things which are likely to drag it down towards the clutches of the senses.

The single hold it has now may be on the aajnaa-cakra, between the brows, or on the naabhee-cakra, hridaya punDareekam, sahasraaram, or the tip of the nose or the tongue, etc. or on the external images as Vishnu or any ishTa-deyvataa. This internal dhaaraNaa is stated in the verse:

\begin{align*}
prraNaayaameyna pavanan pratyaa \\
haareyNaa ceyndriyam \\
vaSeekritya tata: kuryaat citta- \\
staanam Subhaasrayey
\end{align*}

After controlling air (the breath) through the practice of prraNaayaama and the senses by pratyaaahaara, the saadhaka can make efforts to keep the mind in a stable, steady position. In the VishNu PuraaNa is given an illustrative attempt at dhaaraNaa. When the mind is being confined to the object of VishNu dwelling upon the face cheerful and pleasing, eyes full of freshness and depth like lotus-leaves and the Sreevatsa shining on His chest, down to the pair of lotus feet, here it is expected to permeate part by part its whole stuff with the VishNu - vritti. But before the mind could confine itself to the image of VishNu, so many distractions intervene. They have all to be driven away and the mind concentrated on to the object of contemplation. How from this stage the saadhaka passes on to meditation is given in the following verse:
**MEDITATION**

tatra pratyayaikataanataa dhyaanam

tatra = in the context of the above, pratyaya = content of consciousness, ekataanataa = stretching unbrokenly as one, dhyaanam = meditation.

The unnterrupted flow of the mind towards the object chosen for meditation is dhyaanam. The saadhaka aims at eliminating the intruding thoughts during dhaaraNaa, and when he succeeds completely, he can continue the concentration on the object without any interruptions for as long as possible, he reaches the stage of dhyaana. In the VishNu PuraaNa we have the following verse on the subject of dhyaana:

\[\text{tadruup}a \text{ pratyayaikaagrya santatiS}\]
\[\text{caanya nisprhaa}\]
\[\text{tadhyaanai; prathamai rangai;}\]
\[\text{shaDbhir nishpaadyatay nrpa}\]

"When the same kind of citta - vritti is kept up without any mixture of any other modification, it is called dhyaana. Such a dhyaana is the summation of the six previous constituents of the yoga, namely, yama, niyama, aasana, praaNaayaama, pratyahaara and dhaaraNaa" But the pratyaya with which the mind remains in is fixed and yet a variable thing. Here is the dual nature of pratyaya in dhyaana where exists the possibility of keeping the mind moving within the limits defined by the object of meditation.

In the following, the last of the angas, namely, samaadhi is defined:

**SAMAADHI DEFINED**

tad eyvaarthamaatra - nirbhaasam
svaruupa - Suunyam iva samaadhi:
tadeyva = the same, i.e. the previous dhyaana, artha maatra nirbhaasam = appearing like the thing meditated upon, svaruupa Suunyaamiva = the essential nature (of the mind) appearing as if non-existent, samaadhi = (is) samaadhi.

'samaadhi' is described in this verse as single-pointedness where it is one thought only and not more than one. When the state of dhyaana has been reached, the saadhaka can hold the object of meditation without any distractions. Still, a direct knowledge of its very essence is not obtained, and the reality hidden within the object seems to elude him. It is the mind which is preventing the realization of the essence of the object of meditation.

Here in samaadhi the mind or self-consciousness seems to have become Suunya or non-existent. The word 'as if' (iva) is again used here, because, the svaruupa only seems to disappear but does not in reality, because, when the samaadhi is over, it manifests itself again immediately.

ABOUT SAMYAMA

trayam eykatra samyama: 4

traya = the three, eykatra = in one place, jointly, samyama:= is called samyamaa.

A technical term 'samyamaa' is used by this suutra for the three stages: dhaaranaa, dhyaana and samaadhi.

taj-jayaat prajnaalouka: 5

taj-jayaat = by mastering it, prajnaa = the higher consciousness, aalouka: = light (bhavati = occurs).

As long as samyamaa lasts, so long does samaadhi get brightened or clarified.

Now this benefit is referred to in the next verse:
tasya bhuumishu viniyouga:

tasya = its, bhuumishu = in stages, viniyouga: = use, application.

The application of samyama is by stages.

The different stages involved in the use of samyama mean the attainment of the four successive stages of samprajnaata samaadhi (mentioned in I-17) and the stage of nirbeeja samaadhi (mentioned in I-51). They mean the functioning of consciousness through increasingly subtler vehicles referred to in connection with the samprajnaata samaadhi. But the fundamental basis of both is the same; namely, penetration into different depths of consciousness which finds expression through different stages of citta. Further, as regards stages or grades, as to what is superior and what inferior, it cannot be understood from mere study but only experience. Hence the dictum:

Yougeyna yougou jnaatavyou yougou
yougaat pravartatey
You apramattastu yougeyna sa
yougey ramatey ciram

In the next verse — the three stages of dhaaraNaa, dhyaana and samaadhi — the more direct antaranga aids to samprajnaata samaadhi are stated:

INTERNAL AIDS

trayam antarangam puurveybhya:

puurveybhya: = better than what was told earlier, (namely, yama, niyama, aasana, praaNaayaama and pratyaahaara), trayam = these three, (namely, dhaaraNaa, dhyaana and samaadhi), antarangam = internal or inner (being more congenial for samprajnaata samaadhi)
The latter three are internal in relation to the preceding one which are only external aids for samprajnaata samaadhi.

But the latter three are again only external aids for asamprajnaata samaadhi; this is stated in the succeeding verse:

**EXTERNAL AIDS**

\[ \text{tad api bahir - angam nirbeejasya} \]

Even these three (dharaNaa, dhyanaa and samaadhi) useful for the sabeeja samaadhi are external to the seedless (nirbeeja samaadhi). The subject of nirbeeja samaadhi is described in I-51.

The Slokas 5 to 8 talk of the transition to asamprajnaata samaadhi through the practice of samyama. In the 16th verse, patanjali is going to talk of samyama over the threefold modifications leading to the knowledge of the past and the future: (pariNaamatraya - samyamaat - ateetaanaagata - jnaanam) This suutra is given to point out the distinction between sabeeja and nirbeeja samaadhi and to emphasize the fact that the latter is superior to the other, being a more advanced stage on the path of self realization. The Purusha has first to conquer all the realm of Prakriti through sabeeja samaadhi and then to gain complete self-realization, a transformation of the mind which is further explained in the next verse:

**TRANSFORMATION OF MIND**

\[ \text{Vyutthaana - niroudha samskaarayour} \]
\[ \text{abhibhava - praadurbhaavow niroudha} \]
\[ \text{kshaNa cittaanvayou niroudha pariNaama:} \]

\[ \text{yadaa = when, vyutthaana niroudha samskarayou: = consisting of the three avasthaas, namely, kshiptam, vikshiptam and muuDham i.e. with no change in the outgoing, the incoming impressions; abhibhava -} \]
praadurbhaavow = the decrease of the incoming and the increase of the outgoing, (bhavata: = when it occurs, tadaa = then) niroidha-kshaNa-cittaanvaya: = when the mind is pervaded by the unmoditied state of the mind i.e. at the moment of suppression, niroidhapariNaama: = the transformation of the suppression.

One has to regard citta as dharme, and vyutthaanam and niroidham as its dharma. Modification of restraint of the mind is its inseparable conjunction with the moment of suppression when the outgoing and samskaaras of restraint disappear and appear respectively. The suutra describes what sort of change takes place at the moments of mental restraints (suppression or niroidha pariNaama). It is the characteristic of the mind to be both extrovert and introvert.

With the disapperance of mere extrovert activity the samskaaras or the impressions of objects in the mind are not rooted out.

Therefore the next suutra is given:

\[ \text{tasya praSaantavaahitaa samskaaraat} \]

\[ \text{tasya = its (of niroidha pariNaama), praSaanta = tranquil, undisturbed, vaahitaa = flow, samskaaraat = by (repeated) impression.} \]

Its flow becomes tranquil by repeated impression:

\[ \text{sarvaarthataikaagraatayou: kshayoudayow} \]
\[ \text{cittasya samaadhi pariNaama:} \]

\[ \text{sarvaarthataaa = many - pointedness, eykaagraatayou: = one-pointedness, kshayoudayow - decay and rise, cittasya = of the mind, (bhavata: = becomes, sa eyvam = the same), samaadhi = trance, pariNaama: = transformation.} \]

samaadhi transformation is the gradual setting of the distractions and simultaneous rising of one - pointedness.
The second kind of mental transformation which is involved in the different stages of samaadhi is samaadhi pariNaama. (The samaadhi spoken of here is samprajnaata samaadhi. PariNaama or the change is the tendency of the citta to withdraw from its extroversion and become introvert)

When it becomes more introvert, it inclines towards eykaagrataa or 'one-thought' alone which is here described as single-pointedness. This gets gradually stronger to overpower the many-pointed tendencies whenever they try to make an appearance in the citta.

Saantouditow tulya - pratayyow cittasyai kaagrataa - pariNaama:

cittasya = of the mind, Saanta = subsided, uditow = uprisen, tulyapratayyow = exactly similar cognitions or contents of the mind at two different moments, eykaagrataa-pariNaama: = transformation into one pointedness.

The alternation of disappearance and appearance of multi-pointedness spoken of in the previous verse is no more here in this verse, where the citta undergoes eykaagra - pariNaama. There is no longer the experience of the past state of dhaaraNaa or vyuthaana getting weaker and the present stage of single-pointedness (samprajnaata) getting stronger.

That the three mental modifications, namely, nirodha, samaadhi and eykaagrataa are inherent in the five elements and in the five sensory organs is explained in the following verse:

eyteyna bhuutendriyeysyu dharma - lakshaNa avasthaa pariNaamaa vyaakhyaataa:

eytyena = thus, i.e. by this explanation bhuuteyndriyeysyu = (in) the elements and the senses (vartamaanaa: = are existing), dharma = property or quality,
lakshaNa = character, avasthaa = condition, pariNaama = modifications, vyaakhyaaataa: = are explained.

The pariNaama is divided into three categories, namely, dharma, lakshaNa and avasthaa. The appearance of bodies or things is due to the combination of atoms and there is always the inherent change of the position of the atoms which are in constant movement. Hence the form of a substance being dependent on the arrangement of the atoms is called the dharma pariNaama. Regarding the second, lakshaNa pariNaama, one has to note the subsequent changes of any particular object or person and they are called anaagata way (its future form), vartaamana way (its present form) and ateetaa way (its past form).

The present is hidden in the past as the future is hidden in the present. Thus a body is coming into experience and is fading away. This constant change is called the lakshaNa pariNaama. As all things are constantly changing in kshaNa unit of time, it is described as avasthaa pariNaama.

The substratum to which these three changes are attributed is described in the next verse:

ABOUT DHARMEE

Saantoudita avyapadeySya dharmaanu paatee
dharmee 14

Saanta = the subsided, latent, past, udita = the uprisen, the manifest, present, avyapadeySya = the unmanifest, as yet in the future, dharma = the properties, anupaatee = common, continuously correlated, (ya: sa: = the same) dharmee = the substratum in which the properties inhere.

In this yoga-siddhaanta the cause is called dharmee and the effective action is called dharma. That is, the clay is dharmee, the pot is dharma. The substance clay has the power of existing in the form of dust, a lump or a pot.
Hence the dharmaee is that which has the capacity for a particular mode of change. Now taking the stage of lump of clay of the dharmaee as earth, it can be looked at from its previous state, the powdered dust as being latent in earth and its future state as pot as the unpredictable (avyapadeySya). Earth is the common substratum which remains relatively constant among its changes as powder, lump of clay and pot.

The cause underlying the changes of the substratum is explained in the following verse:

**THE WHY OF SUBSTRATUM - CHANGE**

\[ Kramaanyatvam pariNaamaanyatvey heytu: \]
\[\text{15}\]

karma = succession, anyatvam = difference, pariNaama = transformation, anyatvey = in variation, heytu: = cause.

The cause of the difference in transformation is the difference in the underlying process.

The suutra explains why the substratum or dharmaee, remaining as one, gives rise to more than one distinct modification. Take the dharmaee earth which one substance (cause) goes through distinct modifications (varied) as powder, kneaded lump, pot, broken pot and again to earth, because of an ordered succession (krama), where one after the other the changes take place by displacing the previous.

Every substance undergoes endless changes of characteristic in order of succession. Along with this dharma - pariNaama, one finds the lakshaNa - pariNaama too. For example, parts of grain stocked in a silo, after some time, become so fragile that by the merest touch these are powdered into dust. It can therefore be inferred that in successive moments, this change must have
continued to work from subtler beginnings to the grossest ones. This succession applies to all the viSeeyshas — the five gross elements externally and the eleven senses internally.

One's happiness, desires, etc. undergo these changes. Citta as dharmee has two ways in which the change takes place. The patent in the form of ideas and the latent in the form of samskaaras or thought-impressions. In between these two dharma- pariNaama cycle — origin from samskaara in the subconscious to the conscious ideas and back again to samskaaras — there are a variety of successive changes. According to Bhaashyakaara, there are seven distinct changes as:

\[
\text{niroudha karma samskaaraa; pariNaamou atha jeevanam} \\
\text{ceyshTaa SaktiSca cittasya dharmaa darSana varjitaa:}
\]

They are 1. nurodhua 2. karma 3. samskaara 4. pariNaama 5. jeevana 6. ceyshTaa and 6. Sakti. These seven are of the parouksha kind. The operation of the concomitant condition or efficient cause serves only in effecting the passage of one thing from protency to actualization in succession.

Having discussed the attributes of samyama in terms of dharma, lakshaNa and avasthaa, Patanjali goes on to describe the powers that will accrue from certain paractice.

**KNOWLEDGE OF PAST AND FUTURE**

\[
PariNaama traya samyamaat ateetaanaagata jnaanam
\]

PariNaama = transformation, traya = the three, samyamaat = by performing samyama on, ateeta = the past, anaagata = the future, jnaanam = knowledge.
By performing samyamaa on the three kinds of transformation (niroudha, samaadhi and eykaagrataa), knowledge of the past and the future comes.

By nature the citta is of the sattva quality and hence it has the characteristic of illumination thus brightening everything. If it is tainted by qualities of rajs or tamas the citta becomes dark and opaque. Once these taints are removed, the citta resumes its brightness. By practice and mastery of the last three limbs — namely dhaaraNaa, dhyaana and samaadhi — the three constituting samyamaa the yogi understands the dharma, lakshaNa and avasthaa pariNaamas whereby he gains the siddhi of the knowledge of the past and the future of anything in the universe.

The next suutra describes the power of knowing the language of animals:

**UNDERSTANDING ANIMAL LANGUAGE**

\[
\text{Sabdaarthaa pratyayaanaam itareytara adhyaasaat sankaras}
\]

\[
tat pravibhaaga samyamaat sarva bhuta ruta jnaanam
\]

Sabda = the word, sound; artha = the object, meaning; pratyayaanaam = the mental idea behing bothe (word and meaning), itareytara = each with the other, adhyaasaat = mistaken for one another; sankara: = confusion: (bhavati = becomes), tat pravibhaaga = their distinctions, namely, Sabda, artha and jnaana are each different; samyamaat = by performing samyamaa on all the three; sarvabhuuta = all living beings; rutajnaanam = knowledge of their sounds.

The sound, the meaning (behind it) and the idea (which is present in the mind at the time) are present together in a confused state. By performing samyamaa on the sound, they are resolved and there arises comprehension of the meaning of sounds uttered by any living being.
Take for example, the sentence: "Bring the cow". Here one finds the SphouTa theory in full swing. This considers the relation of words with the ideas and the things which they signify. Though distinct they are often identified or taken in one act of thought by a sort of illusion. The Sabda is composed of letters which are pronounced by a physical effort of the organs of speech.

The audible sound 'cow' implies firstly, that of articulate letters (varNas), and secondly, the audible sound (dhwani). Thirdly, the letters 'c,o,w' and the complete word - form (Sabda) come into being. The sphouTa theory stresses the fact that the comprehension of this complete word form is an attribute of the mind and not of the ear.

The complete comprehension of separate letters or sounds as word is ideation of the mind called sphouTa. It is a unified whole and quite unlike the letter forms which die the next moment. 'sphouTa' means that which illuminates. The word is different from the idea or thought and called pratyaya. The artha or meaning too is different, and this is the basis of the type of samanvaya mentioned in this suttra which knows the distinct natures of the three components of Sabda, artha, and pratyaya in any act of cognition.

Here is mentioned the story from RaamaayaNa where the king of Keykaya, conversing with his wife one day, suddenly laughed aloud. When asked by the queen for the cause of his laughter, he said that it was the conversation he heard between some ants under the cot. But in spite of the queen's persistence to know the gist of the conversation, he would not reveal it. This was because the secret of the language of the animals was imparted to him by a sage, and revelation of it to others meant death.

The mystery of learning about previous births is mentioned in the next Sloka:
Knowing Previous Birth

samskaara saakshaatkaraNaat puurvajaatijnaanam

samskaara = impressions, saakshaat-karaNaat = by direct perception, puurva = earlier, jaati = (of) birth, jnaanam = knowledge.

There are two kinds of vaasana samskaaras: (i) that of kindling memory and (ii) that of remembering past lives. As the verse

naabhuktam ksheeyatey karma kalpakouTi Satairapi

indicates, even crores of kalpas cannot erase past karma without yielding results. Another smriti states:

kadaacit svakrtam karma kuuTasthamiva tishThati

"An action done at some time remains in the form of samskaaras unchanged till it yields its fruits."

On the ordinary principle of the revival of past impressions as memory, this suutra affirms that a yogi, working backwards, can have the knowledge of his previous lives by doing samyamaa on his samskaaras. Not only of his own but of others' lives too he can have the knowledge, by working on others' samskaaras.

Knowing Other Minds

Pratyayasya para-citta-jnaanam

Pratyayasya = of the content of the mind, para = another's ciita = (of) mirid, jnaanam = knowledge.

By direct perception through samyamaa of the image occupying the mind one can have knowledge of the mind of others.

Just as one can have knowledge of the previous births, (Refer previous verse), so also by performing samyamaa
on other's minds, one can establish clairvoyant contact between the two vehicles.

\[
na ca tat saalambanan tasya \\
avishayee - bhushatvaaat
\]

.saalambanan = that to which is attached the objects, 
tat = the others' mind, na (saakshaatkriyatey_ = not to be understood by samyamaa, tasya = for the samyamaa, 
avishayeebhushutatvaaat = because of (its) not being the object (of samyamaa.)

But not also of other mental factors which support the mental image for that is not the object of samyamaa.

In the previous suutra it was stated that anyone who can perceive the mental image in another's mind can gain knowledge of that mind. But not so, says this suutra, if one has to gain knowledge of the motive or purpose which is present behind the mental image. This verse points out that by merely perceiving the mental image, the yogi will not be able to obtain knowledge of the other factors which are present in the background and which are responsible for the production of the image. This serves to emphasize that the world of names and forms is different from, and is easier to reach than, the world of motives, etc.

In the next verse, Patanjali explains the secret of invisiblitiy:

**BECOMING INVISIBLE**

\[
Kaaya - ruupa - smayamaat tadgraahya - Sakti- 
  stambhey cakshush - prakaaSa asam- 
  prayougey antardhaanam
\]

Kaaya = body, ruupa = form, samyamaat = by performing samyamaa on, tat = from it. whence, graahya = apprehensible, Sakti: = (of) power, stambhey = on
suspension, chakshush = (of) the eye prakaaSa = with the light, asamprayougey = on there being no contact, antardhaanam = disappearance, invisibility.

By performing samyamaa on the form of the body, on suspension of the receptive power, the contact between the eye of the observer and light from the body is broken, and the body becomes invisible.

The power of making oneself not seen by another is one of the well-known siddhis. Likewise can be acquired the power to suspend the other senses too like sight. The invisibility is effected by preventing the light from his body reaching or affecting the eyes of the perceiver.

FOREKNOWLEDGE OF DYING - TIME

soupakramam nirupakramam ca karma tat-
samyamaat jnaanaam arishTheybhyou vaa 22

soupakramam = operating in a quicker way, nirupakramamca = slowly working and giving results later, tatsamyamaat = by performing samyamaa on them, aparaantajnaanam = knowledge of death, vaa = or, arishTheybhyou = evil omens which presage death.

Karma is fast or slow in motion; by performing samyamaa on them or by portents knowledge of the time of death is gained.

Just as a wet garment put in the sun gets dried up quickly, so also some karma yields fruit quickly and is called soupakrama karma. But if the same cloth is not properly rinsed, not spread out, but put in the shade, it takes a longer time to dry, and is called nirupakrama karma.

The slow in fruition are to be worked out in the present aayu and jaati. By samyamaa on these, the yogi knowing what is being worked out comes to know exactly
the duration of the aayu of the present life-state. Therefore he can accurately determine the date of his death.

Or the yogi doing samyamaa many react to certain signs or portents foretelling death. Patanjali calls these arishTas. The arishTas are divided into three categories: (i) the *aadhyaatmika arishTa* is connected with yogi's own body. When he closes his ears with his hands and he does not hear the movement of life within; it is an indication or evil omen presaging death. (ii) Seeing bizarre and frightening visions of Yama or apparition of death is called the *aadhibhowti ka arishTa*.

The *aadhidaivika arishTa* is connected with divine and heavenly vision. The yogi suddenly sees heaven and the siddhas there, automatically without any thought. The medical treatise *Yogaratnaakara* has the following verses:

```
arundhateem dhruvancaiva
vishNoustrreeNi Padaani ca  I
arundhatee bhaveyt jihvaaw dhruvou
naasaagram eyva ca     I
vishNustu bhrudhvhayour madhyam
bhrudvayam maatrumaNDalam   II
```

One who is reaching death-time cannot see one's own tongue, the tip of one's nose, the brows or the middle of one's brows.

```
akasmaacca bhaveyt sthuulou hyakasmaacca
krSou bhaveyt
akasmaat anyathaabhaava: shaNmaasai:
ca vinaSyati
```

If one bloats suddenly or becomes thin suddenly or has any change in his body all too suddenly, he will die within six months.
swoudou lalaa Tey himavan narasya
Seetaarditasyaapi supicchilasya
kaNThey sthitou yasya nayaati vakshou
nuunam yamasyaiti grham naras sa:

Afflicted by cold, if a strong man has sweat pouring
down and lodged in his Adam’s apple slowly falling on his
chest, the man is near death’s door.

raatrow daahou abhitapati divaa jaayatey Seetalatvam
kaNTThey Sleysthmaa virasa - vadanam
kunkumaakaara neytrey
jihvaa krishNaa vahati ca sadaa sthoola suukshmaa
ca naaDee tatbhaishajyam smaraNam
adhunaa raama raameyti naamna:

If in the night fever, in the daytime a shivering and cold
in the throat, tongue parched, eyes blood shot, a black
tongue with water dripping, and nerves very thick and
loose, the man has no other go than to repeat the name of
Raama, Raama, since his death is fast approaching.

The vibhuutis obtained by mercy and friendship are
described in the next verse:

**VIBHUUTIS OF MERCY AND FRIENDSHIP**

* maitry - aadishu balaani

maitry-aadishu = by performing samyamaa on
friendliness, etc., balaani = strength.

When the yogi performs samyamaa on any quality, his
mind becomes one with that quality for the time being. A
principle or quality sheds its radiance while we think of it;
but when samyamaa is performed on that quality it fuses
with the mind and manifests it with an unlimited extent.
When samyamaa on maitree (friendship) is done, power of
giving happiness to all is achieved. Likewise by samyamaa
on karuNaa, muditaa, and other qualities:
Baleyshu hasti-balaadeeni

baleyshu = (by performing samyamaa on) strength, hasti-balaadeeni = strength of elephants.

The suutra mentions only the elephant, but it signifies that the yogi by doing samyamaa on any object or person can acquire the corresponding strength meaning that there is nothing which he cannot obtain.

Pravrtti-aalouka nyaasaat suukshma
vyavahita viprakrshTa-jnaanam

pravrttti = superphysical faculty, aalouka = light, nyaasaat = by projecting, suukshma = fine, subtle, vyavahita = the hidden, viprakrshTa = the distant, jnaanam = knowledge.

The knowledge of the subtle, the hidden and the remote is possible to the yogi doing samyamaa by directing the light of super-physical light on it.

Bhuvana jnaanam suuryey samyamaat

bhuvana = (of) the solar system, suryey = on the sun samyamaat = by performing samyamaa on.

The Vyaasa bhaashya has the following comments on this suutra:

There are seven kinds of bhuvanas: In the centre of the earth is the equator and in its middle like a pillar is the Mount Meyru. At the bottom of Meyru is Aveecii land; and behind the Meyru is this earth. Above Aveecii are respectively Mahaakaalam, Ambareesham, Rowravam, Maharowravam, Kaalasuutram and Andhataamisram. The first Mahaakaalam is in the earth, the second Ambareesham in water, the third in fire, the fourth in air, the fifth in ether and the last Andhataamisram in darkness.
The *Brahma suutra* refers to these loukas as 'api ca sapta'. The sinners according to the degree of their vicious nature spend their time in the respective purgatory. Although mortals desire comfort and happiness, they do not perform virtuous deeds only, but do lots of sins unthinkingly, as the Sloka says:

\[ puNyasya phalamicchanti puNyam neycchanti maanavaa: \]

\[ na paapahalam iccanti paapam kurvanti yatnata: \]

Seven kinds of hell are described: mahaatalam, rasaatalam, atalam, sutalam, vitalam, talaatalam and paataalam. Surrounded by these seven islands, the earth is the eighth island. In the centre of the earth is the Mount sumeyru. It has four peaks, variously, diamond, silver, gold and crystal. As on the southern part of the mountain is a naaga tree, the island is called the Jambuudweepam.

There are three mountains north of Mahaameyru, blue and white in colour. In between the three mountains are RamaNakam HiraNmayam and Uttaraguru regions. South of the Meyru are nishadha, heymakuTa and Himaalaya-mountains and three lands, namely, Harivarsha, Kimpurusha and Bhaarata. To its east are the frontiers Bhadraaszam and Maalyavaan; and in the west, Ketumalaam and Gandhamadaanam. In the centre is the country named Ilaavritam. Double this size is Jambuudweepam surrounded by salty ocean.

Next to Jambuudweepam is the Saakadweepam, surrounded by sugarcane ocean. Next to it are kuSa and krownca dweepas. Then the islands of Saalmalam and Goumeyta. The latter is also called plaksham; then follows Pushkaram. Kusa is surrounded by suraa ocean, and krowncadweepam by ghee-ocean; Saalmalam by curd-ocean and Gomeyta-dweepam by an ocean of miik, while
the Pushkaradweepam by an ocean of sweet tater. In the Pataalam, oceans and mountains live asuras, gandharvas, kinnaras, yakshas, raakshasas, bhuutas, piSaacacas, apasmaaras, apsaras, brhmaraakshasas, kuusmaaNDAas and vinaayakas.

But in Mahaameyru in the centre of the earth dwell gods. There are the lovely gardens named misravanam, nandanam, caitraratham and sumaanasam. The god's assembly is called sudharas vajjayantam. The planets stars and asterodis bound by the Pole star whirl round, swayed by vaayYu. In the heavenly world above Mt. Meyru live six kinds of deyvas called tridaSas, agnishwaattas, yaamyas, dushitas, aparinirmita vaSavartis and parinirmita vaSavartis. They can perform miracles and possess the eight siddhis. They are not begotten by parents, are worshipped by mortals and are promiscuous in sex- indulgence.

In Maharloukam are five kinds of gods, namely, Kumuda, Ribhu, Pratardana, Ajnaanabar and Pracidaaba. With control over airy elementalss they obtain whatever they want.

In Janalouka live the four kinds of gods: Brhmaapurouhita Brhmaakaayika, Brhmamahaakaayika and Amara. They have command over the elements and the senses. In tapoulouka are three kinds of gods: apaasvra, mahaabaasvra and satyamahaabaasvra. They have command over the airy elements, senses, and Prakrti and have full awareness of what is happening below them.

In satyalouka the deyva groups are four in number: Acyuta, Suddhanivaasa, satyaabha and samjnaasamjnika. They live as long as this sarga lasts. All the mentioned so far are of the samprajnaata samaadhi kind. Those of the asamprajnaata samaadhi type do not belong to these gods.

The next verse talks of the effects of sanyamaa on the stars:
candrey taaraa-vyuuhajnaanam

Candrey = (by performing samyamaa) on the moon, taaraa-vyuuh = the organization of stars, jnaanam = knowledge.

The knowledge of starry systems can be known by doing samyamaa on the moon.

Knowing Transits of Stars

dhruveytadgatijnaanam

dhruvey = (By performing samyamaa) on the Pole star, tadgati = their movement, jnaanam = knowledge.

From samyamaa on the pole-star, knowledge of the starry movements is acquired.

Aantara Siddhis: Understanding the Body

Naabhi-cakreykaayavyuuhajnaanam

Naabhi-cakrey = (By performing samyamaa) on the navel centre, kaaya = the body, vyuuha = structure or arrangement, jnaanam = knowledge.

'samyamaa' on the plexus of navel of cakra, the knowledge of the systems of the body is acquired. The solar plexus or maNipuura cakra is the central or middle from whose pivotal point, the rest of the cakras and how they control the body can be known.

Halting Hunger and Thirst

kaNThakuupeykshut-pipaasaa-nivritti:

kaNTha-kuupey = (by performing samyamaa on) the throat-well. gullet, kshut = hunger, pipaasaa = thirst, nivritti: = cessation.

Sensations of hunger and thirst depend on the secretions of glands in the various parts of the body. A
knowledge of the working of these glands and the capacity to regulate them is gained by the yogi by doing samyamaa on this gullet-centre:

**Kuurma-naaDyaam sthairyam**

kuurma-naaDyaam = (By performing samyamaa) on the Kuurma-naaDee, the nerve in the shape of tortoise below the kaNTha kuupa, sthairyam = steadiness or immobility.

This is the yogi's power to go into hibernation at will, suspending motion of his body, like the animals especially the tortoise which withdraws its body within its shell.

**Muurdha-jyoutishi siddha-darSanam**

muurdha = the head, jyoutishi = the light, siddha = siddhas, adepts, darSanam = vision of.

By performing samyamaa on the light under the crown of the head, the vision of the adepts is made possible.

**INTUITION**

**Pratibhaat vaa sarvam**

Pratibhaat = from intuitive knowledge, vaa = or, sarvam = all knowledge.

Or, knowledge of everything is gained by intuition.

Just as before the rise of the sun, there is the dawn which illuminates everything which was dark before, so also is pratibhaa — the great degree of light and purity of awareness which precedes the appearance of discriminative knowledge of viveyka - khyaati, and therefore usually termed intuition. If the yogi tries to develop this faculty by performing samyamaa on the intellect, he comes to comprehend all the knowledge through the help of the pratibhaa or intuition.

**Hrdayey citta-samvit**
hrdayey = (By performing samyamaa on) the heart, citta-samvit = awareness of the mind.

By the heart is meant the cavity of the heart or heart space, anaahata - cakra or Brahma-puri. It is like a lotus facing downwards dormant in the layman, but in a yogi, it is awakened to face upwards.

**KNOWLEDGE OF PURUSHA**

sattva-purushayour atyanta asankeerNayou: 
pratyayaaviSeyshou bhouga: paraarthaat svaartha -
samyamaat purusha-jnaanam

Atyanta-asankeerNayou: = extremely distinctive, sattva -
purushayou: = representing Buddhi and Aatmaa, pratyayaaviSeysha: = non-distinct awareness, paraarthaat = apart from another's interest, bhouga: = experience, svaartha = self-interest, his own self, samyamaat = by performing samyamaa on, purusha - jnaanam = knowledge of Purusha.

Experience consists in the absence of the notion of distinction between the purusha and Buddhi, which are quite distinct from each other, because it exists for another. By samyamaa on his own self comes the knowledge of Purusha. 'sattva' or Buddhi, though unintelligent, is the source of intelligence for the other components of the mind. It has a semblance of consciousness emanating from Purusha being reflected on it.

Buddhi is so pure as a reflector (sattva) enlivened by the source of light, the conscious Purusha, that it assumes all knowledge and all experience as its own, forgetting that it is merely a reflection. Thus, buddhi changes when different objects of pleasure and pain are presented to it into painful or pleasurable experiences: "I am sad" or "I am glad". Buddhi is the changing image, while Purusha is the changeless original source of consciousness. Just as the
moon reflected on a flowing stream of water appears moving or changing though really steady, the buddhi assumes an identity with the reflection and thinks itself to be the changing experience in the experienced. This suutra says that samyamaa by the intellect on discrimination — on his own nature and purpose — will lead progressively to clear knowledge of Purusha.

\[
tata: \text{pratibhaa SraavaNa veydanaa aadarSa} \\
saasvaada vaartaa: jaayantey
\]


Intuitional perception transcends the mind and the sense organs. The latter are only the outposts of the mind and they can therefore be done away with in the exercise of intuition.

\[
tey samaadhhow upasargaa: vyutthaaney siddhaya:
\]


The various siddhis, so far described in this chapter, are obstacles when the yogi is delving within the deeper layers of his consciousness, and the siddhis draw him out- wards. The siddhis are temptations and distractions in the yogi’s path. This suutra emphasizes the need for nirvikalpa samaadhi by abandoning all interest in the siddhis.

\[
\text{Bandha - kaaraNa - Saithilyaat pracaara samveydanaat} \\
c\text{a cittasya para-SareeraaveySa:}
\]

*Bandha* = bondage, *kaaraNa* = cause, *(to the mind which pervades everywhere, the body is considered to be a*
bondage), Saithilyaat = on relaxation, or freeing from (by samyamaa), pracaaraa = channels (of naadees), samveydanaacca = by samyamaa, knowledge of, cittasya = of the mind (of another), paraSaareeraaveySa: = be leaving (one's body and entering another (bhavati - occurs).

The mind can enter another's body on relaxation of the causes of bondage and from knowledge of the passages through the naadees.

The power of entering the body of another person is a well-known siddhi much talked about in old fables and stories, and occultists are familiar with it. The mind is bound down to the body by attachment to life in general and the body in particular. But by loosening this bondage, the yogi can free himself from attachment to his body, and by his body, and by his detailed knowledge of the passages or channels along which the centre of mind travels, he can enter one body and leave it.

In the next verse Patanjali explains how the yogi can walk over water:

**WALKING OVER WATER**

\[ Udaana-jayaaj jala-panka-kaNTakaadishu asanga utkraantiSca \]

Udaana = (over) one of the five PraaNaas, jayaat = by mastery of, jala = water, panka = mud, kaNTakaadishu = thorns, etc, asanga: = non-contact, utkraanti: = levitation, ca = and.

By mastery over udaana, levitation and non-contact with water, mud and thorns are possible.

The physiological function of the body is given the general name of praaNa. But the praaNamaya - kouSa (sheath) of the body consists of five systems, namely, praaNa, apaana, vyanaa, samaana and udaana,
representing respectively respiratory, excretory, digestive, circulatory and nervous systems. The play of the senses is divided into baahyam and aabhyantara, the former indicating our sensory capacity of seeing, hearing, etc.

The aabhyantara is causes by the play of vaayu inside our organism in the five ways, namely, praaNa, apaana, vyaana, samaana and udaana. From the tip of the nose to the heart is the operational field of praaNa; from the heart to the navel is the samaana, whereby the intake of our food is converted to blood. From the navel to the foot is the apaana whereby the excretory functions are done.

From the nose to the head is the operational field of udaana, which helps in the upsurge of our emotions, feelings, etc. That which pervades the entire bodily system is called the vyaana. Of these five kinds of breath, he who is able to do samyamaa on the udaana, will master water, mud, thorns, etc. Udaana works naturally upwards and when mastered by samyamaa can be accentuated and utilized for levitation by making the body very light.

He can thus avoid water, mud etc. It is also said that by udaana's association with mind and its passage, this type of samyamaa also enables a yogi to die at will.

In the next verse, Patanjali describes the new power called Jvalanam:

\[
\text{samaana} - \text{jayaajjvalanam} \quad 40
\]

samaana = over one of the five kinds of praaNa, namely, samaana; jayaat = by mastery, jvalanam = blazing (gastric fire).

By mastery over samaana, there will be effulgence of blazing gastric fire. The digestion of food depends upon this fire. The yogi can by samyamaa increase the intensity of this fire so that he can burn himself to death. KaaLidaasa's verse in this connection may be mentioned:
satee satee yogavisrish Tadeyhaa taam
janmaney Sailavadhuum prapeydey

"DaakshaayaaNee, who was disrespected by her father, was able to burn her old body and assume the new body as the daughter of Himavaan."

SroutraakaaSayou: sambandha - samyamaat
divyam Sroutram

Sroutra = (of) the ear, aakaaSayou: = (and) space or ether, sambandha = relation, samyamaat = by performing samyamaa, divyam = divine, supernatural, Sroutram = hearing.

By performing samyamaa on the relation between aakaaSa and the ear, superphysical hearing is obtained.

The relationship between sound, the sensory organ ear and aakaaSa is explained in this suutra. There are two components in the act of hearing: first is the faculty of hearing of the auditory sense centre, the indriya proper seated in the mind and subtle in nature. The other is the external gross organ called the ear, made up of gross elements. Hearing is affected by any physical defect of the ear. It is because the ear is the auditory canal and its hollow is nothing but space or aakaaSa, where is situated the power of hearing. When the sounds enter the canal, then the power of hearing located there and hollow of the ear stand in need of the capacity of resonance and vibration residing there in the substratum of space or aakaaSa of the ear. If there is defect in this part of the ear, the auditory perception of the mental faculty also suffers. Thus they are inter-connected and we have the phrase in the suutra: "Sroutra-aakaaSayour sambandha samyamaat"

Likewise, samyamaa over the relation between the eye and the light, the taste and water, skin and Vaayu (air),
nose and prithvee (earth) gives the attainment of extraordinary sight, taste, touch and smell perception.

**FLYING IN AIR**

*KaayaakaaSayou: sambandha-samyamaat*

*laghu-tuula*

*samaapateyS caakaaSa-gamanam* 42

KaayaakaaSayou: = of the body and space, sambandha samyaamaat = by performing samyama on the relationship between them, laghu-tuula = very light like cotton, samaapatey: = by coalescence of the mind, or rapport with, ca = and, aakaaSa-gamanam = flying in space (bhavati = happens).

By performing samyama on the relation between the body and aakaaSa and at the same time bringing about coalescence of the mind with light things like cotton, there comes the power of passage through space.

AakaaSa-gamanam refers not to the actual flying like birds but the siddhi of transferring the body from one place to another via AakaaSa. The body being made of innumerable particles of matter, held together by forces of cohesion, and resident in aakaaSa, the universal medium can be dispersed at will by the yogi and reassembled in another place. If after gaining this power by samyama he brings about coalescence of the mind with a fluffy substance like cotton down which he causes the dispersion of the particles of the body and their resolution into aakaaSa. This samyama makes the body very light and the yogi acquires the knowledge of subduing the resistance of aakaaSa and utilizing its property of all pervasiveness for levitation and passage through space at will. He gains the power as a wisp of cotton to float freely in space.

One more aspect of transmigration into another body, called mahaavideyha is described in the next verse:
ABOUT TRANSMIGRATION

Bahir-akalpitaav vrittir mahaa-videyhaa

tata: prakaaSaavaraNa-kshaya:

bahi = actual passing out, akalpitaav = outside its body, vritti: = acting, mahaa-videyhaa = the capacity to remain without a body (even the mental), hence the Great Incorporeal, tata: = thence, prakaaSa = brightness, here the sattva, aavaraNa = the veil, kshaya = destruction.

The power of contacting the state of consciousness (which is outside the intellect and is thercfore incorceivable) is called mahaa-videyhaa. From it is destroyed the covering of light.

When the mind functions outside the body it is called videyha-dhaaraaNaa. If this happens when the body is also there, it is called kalgita. The mind functions by wandering or contacting external objects, and therefore, is the phrase used "bahir akalpita vritti" This is in short Videyha-dhaaraNaa. When the egoic sense is withdrawn and the yogi gets the power of making his mind function and act by actually passing out of its body, it is then called "bahir akalpita vritti" or mahaa-videyha'. By this the mind exists as it were spontaneously outside and independent of the body, with tamas and rajas gone and only sattva remaining, with the knowledge of intuition to all conditions of being. This makes the yogi pass from one body to the other, severed from the bondage of the body.

sthuula-svaruupa suukshma anvaya arthavatva

samymaatbhuuta-jaya:

sthuula = gross state, svaruupa = constant from, suukshma = subtle state, anvaya = all prevading state, arthavatva = state of functioning, samyamaat = by performing samyamaa, bhuutajaya: = mastery over the five bhuutas.
By performing samyamaa on the gross, substantive, subtle, the all pervasive, inherence of guNas and purposefulness, mastery over the five elements is attained.

There are five kinds of qualities to the five elements: earth, water, fire, air and aakaaSa, namely, sthuulam (gross), svaruuupa (substantive), suukshma (subtle), anvayam (functional) and arthavatvam (purposefulness.) The physical characteristics of the five bhuutas can again be detailed thus:

Sounds from shadjam to nishadam, temperatures like heat and cold, colours like black, red, etc., tastes like sweetness and bitterness, and smells pleasant and unpleasant, and distinctions like name, form and action, are called ViSeyshas. Earth has got all the five qualities of sound, touch, form, taste and smell; water has four qualities without the last quality of smell; fire has three qualities minus smell and taste; air has two qualities minus the three: smell, taste, and form; and ether has only one quality, namely sound. The Saastras describe the nature of these five elements respectively thus: Of the earth, this Sloka is given:

Aakaarou gowravam roukshyam varaNam
sthairyameyva ca
vrttibheyda: kshamaakaarshNyaam kaaThinyam
sarvabhougyataa

Prithvee (earth) consists of form, heaviness, roughness, obstruction, stability, manifestation, difference, support, turbidity, hardness and enjoyability. Of water this Sloka describes:

sneyha: sowkshmyam prabhaa, Sowkhyam
maardavam gowravam ca yat
Saityam rakshaav pavitratvam sandhaanam
cowdakaar guNaa:
The qualities of water are smoothness, subtlety, clearness, whiteness, softness, heaviness, coolness, conservation, purity and cementation. Of teyjas or fire, the following Sloka gives a description:

_Uurdhvabhaakpaacakam dagdhru paavakam_
_laghu bhaasvaram I_
_pradhvamsyoujasvi vai teyja:_
_puurvaabhyam bhinnalakshaNam II_

The nature of fire is going upward, cooking, becoming light, shining, dissipating and energizing.

Air has the qualities stated in the following Sloka:

_tiryagyaanam pavitratvam aakasheypou_
_noudanam balam_
_calamachhaayataa roukshyam_
_vaayourdharmaa: prakeertitaa:_

The nature of air is transverse motion, purity, throwing, pushing strength, moveability and casting no shadow.

Finally ether is described thus:

_sarvatou gatitavyuuhou avashTambhaSceyti teytraya:_
_aakaaSadharmaa vyaakhyaataa: puurvavilakshaNaa:_

Space (aakaaSa) means all-pervasiveness, non-agglomeration and non-obstruction. The physical properties are distinguished from their aspects as substantive or independent existence by which they appeal to the sense which is called their swaruupas. Earth is characterized by hardness, water by capability to two things, fire by heat, air by capability to carry, and ether by all-pervasiveness.

The inherent three qualities, namely, tamas, rajas and sattva are the ultimate in muulapракriti whose equilibrium, when disturbed, brings about the manifestation of gross
matter. Finally we have to note the purposefulness (arthavattva) of the gross matter by which they are serviceable to the Purusha causing his pleasurable and painful experiences and ultimately his liberation. Bhouga and apavarga of Purusha are the twin aims of evolution of matter from muulaprapakriti. By samyamaa over each of these states, the yogi attains mastery over the gross elements.

The three results accruing from the mastery of the five bhutas are mentioned in the following Sloka:

**MASTERY OVER GROSS ELEMENTS**

tatou aNimaadi praadurbhaava: kaaya-sampat
taddharmaan abhighaataSca

tata: = thence, aNimaadi = the group of 8 siddhis commencing from aNimaa, praadurbhaava: = appearance or manifestation, kaaya = (of) the physical body, sampat = perfection, wealth. taddharmaan = of the (five elements) attributes, anabhighaata: = non-obstruction (by the elements), ca = and.

Thence the manifestation of aNimaa and other powers also the perfection of the body and non-obstruction (by the elements) of its characteristics. By the bhuuta - jaya mentioned in the previous verse, three results are obtained, namely (i) the appearance of the well-known group of eight occult powers known as Mahaasiddhis: aNimaa, being as small as an atom; mahimaa, growing big like a mountain; garimaa, becoming very heavy; laghimaa being as light as cotton; praapti, obtaining anything desired; praakaamyaam, having no obstruction in any action undertaken; eeSitvam, making things and persons do whatever is desired; and vaSitvam, transforming any object according to one's wish; i.e. even turning poison to amritam. (ii) perfection of the physical body, detailed in the
next verse; and (iii) immunity from the natural action of the Pancha - bhuutas.

*Ruupa - laavaNya - bala - vajra - samhananatvaani
  kaaya - sampat* 46

ruupa = beauty, laavaNya = grace, bala = strength, vajra = hard, adamantine, samhanana = hardness, kaayasampat = perfection of body.

The mastery of the Bhuutas will naturally lead to the body acquiring all these qualities, because they depend upon the action of the elements. Mastery over the senses is given in the next Sloka:

**MASTERY OVER SENSES**

GrahaNa - svaruupa asmitaa anvaya arthavatva-  
  samyamaat indriya - jaya: 47

GrahaNa = apprehension, cognition; svaruupa = real nature, asmitaa = egoism, anvaya = all - pervasiveness, guNas causing conjunction; arthavatva = purposefulness, samyamaat = by performing samyamaa, indriyajaya: = mastery over senses.

The indriyas or sense - organs have five qualities: grahaNa refering to the power of cognition by the five senses; secondly, the distinctive nature of each of the five sensory organs; thirdly, asmitaa or egoism. The gross elements are derived from the subtle rudiments called tanmaatras. But the senses are traced to their subtle source not as tanmaatras but the principle of egoism or asmitaa. Wherever the senses are, there is the principle of ego — "I cognize" — in the cognitive act. Fourthly is the anvayam, the inherence of guNas causing conjunctions. Finally is the arthavatvam, namely the purposefulness of the senses causing pain or pleasure. By doing samyamaa on all these five aspects one gets mastery over the senses.
The siddhis that accrue as a result are described in the following suutra:

\[ \text{tatou manoujavitvam vikaraNa-bhaava:} \]
\[ \text{pradhaana-jayaS ca} \]

\text{tata: } = \text{thence, manou-javitvam } = \text{swiftness like that of}
\text{mind, vikaraNabhaava: } = \text{condition of being independent of}
\text{instruments or exercise of senses independent of body,}
\text{pradhaanajaya: } = \text{conquest of Prakriti.}

Thence come (to the body) movement of mind, exercise of sense independent of body and mastery over pradhaana.

Just as stated in the previous suutra by the mastery over the five senses, the body will acquire the swiftness as of the mind, clairvoyance and clairaudience, and predictive powers as to the future and recollection of past events and the capacity to master Prakriti to one's desires. All these powers, manou javitvam, vikaraNa bhaava and pradhaana - jaya: are termed Madhupradeekaa.

The aantara siddhis of viveyka - khyaati are enumerated in the following:

\[ \text{sattva-purushaanyataa-khyaati-maatrasya} \]
\[ \text{sarva bhaavaadishThaatrtvam sarvajaatrtvam ca49} \]

\text{sattva } = \text{one of the three guNas, which is the basis of the}
\text{principle of perception, otherwise called Buddhi, purusha } =
\text{the individual self; anyataa } = \text{distinction, difference; khyaati}
\text{ = awareness (of the yogi); maatrasya } = \text{only, sarva bhaava}
\text{ = all forms of existence, adhishThaatrtvam = mastery (of),}
\text{supremecy; sarvajaatrtvam = omniscience, knowledge of}
\text{past, present and future, ca } = \text{and.}

Only from the awareness of the distinction between sattva (Buddhi) and Purusha arise supremacy over all
states and forms of existence (omnipotence) and knowledge of everything (omniscience).

By samyamaa, the yogi has removed all impurities of rajas and tamas, and being in pure sattva he has attained viveyka - khyaati, i.e. the difference between spirit and matter, Purusha and Prakriti, and therefore all the siddhis, omnipotence and omniscience.

In the next verse is given the importance of detachment even from the siddhis:

**DETACHMENT FROM SIDDHIS**

\[ \text{tad vairaagyaat api dousha - beeja - kshayey} \]

\[ \text{kaivalyam} \quad 50 \]

\[ \text{tad-vairaagyaat = from non-attachment to that (siddhi referred to in the previous verse), api = even, dousha: = (of) bondage, defeqt, beeja = seed, kshayey = destruction, kaivalyam = liberation.} \]

Kaivalya is the sequel to being detached to siddhis and it follows the destruction of the seed of bondage.

By supreme detachment from the occult powers or siddhis including omnipotence and omniscience, kaivalya or realization of Purusha is achieved. For these are nothing but phenomenal manifestation of Prakriti, presenting them as objects for cognition by the Purusha. The suutra emphasizes detachment from all knowledge involving the buddhi and its modifications.

How obstacles to this high state can be avoided is given in the next suuttra:

\[ \text{sthaani-upanimantraNey sanga-smaya-akaraNam} \]

\[ \text{punar anishTaprasangaat II} \quad 51 \]

\[ \text{upanimantraNey = on being invited, sthaani = the divine powers in charge of the world, sanga = attachment, smaya} \]
= wonder, akaraNam = avoidance, puna: = again, anishTa = the undesirable, evil; prasangaat = contact being possible.

(yoga-vighna niraasoupaaya: = device to destroy obstacles to yoga).

There should be no attachment or pride of acceptance on being invited by the superphysical entities (gods) in charge of various planes, because there is the possibility of the revival of evil.

The yogis are of four kinds: prathamakalpika, madhubhuumika, prajnaajyouti and atikraanta bhaavaneeya. The first (Prathamakalpika) is the innocent beginner who is in the preliminary stage, in the first rungs of the ladder, not yet reached samyamaa-techniques and the taste of the siddhis. The second, Madhubhuumika is the yogi who is in the stage, where the siddhis described in the suutras 44 to 48 are acquired. Therefore, there is every chance of the yogi getting attached to them and not progressing forward to the following last two stages. The third is the Prajnaajyouti who has mastered the bhuutas and indriyas (mentioned) in suutras 44 and 47) and had known the futility of the corresponding siddhis in the light of viveyka-khyaati. Therefore he is unattached to them. The last is the Atikraantabhaavaneeya — who is in the last stage, who has become free, and who has attained Kaivalya.

This suutra, therefore, is specially applicable to the yogi in the second stage, the madhubhuumika, who is likely to be tempted by the gods in charge of the various departments of Nature. Their constant temptation has to be looked upon as a beneficent force working in Nature which tests the aspirant at every step so that he may be able to remove his weaknesses and may be able to advance steadily towards the goal. These forces are symbolically described as gods being jealous of the higher progress of yogis and acting as tempting forces to bring about the
downfall of the yogi. Should the aspirant be deceived by such mirages and fall again into the fire of samsaara? Hence does this Sloka insist on the avoidance of sanga and smaya in the phrase sangasmaya-akaaraNam.

**VIVEYKA-JNAANAM**

_ KshNatatkramayou: samyamaat viveykajam jnaama_  

kshaNa = (on) moment, tat-kramayou: = (and) its order, succession, samyamaat = by performing samyamaa, viveykajam = born of awareness of Reality, jnaanam = knowledge, wisdom.

That is wisdom, which is born of awareness of Reality by performing samyamaa on kshaNa (moment) and the process of succession.

After stressing the need for viveyka which saves the yogi from temptations of even omniscience, comes an important suutra about meditating on KshaNa. The bhaasyakaaraa defines kshaNa or moment as that infinitesimal portion of time which cannot be further divided.

Like the atom which is the unit of matter, which cannot be further divided, and is ever in constant motion, kshaNa is only a mental concept as a unit of time corresponding to the change of an atom of its own unit space and is also the unit measure of change. To think of an aggregate of moments in terms of minutes, hours, days, months and years is a falsity, as no two moments or kshaNas can exist simultaneously to be collected as a mass, as it is in continuous flow like a river. Hence collection of moments as aggregates in 'vikalpa', fancy or imagination. Likewise the mind imagines that a succession of moments comes one after the other: this is equally false. Succession means change involving the preceding and succeeding moment.
But in one moment the whole world undergoes change and how can one standardize the succession? Succession in time means the seeing of two simultaneous things, which is absurd. This is a difficult metaphysical concept, as the idea of time as discrete, separate individual entity as moment (KshaNa) is the real one; but to conceive of Time as continuous or successive is unreal, stemming from our imagination only. Hence, how can there be Concept of Time as past or future? Would it not be better to conceive kshaNa then as an aid to lift us out of matter and to think of Purusha as something other than matter?

An example of the viveyka-jnaanam is given in the next suutra:

Jaati lakshaNa-deySair anyataaanavaccheydaat
tulyayous tata: pratipatti: II

Jaati = (by) class, lakshaNa = characteristic, deySai: = place, anyataa = (of) separateness, difference, anyaccheydaat = because of the absence of definiteness or definition, tulyayou: = 'similars' or two equals, tata: = from it, pratipatti : = understanding, knowledge of distinction.

Two identicals are thereby distinguished when no distinction separately is possible in terms of class, distinct marks, and position in space.

The key word in the suutra is 'pratipatti:' which is to be understood as being opposed to 'samaapatti:' The latter means the fusion of two separate things, while the former signifies the resolution into two things originally fused or inseparable.

The suutra emphasizes the fact that the yogi by samyamaa distinguishes between two things which are not distinct from each other either by class, characteristic or position. This is further explained by an example: let us
take two aamalakas (goose-berries) identical in all respects but are placed differently. When the yogi is shown the fruits in the different places first, and when his gaze is turned within, they are mutually transferred from their places; by just transferring A to B and B to A. And when the Yogi's attention is drawn to the aamalakas, again, he would know the changes effected without his knowledge. This siddhi, as the context shows, comes last of all when even Time is transcended and the Yogi is established in the Eternal Now which transcends all limitations and illusions.

The lakshaNa of viveyka-jnaanam is explained in the next suutra:

    taarakam sarva-vishayam sarvathaa-vishayam
    akramam ceyti viveyka jnaanam II 54

Viveyka jnaanam = That wisdom arising out of the knowledge of kshaNa and krama, taarakam = helps one to cross to the other shore by swimming across the ocean of samsaara, sarvavishayam = cognizing all objects at once or simultaneously, sarvathaa vishayam = pertaining to all objects and processes and in all time and in all space, akramam = orderless, transcending the world process, ca = and, iti = end of everything (the subject).

The highest knowledge (wisdom) born of the awareness of Reality is transcendent, includes the cognition of all objects simultaneously, pertains to all objects and processes whatsoever in the present, past and future and also transcends the world process.

The word sarva is significant here. In the sentence:

"rasavatyaam nishpannais sarvai: vyajanai: bhuktam" all vegetables cooked in the kitchen have been eaten refers only to the fact of "all vegetables". But in the other sentence
"parastham sarvampi bhuktam"

meaning that the vessel is empty leaving nothing for others. While in the first 'sarva' the word in terms of 'prakaara' means all vegetables, in the other 'sarva' is in terms of 'svaruupa' and signifies all food. In this suutra the word 'sarva' serves both the 'prakaara' and 'svaruupa' significances. The yogi conquers the illusion of Time, the most fundamental illusion in which his consciousness is involved and is therefore naturally the last to disappear, as we will be told in the 33rd verse in the next Chapter "Kaivalya Paadam". The Eternal Reality is the goal of yougik training and discipline.

The relation between siddhis and mouksha is explained in the last suutra:

ATTAINING LIBERATION

satva-purushayou : Suddhi-saamyey kaivalyam ll 55

satva-purushayo: = of sattva and Purusha, Suddhi = (of) purity, saamyey = on equality, kaivalyam = liberation.

Kaivalyam is obtained when there is equality of purity between the Purusha and sattva.

Here sattva is buddhi bereft of its raajasik and taamasik qualities. Buddhi in its single-pointedness is the Suddha sattva state of uninterrupted samprajnaata or prajnaa state; it has no objects to show to Purusha by its wandering nature and has exhausted its work of providing bhougaa to the purusha. This buddhi-tattva is called Suddhi. Such a buddhi, pure and functionless, cannot again bind the Purusha. A buddhi with sattva alone or in single-pointedness cannot remain isolatedly; and this is what is meant by defining liberation(kaivalya) as "sattva-purushayou: Suddhi saamyey kaivalyam".
PART IV

KAIVALYA PAADA

So far in the three sections Patanjali has described the nature of samaadhi, its saadhana and the vibhuutis consequent to the practice of samyamaa. In this final chapter is described the theoretical background for the technique of Yoga dealt with in the previous chapters. It gives certain explanations with a view to making clear the nature of Kaivalyam the final absolution aimed at by Yoga. And this can be done only by detailing the nature of the mind inclining towards Kaivalyam, as also the outer world of matter and the pure consciousness as the self in relation to them. 'siddhis' (shown in III Chapter) were to be attained through samyamaa to sustain the yogi's effort to reach Kaivalyam. But nor all minds with the possession of siddhis fit for Kaivalyam. Hence it becomes necessary to ascertain other possible means of acquiring siddhis, and how such minds differ. The method adopted in this chapter is to describe that the mind of the Yogi though possessed of siddhis is also fit for passing into the state of Kaivalyam.

In the first suutra are described the five kinds of siddhis and the means of attaining them:

FIVE ATTAINMENTS

Janmowshadhi-mantra-tapa: samaadhi jaa:
           siddhaya: II 1


Generally occult powers (siddhis) are of five kinds: janmajam, oushadhijam, mantrajam, tapoujam and samaadhijam. The first is that which is inborn in an individual
who shows extraordinary physical or mental faculties from birth without any effort. So siddhis are not acquired in one birth, but may be the accumulated effects of past efforts. The second kind is that which is acquired by herbs, drugs or medicines. The third is got by chanting mantras or incantations, which are powerful formulae and when repeated verbally under proper conditions produce extraordinary powers. 'tapas' is the fourth kind acquired by ascetic practices. All these are not permanent but lost when used indiscriminately. But the most efficacious is that which is acquired by samyamaa-techniques explained in the last section.

**ACQUIRING DIVINE BODY**

\[\text{Jaatyantara-pariNaama: prakrityaapuuraat II} \]

(manushyaadi jaati pariNataanaam kaayeyndriyaNaam) = This body taking on the human shape with the functioning of the senses), jaatyantara pariINaama : = changing into another class like that of the divine, prakrityaapuuraat = occurs by the filling up of the natural potentialities.

i.e. The causes of all mutations lie in the overflow of Nature.

By Prakriti is here meant all the five elements from pradhaana to the common earth. It is common both to the human and the divine body. The five gross elements and the gross unit of matter, i.e. the atoms are always undergoing re-arrangement there by bringing about all sorts of bodies. Matter may be incapable of intensifying or weakening a life-state's existence without the help of an instrumental cause filling it, 'aapuuram' as the Sloka stresses. By the triple fruits of jaati, aayu and bhouga, explained in this verse, change can take place according to the potentialities existing in the material. Does this mean violation of the fundamental laws of Nature? The following verse gives the answer:
nimittam aprayoujakam prakriteenam varaNabheydastu
tata: ksheytrikavat II

nimittam = the incidental cause, prakritinaam = of neutral
tendencies. aprayoujakam = is of no use in urging to action.
but, tata: = thence, varaNabheyda: = removal of obstacles,
Ksheytrikavat = like that of a farmer (bhavati = occurs).

The instrumental cause is of no use in moving the
material cause into action.

But it removes the obstacles like a farmer irrigating a field.

It is only the saankhya-siddhaantsis who affirm that
Prakriti is the basis for all transformations; not so the Yogis.
The latter affirm the role of instrumental cause into setting the
gross matter to change into different life-states, being
induced by ISwara. 'dharma' or good can only be said to accrue
from those actions which lead to a man's salvation. That is,
whether it is dharma or adharma, these are instrumental causes
for Prakriti's modifications into different forms, as the
evolution of matter (Prakriti) is being regulated by the moral
condition of man. That is why reference is made in the Sloka
to "the farmer removing the obstacles." Can mere clay and the
potter's wheel turn into a pot with out the interference or
regulation by the potter? Likewise in the modifications of Prakriti
into different forms. The example explaining the nature of
Prakriti and its modifications as a potentiality towards actuality
is that of water being enclosed in the irrigation canal always
tending to overflow. But when the farmer opens the flow in any
direction desired, the water flows by itself to irrigate the field.

Thus a man could be turned into the right or wrong ways
once the barriers to a particular merit or demerit actualizing
are removed. Nahusha losing his divine body was made
into a python: this illustrates adharma intervening dharma.

When a yogi takes different bodies for enjoyment of
various desires, the question whether he is actuated by one
mind or many minds is answered in the following Sloka:
YOGI'S MIND

nirmaaNa cittaani asmitaa maatraat II

asmitaa = arising from egoism, nirmaaNa = artificially created, cittaani = minds. maatraat = from alone, (bhavanti = happen)

The yogi's mind is the director of the different activities of the many minds. Even as the yogi takes on different bodies by the 'aapuuram' of Prakriti, so does he function in different minds, Citta (cf. 1.2) is the universal principle which serves as a medium for all kinds of mental perceptions.

How once the ego is mastered by the yogi, he comes to preserve the identity of one and the same individual in all the different bodies with the so-called different mind is explained in the following suutra:

Pravrtti-bheydey Prayoujakam cittam
eykam aneykeyshaam II

aneykeyshaam = the various cittas made by the yogi. pravrtti bheydey = the different activities pursued by them, prayoujakam = directing, eykam = one, cittam = mind, (nimittaani = is the incidental cause).

The yogi's one mind is the director of different activities of the many minds. To the question how the activities of these artificial minds thus created are coordinated and controlled, the answer is given that just as a king or prime minister has several ministries in his Cabinet, and while each department is managed by an official or minister, he has over-all control of them, the one mind of the yogi directs all other created minds. Once the ego is mastered by the yogi, he comes to preserve the identity of one and the same individual in all the different bodies with the so-called different minds.

FITNESS OF CITTAM

tatra dhyaanayaja manaaSayam II

Patan - 11
tatra = of them (the different minds), dhyaanajam = that which is born of meditation, anaaSayam = is free from samskaaras or impressions.

It is implied by this suutra that the yogi's mind which is seasoned with dhyaana or samyamaa (free from samskaaras) is the fittest for kaivalyam.

KINDS OF KARMA

Karma-aSuklaakrshNam yougina:
tri-vidham itareyshaam II

Youginaam = of the yogi, karma = action, aSuklakrshNaam = is neither white nor black. itareyshaam = (but) of the others, trividham = are of three kinds, (i.e) black, white or of mixed kind.

Karmas are divided into four classes: (i) black (ii) white (iii) mixed and (iv) neither black nor white. From this division stems virtue and sin. Krshna karma is that action committed by the wicked and therefore is adharma and so sinful. Sukla karma is dharma and so virtuous. It brings happiness and merit, free from any pain or sorrow.

Sukla-Krshna or the mixed kind is an action; however good, it cannot be free from some evil or harm to other living beings. The example is given of pounding rice for a religious purpose, when some insects, like ants too, are likely to be pounded along with rice. ASukla-krshna karma is neither virtuous nor sinful, as it is action done by those who have renounced everything and whose karmaaSaya has been destroyed due to samyamaa and whose present body is the last one.

As he is free from both avidyaa and asmitaa (ignorance and egoism), there is no sinful (black) deed done; as he is doing action without expecting any reward, even good deeds do not yield virtue (white) to him, as everything is dedicated to the divine. Hence the yogi's actions are of the aSukla - akrishna kind. Therefore, neither karmaaSaya nor
Kaivalya Paada

Karma of the three types (which are for ordinary mortals) is for a yogi.

Having explained the three-fold Karma, Patanjali describes the development of the KarmaaSaya vipaaka or fruition in a particular manifestation, in the following verse:

**CITTAM SUITED FOR KAIVALYAM**

tatas tad-vipaaka-anuguNaanaam eyva
abhivyaktir vaasanaaanaam II

`tata: = thence (from the three kinds of karma mentioned above), tad vipaakaanuguNaanaam = according to the ripening of karma (in terms of jaati, aayus and bhouga), vaasanaaanaam = the potential tendencies, abhivyakti: = (are) the manifestations."

When an action begins to yield its result, it operates in a definite way in terms of the jaati (life - state), aayu = (life-period) and bhouga (life-experience). Every act leaves some kind of samskaara, impression or residue, which binds us in one way or another for the future. A life may be born as a cow, bird, deyva or man and will have experiences in terms of that species.

When by the vipaaka of the KarmaaSaya a cat's life, for example, is settled on a person, at once the corresponding vaasanas of the previous cat's life like catching rats are revived, and he begins to take interest in the manner of his previous life. The same principle applies to the karmaaSaya of the individual manifesting as men or gods.

What happens to the other vaasanas not undergoing vipaaka is answered in the next suutra:

**ABOUT VAASANAS**

Jaati-deySa-Kaala Vyavahitaanaam api aanantaryam
smrti-samskararayou: eykaruupatvaat II
jaati = (by) class, deySa = (by) locality, kaala = (by) time, vyavahitaanaam = (although) separated, api = even, aanantaryam = uninterrupted, succession, smrti-samskaarayou: = of memory and impressions, eykarupatvaat = (because of) sameness in appearance.

The karmaaSaya tending towards fructification is the cause of the manifestation of the vaasanas already existing in the mind in a latent form. Such vaasanas, lying latent in the nature of samskaararas, are ingrained in the citta of the subconscious mind. Call it instinct, for how is it that the just-born infant seeks the mother's breast for feeding? Whenever a vaasana is revived, it is but the manifestation of the memory of the same experience conserved in a latent form as samskaara.

Experiences when they take place leave their samskaararas in the mind and may be intervened by other births as animals, etc. but they are revived with the proper conditions operating without being hindered by intervening samskaaraas.

taasaam anaaditvam caaSishou nityatvaat II 10

aaSisha: = the desire to live always and the prayer never to die, nityatvaat = being prevalent in all creatures, taasaam = for them (the vaasanas), anaaditvam = has no beginning.

There is no beginning for the vaasanas, as the desire to live is eternal. Don't we see the infant clutching strongly to the mangalasuuutra of the mother or the tip of her sari, the moment it feels it is slipping off her lap? The cause of fear cannot be sought in this life but in the memory of past experiences of fall and pain therefrom, which is innate as vaasana which causes this instinctive fear. If its origin is not in this life this example goes to show that vaasanas too are without any beginning.

Although it is beginningless, it is possible to destroy the vaasana. says the next verse:
Heytu phalaas Srayaalambanai: samgrheetatvaaat
  eyshaam abhaavey tadabhaava: II

heytu = with such causes as avidyaa, and asmitaa
(ignorance and egoism) phala = the effects such as jaati,
aayus and bhouga, aaSraya = with mind as its substratum,
aalambanai: = objects such as those contacted by the vaasanas,
samgrheetatvaat = because of being bound together,
eyshaam = of the above-mentioned, abhaavey = on the
disappearance, tad abhaava: = the vaasanas too disappear.

Being bound together as cause-effect, subject-object,
the effects, namely, vaasanas too disappear on the
disappearance of the causes namely, ignorance. We were
told that avidyaa is the taking of the non-eternal as the
eternal, the impure as pure and the evil as good in the 5th
verse of chapter II. This ignorance is the cause of the
vaasanas. And the mind is the substratum, basis for
ignorance. If long life, and experience of good and bad are
the results of vaasanas, sensual enjoyment, jewels, fruits,
clothes and flowers are called aalambana.

Once the links which hold the vaasana chain are
destroyed, they disappear; and the destruction of vaasanas
is the aim and goal of yoga. The Gita verse: "naasatou
vidyatey bhaava: naabhaavou vidyatey sata : (II. 16) is
to be remembered here.

Ateetaanaagatam svaruupatou asti
  adhva-bheydaat dharmaaNaam II

dharmaaNaam = The properties of any object say, a
pot, adhva-bheydaat = because of the difference in the
conditions, ateeta = the past and anaagatam = the future,
svaruupata: = in its own form, asti = exists.

The past and the future exist in their own form, there
being difference in conditions of their characteristics. There
are three avasthaas for every act, namely, (i) the past (ii)
the present and (iii) the future. Any act which was manifest and has now disappeared is called the past. An act which is manifesting in duration is called the present. For example, the pot’s function is to carry water, and when it is containing water we call it vartamaana or present activity.

An act which is not yet manifest but may appear later is called the future. The past has not been destroyed, the present is there, and the future is to be reckoned. The past has only shifted its place and is contained within the present. The future cannot suddenly come from nowhere but it is latent in the present. Hence the Gita verse: "veydaaham samateetaani vartamaanaan ca Arjuna, bhavishyaaNi ca bhuutaani (VII. 26). "I know, O Arjuna, all creatures that have been, that are present, as well as all that shall heareafter be".

If the past and future do not exist how can there be a present also, since its existence is relative only. i.e. cognized only in relation to past and present? Hence all the three exist as truly as any one of them, and the only difference is in condition or 'adhva' as the suutra puts it.

But an enlightened yogi reduces the future and present vaasanas to their past which is the muulaprakriti; though it contained the unmanifest potential to bring forth again, it acts like a store-house of baked or fried seeds which cannot sprout. In the case of a liberated yogi, it has lost its power to manifest again, as the vaasanas have been burnt out.

\[
tey vyakta-suukshmaa guNaatmaana: II
\]

tey = They (all kinds of objects), vyakta = manifest, suukshmaa: = or subtle, guNaatmaana: = are of the nature of guNas.

From 'mahat' downwards to any individual material objects like a pot, all are made up of guNas, which are inherent in Prakriti. The properties or Dharmas, referred to
in the previous suutra, are nothing but constituted of the three gunas-sattva, rajas and tamas — according to this suutra. If we do not see this truth behind all phenomena, this unit of basis as the three guNas, it is because, says the Bhaashyakaara:

"guNaanaam paramam ruupam na drishTi
patham ricchati I
yattu drishTipatham praaptaam tanmaayeyva
sutucchakam II"

The paltry delusion of the ever-changing matter catches our attention and holds it so strongly that we do not delve deeper to find their common ground. The changing phenomenon is likened to a delusion or 'maayaa' declared relatively unreal, compared to the eternal state of muulaprakriti, when the three guNas are in equilibrium. What we see is Prakriti in evolution as an ever-whirling, changing phenomenon, which is capable of serving purusha either for his bhouga or liberation.

The changing dynamic evolutes of prakriti though made up of three guNas are called the visible delusion, which hides the invisible muulaprakriti, where the guNas are in a state of equilibrium.

**TRANSFORMATION OF GUNAS**

_ParNaamaikatvaat vastu-tatvam II

(guNaanaam = for such qualities as sattva, rajas and tamas), _pariNaama = transformation, one quality predominating and the other two subservient to it; eykatvaat = on account of its uniqueness, vastu-tattvam = essence of the object, (sambhavati = occurs).

The essence of the object consists in the uniqueness of transformation of the guNas.

We have noted that different objects combine to make a single transformation. For example, wick and fuel
combine to make a single lamp giving illumination. But in this change, the three qualities are not of the same degree manifested; for one quality predominates and the other two are subservient to it. When sattva quality predominates, it is called mahat tattva; and when Rajas predominates, the other two qualities being dormant, it is called ahankaara tattva.

When tamas is dominant and others dormant, the transformation is then called the panca tanmaatras. The subsidiary guNas conjoin with the prominent guNa and help it to form only one specific modification. The panca tanmaatras are, of course, sound, touch, form, taste and smell. Again when sound tanmaatra is dominant with the others quiescent, the transformation is called aakaaSa; likewise with touch dominant we have vaayu (air), with form dominant we have teyjас (fire), and for taste we have water, and for smell the earth.

Thus we see that when the atoms of gross matter change arrangement possessing different properties and attributes conglomerating together, no confusion but a cosmic unity prevails in the material universe.

To the Buddhist argument that the external world has no independent reality apart from ideas or knowledge, Patanjali gives the refutation in the following verse:

**KNOWLEDGE AND THE KNOWN**

\[ Vastu-saamyey api citta-bheydaat tayour \]
\[ vibhakta: panthaa: II \]

Vastu saamyey = the object being the same, citta-bheydaat = because of there being difference of the mind, tayou: = of these two, vibhakta: = separate, panthaa: = path, or way of being.

The thing remaining the same, it assumes different ways of being according to ideas and feelings of different
minds (persons) contacting it. For example, a woman is looked upon by her husband with love and affection in terms of the pleasure he gets out of her, is looked upon by her co-wives with envy and jealousy, is hated by a loveless husband, and with mouham by her paramour. Thus there is always a difference in cognition, though the object is the same.

The reason for this difference, according to this suutra, lies in the fact that the minds which cognize the object are in different conditions and thus naturally get different impressions. The knowledge and the known cannot be identical as the mind which comes in contact with the object of perception is not a passive thing, but an active brain with its own peculiar impresssions, prejudices and ideas.

As in the case of the women mentioned earlier, three persons looking at her may feel pleasure, envy or delusion (mouham) as she generates different feelings and ideas in different minds. The external world is, therefore, outside our ideas about it or the knowledge thereof, and is independently existing.

To the question whether an object is stated not to exist at all when it is not cognized by the mind, the answer is given in the following suutra:

**DRSHTI AND SRSHTI**

\[ \text{na caika-citta-tantram vastu tad-apramaaNakam} \]
\[ \text{tadaa kim syaat II} \]

vastu = external objects like pot, mat etc., eyka citta tantram = dependent on one's mind. na = not so, ceyt = if so, tadaa = that mind (when engaged otherwise). tat = in the (original) object like pot, apramaaNakam = not cognized, kimsyaat = will it be so? (Not so, is the implied answer).

If an object dependent upon one mind, were it not cognized by that, would it exist? This is the question posed by the suutra.
The discussion between drishTī and srishTī is as follows:

You say that all external objects exist because you see them. Does it mean then that all objects are only projections of the minds A,B,C, etc? The same idea cannot be the creation of several minds. In the dream objects appear but soon vanish on waking. In wakeful consciousness, objects exist not only as a subjective idea of the person but sui generis. If the idealistic theory of subjects having no real existence other than the mind is accepted, how can we account for the uniformity of experiences of different people, what can you say about the existence of a pot?

Further, all parts of an object, say of the pot, cannot be seen all at once. If the front side alone is seen and you cannot see the back side it cannot be said that it does not exist. Patanjali therefore asserts by this sutra that there is an independent external reality which is the common field of contact for all minds.

The interpretation here for this sutra follows that of Naagouji Bhatta's commentary:

\[ \text{tad-uparaaga apeykshatvaat cittasya vastu} \]
\[ \text{jnataaajnaatam II} \]

\[ \text{cittasya = for the mind, tad uparaaga = being coloured thereby, apeykshitvaat = because of needing or expecting, vastu = an object, jnataaajnaatam = is known or unknown.} \]

In consequence of the mind being coloured by it, an object may be known or unknown. Although objects exist apart from the mind (as stated in the previous sutra), it is not cognized by the mind, as the latter is limited in its functions by the body and senses in which it dwells. Hence the significance of the phrase "tad-uparaaga apeykshatvaat" "coloured or modified mind". The mind cognizes objects only by the mind being "coloured" by their transmission by
the senses. This colouring of the mind by an external object is nothing else than the capacity of the mental vehicle to vibrate in response to the stimulus provided by the object. When coloured by the objects, the mind cognizes them, and when not coloured it does not cognize them and therefore says things are 'unknown' to it.

The distinction between citta and purusha, the mind and the observer, is explained in the next suutra:

**MIND AND OBSERVER**

\[ sadaa-jnaataas cittasya-vrittayas tat-prabhoun: \]
\[ purushasya aparinyaamitvaat II \]

\[ tat = prabhoun: \] he who experiences the citta-vrittis, purushasya = to the purusha, aparinyaamitvaat = on account of having no change, or being constant, cittasya = the mind's, vrittaya: = modifications, sadaa - jnaataa: = known always.

The modifications of the mind are always known to its lord, the Purusha, on account of its changelessness. The preceding verse showed the mind as changing, because sometimes it is coloured by objects and knows, and at other times may not be coloured by them and knows not. Though objects being inert are in need of illumination by the light, borrowed of course from the Purusha, the mind cognizes it; but when not illumined by Purusha the mind flits from object to object, knowing and not knowing, according to its 'colouring'.

The Purusha is ever immutable and hence illumined by it; the mind's consciousness is never interrupted. The gist of this suutra is that the existence of the unchanging Purusha apart from the mind distinct and separate is the truth. While the Purusha is without modifications, the mind is ever caught in modifications; while the Purusha is ever aware, the mind is shifting from knowing sometimes and not knowing at other times. Purusha is ever the source of illuminating power of consciousness.
WHY ACCEPT PURUSHA?

na tat svaabhaasam drSyatvaat II

tat = That which is undergoing modifications, (chitta),
svaabhaasam = self-illuminative, na = not so, drSyatvaat =
because of its perceptibility; its capacity to feel and say "I
am angry", "I am happy", etc.

The mind is not self-luminous, because it is perceptible.

The sun illuminates everything and is not in need of any
other light by which it could be known, or illuminated. For
an example, it may be stated in the sentence: "Deyvadatta
goes to the village", the 'village' is 'karma' and 'going' is
'kriyaa'. Both 'karma' and 'kriyaa' are different and distinct.

Likewise is 'illumination' a 'kriyaa' and it cannot be self-
luminous, if there is a 'karma' to be illuminated. The mind is
not self-luminous, because it is the field and not the knower
of the field which is Purusha and which alone is self-
luminous. The fact of the mind being perceptible and
performing its function of perception through the agency of
another factor, Purusha is stressed in the suutra.

Another reason for the mind being not self-luminous is
given in the following suutra:

Eyka-samayey coubhayaan avadhaaraNam II

eyka - samayey = at the same time, simultaneously, ca
ubhaya = and both, anavadhaaraNam = cannot be
comprehended.

When one perceives the colour 'blue', it cannot be both
perceiver and perception. The fact that the mind is
perceptible is a matter of experience. Being perceptible, it
cannot be the perceiver also. One cannot do both functions.

The source of illuminating power of consciousness is
not in the mind itself but lies somewhere else, namely, in
the Purusha. Further, it is impossible for the mind to know what consciousness is in itself as long as the mind acts through the cognitive aspect of consciousness.

\[\text{Cittaantara-drSyey buddhi-buddheyy:} \]
\[\text{ati-prasanga: smrti-SankaraSca II} \]

\(\text{(cittavrttow = the modifications of the mind) cittaantara drSyey = in case of being known by another mind, buddhi-buddheyy; = cognition of cognitions, ati-prasanga: = endless numbers, superfluity of proving, smrti - samkara: ca = confusion of memories too, (bhavati = occurs).}\)

If we postulate that the cognition of one mind is possible by another mind, there will be an endless number of cognizers and confusion of memories too. We will reach the stage of \textit{reductio ad absurdum}. If it is conceded that one mind cognizes another, then that ought to be cognized by a third, and third by the fourth, and so on endlessly. Once an infinity of minds is assured, there would be confusion of memories also.

When an attempt is made to recollect the memory of, say, a pot, peculiar to one mind, there would arise with it similar circumstances peculiar to other minds, and so on, preventing all purpose and pattern in the act of memory. Hence it would be obvious that the proposition of another mind cognizing the activity of one mind is absurd.

The relation of mind to Purusha and its reflex cognition by him is described in the following suutra:

\textit{MIND AND PURUSH}

\[\text{Citey apratisankramaayaas tad aakaarataapattow} \]
\[\text{sva-buddhi-samveydanam II} \]

\(\text{aprati-sankaramaayaa: = of such as has no relation with, not moving from one place to another, citey: = of the consciousness (saannidhyae: = by the strength of its} \)
presence) tad- aakaara taapattow = its transformation of form, on the assumption of its form, sve - buddhi = self - cognition, samveydanam = knowing of (bhavati = occurs).

Knowledge of its own nature through self-cognition is obtained when consciousness assumes that form in which it does not pass from place to place. The Purusha, though self-luminous, is non-acting as it has no movement or change in it. It does not exercise cognition, as the mind sees, say, a pot. The question may be asked: In view of the Purusha's changeless character, what is the process by which he cognizes the modifications? It is of the nature of reflection.

The enjoying or experiencing Purusha seems to be in bondage, because he takes this reflected entangled image of his buddhi as his true nature, forgetting the untangled real source of light. Similar is the case of the sun reflected in the medium of water. Although the sun is not in motion, it appears moving and shaking on account of the movement in the reflected surface, namely, the water. Without any sort of action or movement on the part of Purusha or consciousness, the mind in which the reflection of consciousness has taken place, misrepresents the Purusha to be active, through the mind's own movements, and makes it appear to be changing.

The existence of Purusha as being apart from the mind is explained in the following suutra:

\[ \text{drashTru-drSyouparaktam cittam sarvaartham} \]

cittam = the mind, drashTru - drSyouparaktam = coloured by the 'seer' and the 'seen' or objects, like the pot, sarvaartham = all-apprehending, (bhavati = is).

It is common experience for all to say: "I see the blue colour". 'I see the pot' etc. Here the 'blue' colour refers to the modification of the mind, and 'I' refers to the Purusha reflected on the mind. Note the significance of the word
'sarvaartham'. The mind, in order to know any object has to be affected in two ways: (i) it must be modified or 'coloured' by the object to be known, (ii) it must be simultaneously illuminated by the Purusha which is eternally present without any change, like the sun in the sky. Modified in this double manner, the mind is able to know everything in the external world, 'sarvaartham' as the suutra puts it.

That the Purusha is distinct from the mind is again proved in the next suutra:

\[
\text{tad asamkhyaeya-vaasanaabhi: citram api paraartham samhatya-kaaritvaat II}
\]

\[
tat = \text{That mind, asamkhyaeya vaasanaabhi: = by innumerable vaasanas (tendencies), citramapi = although variegated, samhatya kaaritvaat = by reason of acting in collaboration, paraartham = becomes a part of another.}
\]

Though variegated by innumerable vaasanas, the mind acts for another, namely, Purusha, for it acts in collaboration with it.

According to the philosophy of yogis, the mind is occupied with innumerable vaasanas, and hence the pleasure or pain stemming therefrom is purely that of the mind, who is the bhoutka, the enjoyer. If this is so, the doubt arises that all objects of enjoyment should be termed 'Cittaartham' and not 'purushaartham'.

But just as the mind is able to act only after the acquisition of body and the senses, it is only a part of another, Even as the house, garden, etc. are distinct from the mind but exist for the use of a person, this world, being an assemblage of five elements, is for another's use. There is a purusha, for whose enjoyment (bhoutga) this body and the instruments of experience consisting of buddhi, citta, senses and rest have been produced. The mind, therefore, exists, for the purusha and it acts in collaboration with the purusha till such time the Purusha is liberated.
In the next suutra is portrayed the person who is fit for liberation:

**ABOUT THE ASPIRANT**

ViSeysha-darSina: aatma-bhaava-bhaavanaa-nivritti: II

ViSeysha-darSina: = He who is able to see the distinction between the spiritual illumination of the Aatmik plane and indulgence in mere sensual and material pursuits, aatma-bhaava = consciousness of the aatmik plane, bhaavanaa = dwelling upon the mind, desires, nivritti: = complete cessation, (bhavati = occurs).

Once the distinction between Purusha and the nature of the mind is fairly understood, the aspirant is ready for salvation or the realization of kaivalya. As a result of the virtues accumulated in previous births, the aspirant comes to know his real nature by realizing the difference between Him and the mind and the universe around him.

He realizes that he is not his senses, nor his body, nor his mind but is the very embodiment of wisdom, the Purusha. While the person identifying himself with the senses is unfit for kaivalya it is only he who knows that he is Purusha, becomes fit, an adhikaree for kaivalya. However, when an aspirant becomes fit for kaivalya, the very mention of spiritual subjects makes his hairs stand erect and he is in ecstasy.

When the nature of true consciousness is known, there is no room for any desire of the mind, nor for that matter even for the existence of the mind. The bhaashyas describe the aspirant as being eminently fit for kaivalya.

The nature of the mind or citta of such an aspirant is described in the next suutra:
tadaa-viveyka-nimnam kaivalya-praag-bhaaram ciuttam II

tadaa = after knowing the nature of Aatma-tattva, cittam
= the mind, viveyka - nimnam = inclines towards
discrimination, kaivalya = kaivalyam, praagbhaaram =
heading towards, (bhavanti = happen).

Then the mind inclines towards discrimination
gravitates to kaivalya. Before reaching this state, the mind
was inclined towards worldly objects, and was caught in
the coils of samsaara. But not it is entirely bent towards
discriminative knowledge seeing the distinction between
Purusha and mind. The yogi or the aspirant is now
constantly full of spiritual ideas and kaivalya to exclusion of
all other thoughts.

How to such a mind comes occasionally the thought of
'me' and 'mine' is explained in the following suutra:

\[ tac-chidreyshu prayayaantaraaNi \\
\text{samskaareybhya: II} \]

tac-chidreyshu = In the intervals between applications
of discriminative knowledge, samskaareybhya: = from the
force of past impressions and vaasanuras, prayayaantaraaNi
= other thoughts like 'me' and 'mine', (bhavanti = occur).

Although the aspirant by constant practice of
discriminating knowledge is able to lessen his previous
samskaaras, still occasionally arise thoughts which are
selfish and personal due to the force of past impressions.
This suutra describes the swaying to and from
consciousness in the borderland which separates the real
from the unreal.

How these interruptions to viveyka-khyaati can be
completely prevented is described in the next suutra:

\[ Haanam eyshaam kleySavat uktam II \]
Eyshaam = These hindrances caused by the samskaaras, haanam = destruction of them, KleySavat = as in the case of kleySa or pain, uktam = has been declared.

Just as earlier in the Second Chapter, the removal of the five KleySas — avidyaa, asmitaa, raaga, dveysha and abiniveySa — was explained by the practice of kriyaa-yoga,

"tapas-svaadhyayeySwara praNidhaanaani kriyaayoga:"

the emergence of these pratyayyas with their source in the samskaaras too can be destroyed.

As the fire of Viveyka-khyaati burns away the five kleySas, the yogi should strive to acquire the capacity to maintain undimmed this high and penetrating state of discrimination so that the samskaagras are burnt, and like fried seeds become incapable of germinating any more obstructions.

Upon his capacity to maintain this condition indefinitely depends the possibility of his entering samaadhi and this is described in the next suutra:

Prasamkhyaaneypi akuseedasya sarvatha
viveyka - khyaatey: dharma - meygha: samaadhi:

Prasankhyaaney api = even in the knowledge of the highest meditation where the distinction between Purusha and prakriti is clear, akuseedasya = to one who is bereft of desires, sarvatha = always, in every way, viveyka - khyaatey: = discrimination leading to awareness of Reality, dharmameygha samaadhi = the samaadhi called dharma meygha, (bhavati = occurs).

For one disinterested in any desire even in the light of full discrimination or enlightenment, there comes from this vairaagya the samaadhi known as dharma meygha. He is
able to prevent the emergence of Pratyayas in his exalted consciousness. As stated in the 7th suutra of this chapter, dharma means here 'aSuklaakrishNam kaivalyaphalam meyhati', and as the aspirant acquires here samaadhi, it is named as dharma-meygha samaadhi. It showers like a rain-cloud a constant flow of knowledge and vairaagya leading to kaivalya.

The fruits of the dharma-meygha samaadhi are elaborated in the next suutra:

\[
tata: \textit{kleySa karma-nivrtti: } \text{II} \]

\[
tat: = \text{thence, kleySa: = affliction, karma = virtuous or sinful effects, nivrtti: = freedom from, (bhavati = results).} \]

The first result of the yogi attaining kaivalya is that he is no more affected by kleySa or karma. The very potentiality for the emergence of these two instruments of bondage is destroyed.

How the mind of such a yogi is, is given in the next suutra:

\[
tadaa sarvaavaraNa-malaaapeytasya jnaanasya-antyaat jneyam alpam \text{II} \]

\[
tadaa = \text{after attaining dharma - meygha samaadhi, sarva = all. aavaraNa mala = impurities covering or veiling, apeytasya = free from, devoid of, jnaanasya = of knowledge, antyaat = being infinote, jneyam = the knowable, alpam = is but little.} \]

When the dharma-meygha samaadhi was not attained, the mind was covered up by the tamas-quality, and was impelled by the rajas to some activity; but once the samaadhi is reached, there is a sudden expansion of consciousness into the realm of infinite knowledge. In consequence of the removal of all obscuration and
impurities, that which can be known through the mind is but little in comparison with the infinity of knowledge obtained by enlightenment.

The sun shining in a cloudless sky makes bright all objects, mountains, rivers and vales, but the mind is content with its own little objects like pots and pans. Even as the pot carries the sea water, a little insect is sufficient to hide the sun, as far as our little mind is concerned. Although the yogi is capable of pure consciousness. freed from all mental limitations, he is content to use his mind; and so is blessed with para-vairaagym, the Great Indifference.

\[ tata: krtaarthaanaam pariNaama-Krama-samaaptir guNaanaam II \]

\[ tata: = \text{by that, i.e. after this para-vairaagya,} \]
\[ krtaarthaanaam = \text{having fulfilled their object,} \]
\[ guNaanaam = \text{of the three qualities,} pariNaama = \text{modifications,} \]
\[ krama = \text{process or succession,} samaapti: = \text{comes to an end.} \]

The three guNas, having fulfilled their object, the process of change in them comes to an end. By the destruction of avidyaa and other KleySas, and the attainment of Kaivalya, the compulsory association of Prakriti and Purusha is dissolved, thus bringing to an end the transformation of the guNas. There is no more bondage or compulsion for the Purusha imposed by Prakriti or the three guNas.

The yogi has destroyed the KleySas like avidyaa, and hence there are no samskaaras to keep him bound to the world like the ordinary mortal.

The next suutra describes the Krama, the process or succession in the changes being effected by the guNas:

\[ KshaNa-pratiyougee pariNaama aparaanta-nirgraahya: krama: II \]
KshaNa = moments, krama: = in succession, pariNaama = change, aparaanta = at the end, nirgraahya: = inferable, apprehensible, pratiyougee = uninterrupted.

Succession in uninterrupted sequence of moments, cognized only at the end of evolutionary changes. The philosophy (siddhaantam) of the yogis is:

"pratikshaNa pariNaaminouhi bhaavaa:
ritey citiSaktey:"

everything in the universe is ever changing except the Purusha.

There is not a moment when change is not taking place in the universe. We are able to see the change apparently sometimes, and at other times we are inferring the change. Take earth for instance: It becomes clay, and man is alone to convert that clay into several shapes like pot, jug or lamp. If the vessel is broken, we get pieces, which later become powdered. This change is called 'pariNaama-kramam'.

In the case of the cloth kept in a box, we don't see the change apparently, but when we take it out of the box, after some time, we note that it has become brittle and old, faded and feeble. This is a case of change by inference. It is obvious that everything in the world is undergoing change every minute, nay, every kshaNa or moment. But this change does not affect the Purusha, who is kuuTastha, the changeless, the eternal one.

The keyvala Purusha or pure consciousness remains ever pure and changeless, never the substratum of any evolutionary change. Intelligence, being of a sattva quality, shines itself; and a yogi, being intelligence-incarnate has attained dharma - meygha samaadhí and sees only the Eternal Present and he has no time-concept. He has gone beyond succession of time with no past or future, and therefore has no birth-and-death cycle.
In the last suutra is explained the nature of Kaivalyam, as given in the Saastras:

_Purushaartham Suunyaanaam guNaanaam prati prasava: kai\textit{valyam svaruupa-pratishThaa vaa chiti Sakteyr iti }_III

Purushaartham = the aim of the purusha, Suunyaanaam = devoid of, guNaanaam = the three qualities subject to change. prati-prasava: = re-absorption, kai\textit{valyam = is called kai\textit{valyam or true liberation, svaruupa = real, own nature, pratishThaa = established, vaa = or, chitiSaktey: = of the power of pure consciousness, iti = finis.}

Kai\textit{valyam is when the guNas become resolved devoid of the object of the purusha or the pure consciousness becomes established in its own nature.}

We have come to the last suutra which defines and sums up the ultimate state of Enlightenment which is called Kai\textit{valyam. The yogi who by the evolution of Intelligence has exhausted all activities by bhouga and viveyvakhyaaati, has nothing else to perform or interest himself in for any purushaarthha, and therefore has reached the 'laya' state of mergence with the Absolute. In the case of the purusha-mukta, the guNas are never disturbed again and hence this is a case of kai\textit{valyam in relation to prakriti. By this the process of releasing the pure consciousness is completed whereby he is dissociated from the entanglements in the evolution of prakriti. As the purusha is free from all vehicles and shines in his own ineffable glory, it can, in one sense, be stated that this is kai\textit{valyam in relation to purusha also.}
GLOSSARY

Note: Technical terms have been glossed then and there; however, a few terms and words are glossed here; the page/pages on which they occur are given within brackets; not all occurrences are covered; the glossing is only indicative, and in no way exhaustive, on account of the nature of the subject - matter.

aadyam (19) - beginning
abhyaasa: (31) - constant practice
adhyaatma (61) - spiritual
antahkaraNa (22) - mind, seat of thoughts, etc.
anugraha (19) - grace
arghya (99) - water offered to God/gods/respectable guests
beeja (60,64) - seed
ceytana (47) - consciousness
citta (23) - mind
dharma (124) - properties
dharmee (125) - substratum where the properties inhere
dharmayehga (34, 179) - dharma showered (by)
guNa (167) - temperament, quality: is of 3 types: sattva, rajas, tamas
haana (91) - kaivalyam
ISwara (41) - Omnipotent; God the Almighty
kaivalyam (21,157,180) - moksham, salvation, liberation of soul
karmaaSaya (75) - sum total of good and bad actions
kleySa (41, 67) - pain, misery
KlishTa (25) - painful
Meru, Meyru (56) - Mount of that name in Hindu mythology — noted for its large size
mouksham (23) - kaivalyam
nirodha, niroudha (21) - control
niyama (101) - observance
pariNaama (127) - transformation
praccardana (51) - expiration, 'reycakam'
prakriti: (88, 159) - what is seen/drSya
- serving to provide experience
- the five elements common to both human and divine body.
pramaaNama (127) - right knowledge, tested fact
praNava: (45) - Oum
- that which is most worshipped
praNidhaana (40) - devotion/surrender/devotional dedication (to God)
pratibhaa (139, 141) - intuition, intuitive knowledge
purusha: (84, 182) - pure consciousness
- embodiment of pure wisdom
- (Absolute) Reality
- observer. 'saakshee'
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<td>saadhaka (57)</td>
<td>practitioner (usually, of spiritual discipline)</td>
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<td>as a technical term, it means the Hindu classical sciences, e.g. Yoga Saastra</td>
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<td>samprajnaata (34)</td>
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<td>self-study</td>
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<tr>
<td>samyamaa</td>
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<td>sum total of dhaaraNaa, dhyaana and samaadhi</td>
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<td>tarpaNam (78)</td>
<td>satiating of gods/deceased persons by presenting to them libations of water</td>
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<td>vaasanaa (66)</td>
<td>primary desire (supposed to have been registered in the subconscious since previous births)</td>
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